A DISPVTATION OF THE CHVRCH,

VVherein the old Religion is maintained.

BY

E. S. F.

Ierem. 6. 16.

Aske of the old paths, which is the good way, and walke in it: and you shall finde refreshing for your soules.

Olim possideo, prior possideo.



AT DOWAY,
By the widdow of MARK WYON, at the signe of the golden Phœnix. 1640.

WITH PERMISSION.

OF THE

CHURCH

WITH PERMISSION

To my frinds in England.

THIS booke being yours alreadie, it is not in my choise now to looke about whither to direct it: and if it were, the cause of making it would still make it yours. Neither neede I commend it vnto you in other words then I did before, though fewer may serue, because the times are better. I wrot it in defence of that Faith which you professe, and for which yourthen did suffer.

A noble cause is to suffer for the Religion which the Sonne of GOD hath taught; In former time no other was in England. So much you know by the Histories and Chronicles of the countrie; so you haue beene told by your parents, who saue the profession of it, with their owne eies; so your Auncestors doe testifie by their Wills & Graues. Your Churches there, were built for the exercise of it; as appeares to this daie, by the generall forme and structure; by the Crosses and pictures; and by the Altars yet remayning, made for Masse. Euen since the conuersion of the countrie from Paganisme by S. Augustine and his fellowes, monkes, it hath beene there, till of late: and S. Augustine brought it from Rome, where it had beene common

from the time of S. Peter; who learned it of our Saiour IESVS CHRIST.

those that are Schollers, if they will looke into the Ecclesiasticall Historie, which diuers, and of late the worthie Cardinall Cesar Baronius, haue compiled, may see there (looking vpwards to the Apostles time) this Religion descending thorough all ages, in sacred esteeme euer; the preachers (Gods trumpets) proclaiming, generall Councels approuing, martyrs testifying it; the light of miracles accompanying all the way; and worlds of people waiting on. The Societie of those that professe it, is the Church; and is diffused ouer the World, and Catholike: Euen that which in your Creede you doe beleeue. This is the spouse of the Sonne of God, the woman clad with the sunne, manifest vnto all (that wilfully be do not shutte their eies) by her antiquitie, cleere succession, vniuersality: and the twelue fold Apostolicall glorie doth crowne her heade, or beginning. Shee hath beene opposed by diuers Heresies, but still gotte the victorie, bringing foorth Saincts to Iesus Christ in the labour of persecution.

I reioyce much that it hath pleased the diuine Maiestie to make you members of this happie Communitie, and to keepe you constant in the profession of that Faith which it doth hold, and, is Catholike; wherein Gods Martyrs and Saincts all haue liued and died. Afflictions you must alwaies be readie to beare with courage; he that will serue God must prepare his soule for a tryall; and

all that will liue godlie, the Scripture, ſaith, ſhall ſuffer perſecution. The ſtate of the Church heere is militant, and onelie thoſe are to be crowned that ouercome. The waie to heauen is full of Croſſes: mockeries, ſtripes, and the ſword helpe vs on. This waie thoſe are gone, of whom the world was not worthy; afflicted, needie, in diſtreſſe. This way our bleſſed Sauiour went, who was heere contemned, ſcorged, crucified. He is gone before all blood, and ſo entered into the place of bliſſe; The Apoſtles; the Martyrs, the Confeſſors; old Simeon too, litle Agnes, are gone after him with their Croſſes: and wee are bid, if wee will liue eternallie, to take vp each of vs one, and follow.

In time of perſecution to take ſpoile of your goods with ioy, is to embrace and kiſſe your Croſſe. There is no deliberation when I muſt leaue gold or God: no compariſon betwixt a diamond in a gold ring, and the deitie in eternitie. O my deare frinds, you haue each of you a Iewell within your ſelues; richer then all the eie can ſee without, fairer then the ſunne it ſelfe, and farre aboue all the diſpoſition of the ſtars. The vſurers Idol, gold, waxeth pale, if you cõpare it to the burning ſparkles of the chryſolite. In your Iewell you maie ſee heauen and earth, in the compaſſe of the vnderſtanding. It hath engrauen in it the image of almightie God, and is, for nature next an Angell, by grace companion with him; as being to beare a part in the heauenlie quire, and there without aſtonishment

the truth of their Religion. What greater Securitie can be looked for, in the resolution of a cause? what better direction then the direction of the CHVRCH, which hath always Gods word before her eies and is taught the meaning of it by God the Holie Ghost? and they haue also the prayers of the Church, which GOD doth continually attend vnto. Which benefit you will then enioy by your Communion, at that time when there is most need of helpe: & no lesse doth for The Catholike and Vniuersall Church doth pray to God for you dailie. You haue also the prayers of all the Saincts in heauen, the Communion of the Church reaching thither. And our Sauiour there doth mediate vnto his Father in your behalfe. You haue God an aduocate vnto God, the Sonne to the Father; doe not feare but serue him carefully, and he will multiplie his blessings on you: and (if wee spend the few daies of our peregrination well) will bring vs all in the end into our country Heauen, to the Church of the first borne, to the company of many thousands of Angels, where there is perpetuall stabilitie, where God is all in all. Then death shall be no more, nor mourning, nor sorrow. There shall be no more hunger nor thirst, neither shall the sunne fall vpon you, nor any heate, and God will wipe away all teares from your eies. Farre you well. And let vs resigne our selues wholy to the blessed will of God, & pray each for other that we may be saued.

Yours by mutuall obligations

TO THE READER.

THis book, (gentle Reader,) is now growne to be, though the title doth not speake it, *a summe of controuersies*. I began to write it, to make good in absence, what at my being with my freinds I had saied of the religion of our forefathers. The method is such as occasion then presented. It were easie to put things in another order but I write not to serue curiositie. My aime in the reprinting of it, is to put such as I may speake vnto by this meanes, in minde of things necessarie, in case they haue neglected them: and to repeate such considerations as may confirme beginners that haue a minde to serue God in the right way. When I wrot before, I

was

was by Gods mercie better disposed; this time I made bolder; but chose rather, being vrged thereunto, so to speake as I could, then (with some preiudice) not to speake at all: and perfect health I could not morallie expect. Neither was it necessarie that I should do more then that little which I could. The cause, which is Gods, hath better aduocates; and He with a blessing can giue streingth to weake lines. Which that he mercifullie vouchsafe to do, to his honour, and the good of soules, is the most humble prater of.

E. S. F.

The Contents, in generall.

THe principall *Question* here disputed is, Where a man is to seeke instruction in matter of Religion, the Answer. In the Church in Communion with the See of Rome, This resolution is declared in three Propositions. 1. *The Catholike Church is assisted by the Holy Ghost, to all truth.* Proued and defended in the third booke. And 2. *It is that which is in communion with the See of Rome.* Proued and defended in the Second booke. 3. Not *the company of Protestants.* Proued and defended in the first.

Our Aduersaries 1. *Obiection* is against the Gouernment and direction of the Church by Pope and Councels. And this is *Answered* in the fourth booke.

Their 2. *obiection* is against part of the Doctrine, which to make it odious, they stile the new Creed of Pius IV. This is *Answered* in the fift booke.

Particular Contents.

THe FIRST BOOKE *sheweth how idly the Protestant Ministers doe pretend, and importune vs to beleeue, that their Sect is the Church.*

In the Preface, *the Question or Argument of this first Booke, and the manner of prosecuting it, is propounded.*

The

was by Gods mercie better disposed; this time I haue not sodainlie, but chose rather, being vrged thereunto, so to speake as I could, then (with some preiudice) not to speake at all: and perfect health I could not morallie expect. Neither was it necessarie that I should do more then that little which I could. The cause, which is Gods, hath better aduocates: and He with a blessing can giue streingth to weake lines. Which that he mercifullie vouchsafe to do, to his honour, and the good of soules, is the most humble praier of.

E. S. F.

The Contents, in generall.

THe principall *Question* here disputed is, Where a man is to seeke instruction in matter of Religion? the Answer. In the Church in Communion with the See of Rome. This resolution is declared in three Propositions. 1. *The Catholike Church is assisted by the Holie Ghost, to all truth.* Proued and defended in the third booke. And 2. *It is that which is in communion with the See of Rome.* Proued and defended in the Second booke. 3. *Not the company of Protestants.* Proued and defended in the first.

Our Aduersaries 1. *Obiection* is against the Gouernment and direction of the Church by Pope and Councels. And this is *Answered* in the fourth booke.

Their 2. *obiection* is against part of the Doctrine, which to make it odious, they stile the new Creed of Pius IV. This is *Answered* in the fift booke.

Particular Contents.

THe FIRST BOOKE *sheweth how idly the Protestant Ministers doe pretend, and importune vs to beleeue, that their Sect is the Church.*

In the Preface, *the Question or Argument of this first Booke, and the manner of prosecuting it, is propounded.*

The

The Chapters.

CAP. 1. THe Protestants giue no Satisfaction in matter of Succession, by naming the Waldenses, and such as they were. page 5. The Protestants Replie to the precedent Discourse, refuted. p. 12. Neither of the two Iohns, Husse or Wickleff, were Protestants. p. 39.

2. That no satisfaction is giuen by recourse to the Catholike Church. p. 57.

3. Other Pretenses examined, and the former argumens continued. p. 68.

4. That no satisfaction is giuen to the demaund or argument by recourse vnto Antiquitie. p. 85.

5. That our Aduersaries framing Definitions to their purpose pretend to satisfie the Argument but cannot. p. 96.

6. The Church of God is at all tymes visible. p. 115. Protestants Arguments against visibilitie, answered. p. 125.

7. Of the Protestant multiplication of Churches by visible and inuisible. p. 133. Some Questions touching the Protestants inuisible Church. p. 141.

8. That no satisfaction is giuen by pretence of Scripture. p. 150. Certaine places of Scripture are answered. p. 162. Scripture for Catholikes against Protestants. p. 177.

9. That it is vnpossible for Protestes to win the cause by Scripture. p. 172.

The SECOND BOOKE wherein is declared which is the true Church.

The Chapters.

CAP. 1. SHewing that the true Christian Church is Catholike for tyme and place; and in what manner God in Scripture doth describe it. p. 196.

2. The

The Catholike Church assigned. p. 206.
3. The two first Principles held by the Catholike Church maintained. p. 242. Atheists resisted. p. 246. Immortalitie of the Soule. p. 270.
4. Other Principles defended: and the Aduersaries, Iewes and Heretikes, reiected. p. 283. The Messias God and man. p. 293. The Person which is the Messias assigned. p. 297. That Iesus is God, and man, against Heretikes. p. 303. Three Persons in God. p. 312.
5. Socinus his errour exploded. p. 319.
6. The maister of our Faith, (Iesus) opening his Schoole, and the profiting of his Schollers vnder him. p. 347. Vaine cauills of Pagans made against the former discourse, refuted. p. 354. Mahomets impietie. p. 359. The meere naturall, disbeleeuing verities, doth offend against the light of nature. p. 362.
7. A generall view of the Church. p. 374. What meant by a Catholike. p. 380.
8. Exceptions against the Church answered. p. 380.

The THIRD BOOKE of Diuine Assistance.

The Chapters.

CAP. 1. PRouing diuine Assistance in the Catholike Church. p. 371.
2. Wherein the last of the precedent Arguments is vnfolded more at large. p. 396.
3. That the Argument is not answered by the distinction of Fundamentall and not fundamentall. p. 413. Euasions precluded. p. 423.
4. Further expression of some fewe points before handled. p. 431.
5. A replie to some cauils of Puritans, and Naturals. p. 446.
6. Declaring which Church it is thus assisted. p. 464.

7. Shewing

7. Shewing how Catholickes all beleeue the Same, though some more distinctlie then others; and the reason why Heretickes agree not. p. 469.
8. Declaring further the Fathers iudgment about yeelding to the Church. p. 483.
9. Wherein Some generall exceptions are answered. p. 494.
10. Two other Arguments are answered. p. 510. A conference or Dialogue about Church-seeing or not-seeing. p. 523. The Heretick obiecteth errours to the Church in her veneration of images, worship of Saincts, adoration of the B. Sacrament &c. pag. 523. The Catholike proueth the Church cannot erre. p. 555.

The FOVRTH BOOKE, of the Pope and Councells.

The Chapters.

CAP. 1. Of the Primacie. p. 1.
2. Primacie in the Pope. p. 23. Other exceptions refuted. p. 39.
3. The Supreme Spirituall power is not in temporall Princes. p. 47.
4. The Right of calling, and presiding in Generall Councells. p. 60.
5. The Authoritie of Oecumenicall Councells; in propounding & testifying matters of faith. p. 75.
6. Of the Councells of Nice & Constance. p. 88.
7. The Holie Ghost doth assist in Councells. p. 97.
8. Wherein other Straglng doubts are examined. p. 107.
10. Whether the two places before alleadged c. 6. out of the Councells of Constance & Rome, be Oecumenicall decrees, or definitions, and contradictorie. p. 125. Not contradictorie. p. 140.
11. Whether any deuines of the Catholike Communion haue openlie and to the knowledge of those to whome it appertained,

trained, to looke vnto the Church, ennobled and maintained of Councells entirely Oecumenicall, such as were generall and approued, that in Decrees of faith they might mistake and erre. p. 143.

The FIRST BOOKE, of the Profession of Faith, set forth by Pius IV.

The Chapters.

CAP. 1. OF Tradition. p. 353.
2. Of the Scripture. p. 360.
3. Protestant Cauils touching Sacraments reiected. p. 384.
The Sacraments are Seuen. p. 391.
4. Of Iustification. p. 401. The Soule cleansed. p. 402. Iustice in the Soule. p. 409. Workes of Iustice. p. 415. Commandements keept. p. 422. Workes meritorious. p. 436. Increase of Iustice. p. 443.
5. Of the Reall Presence p. 449. The words of Institution vindicated, and explained. p. 467.
6. The Fathers vnderstood the Reall Presence as wee doe. p. 492.
7. Obiections out of the Fathers answered. p. 509. Obiections out of the Fathers of the second and third ages, Answered. p. 515. Obiections out of the Fathers of the Fourth and fift ages answered. p. 531. Berengarius his profession not Capernaiticall. p. 570.
8. Of Transubstantiation. p. 576.
9. The Sacrifice of the Masse. p. 592.
10. Protestants can shew no diuine precept obliging the Laicks to receaue in both kinds. p. 610. Communion. p. 616.
11. Purgatorie, and prayer for the dead. p. 630. Honour of Saints. p. 636. Reliques. p. 638. Inuocation. p. 640. Images. p. 652. Indulgences. p. 659.
12. Digression about the manner of knowledge here in this life.

Ife. p. 666. Obiections against the Profession answered. p. 669. Saint Augustine held all that is in the Profession. p. 672.
13. Aduertisments to the yong students. p. 675.

The FIRST BOOKE, of the Profession of Faith,
set forth by Pius IV.

The Chapters.

CAP. 1. OF Tradition. p. 313.
2. Of the Scripture. p. 360.
3. That from our Creed nothing Sacramental is rejected. p. 384.
The Sacraments are Seuen.
4. Of Iustification. p. 401. The Sonne declared. p. 402. In-
fuse the Sonne. p. 409. Workes of Iustice. p. 415. Com-
mandements kept. p. 422. Workes meritorious. p. 436.
Increase of Iustice. p. 443.
5. Of the Pre[illegible] Institution
[illegible]. p. 457.
6. The Fathe[illegible] Presence as Mere
[illegible]. p. 492.
[illegible]. p. 509. Obie-
[illegible] and third age.
[illegible]. p. [illegible] of the Fathers of the
[illegible] 531. Berengarius his
[illegible]. p. 570.
8. Of Transubstantiation. p. 576.
9. The Sacrifice of the Masse. p. 594.
10. Priests must vse them no diuine precept obliging the
Lords to receaue in both kinds. p. 610. Communion.
p. 619.
11. Purgatorie, and prayer for the dead. p. 630. Honour of
Saints. p. 636. Reliques. p. 638. Inuocation. p. 640.
Images. p. 642. Indulgences. p. 649.
12. Diuersitie about the manner of knowledge here and the
life

AN ALPHABETICALL TABLE of some things contained in this Booke, wherein this marke * signifieth that the figures following it are to be looked for in the second part of the Booke.

Absolution. 185.
Abstinence and Fast. 167.
Adoration of Angells. 179.
Adoration of the B. Sacrement. 534.
Aduertisments for the young Student in Controuersie. *673.
Altars. 188.
Assistance of God in the Catholike Church, proued. 371. 464. 555. in Councells. *97.

Atheists reiected. 246.

C.

Christ is God and man, proued against heretickes. 303.

Church, her vniuersalitie for place. 198. for tyme. 200. her iudicature. 202. her sanctitie. 203. her vnitie. 204. her infallibilitie. 495. 510. 523. 535. her visibilitie. 83. She is assigned. 206.

Church assisted by God. 301. 461. 535.

Commandements kept. 180.

Communion vnder one kind. 160. 548. * 616.

Continencie of Bishops. 167.

Conuersion of the world. 347.

Councells, their President * 60. Their calling. 60. their Authorite. 75. Assisted by the Holie Ghost. 97.

Counsells Euangelicall. 180.

F.

Faith of all Catholikes, is one. 469.

Faith explicite, Implicite. 470.

Faith of Heretickes, why it is not one. 473.

Faiths motiues. 501. 552.

Faiths resolution. 499. 507.

Funda-

Fundamentall & not fundamentall points.
413.

G.

God is, proued against Atheists. 248.

H.

Honour to Angells. 162. 179.
Honour of Saincts and Angells. * 636.

I.

Iesus is God and man, proued against Hereticks. 303.
Iewes. 286.
Images. 151. 177. 526. * 652.
Immortalitie of the Soule, proued. 270.
Indulgences. 185. * 639.
Infallibilitie of the Church. 495. 510. 523. 555.
Intercession of Saincts and Angells. 179.
Inuocation of Saincts and Angells. 175. 546.
Iudicature of the Church. 202.
Iustice inherent. 182. * 409.
Iustice, its workes. * 415.
Iustice, its increase. * 443.
Iustification. 159. * 401.

L.

Libertie. 183.

M.

Mahomets impietie. 239.
Masse in Latine. 157. 517.
Merit of workes. 163. 184. 437.
Messias is alreadie come, proued against the Iewes. 286.
Messias, God and man. 293.
Messias, his person assigned. 297.

N.

Naturalls or meere naturall wit and reason excluding diuine light, reiected. 450. 462.

O.

Oblation. 187.

P.

Pagans cauils refuted. 354.
Papists are not Protestants. 57.
Parsons three in God. 312.
Pope is not Antichrist. 153.
Power of Princes. 169. 470.
Prayer for the dead. 630.
Prayer to Saincts and Angells. 178. 546. 1640.

Preists.

Priests. 188.
Primacie. 165. 184. * 1. 23.
Purgatorie. 184. * 630.
Puritans Spirit & light. 446.

R.

Reall Presence. 156. 186. 537. * 449.
Reliques. * 638.
Resolution of Faith. 499. 507.

S.

Sacraments * 384. Seuen. 391.
Sacrifice. 187. of the Masse. * 592.
Saincts and Angels honored. * 638.
Saincts and Angells invocated. 178. 546. * 640.
Saincts and Angells their intercession for vs. 179.
Sanctitie of the Church. 203.
Scripture. * 360.
Scripture not sufficient to iudge Controuersies. 161.
Scripture for Catholikes against Protestants. 177.
Single life. 181.
Sinne eschewed. 182.

Socinus his errour exploded. 319.
Soule, her immortalitie proued. 270.
Submiſsion and conformitie of iudgment to the Iudgment of the Church. 483.
Succeſsion is wanting in Proteſtants. 2. read the first Booke.

T.

Traditions. 189. * 351.
Tranſubſtantiation. * 576.

V.

Viſibilitie of the Church. 115.
Vnitie of the Church. 204.
Vniuerſalitie of the Church for place. 198. for tyme. 200.
Vowes. 181.

W.

Waldenſes. 7.
Whore of Babilon. 170.
Wicklefe & Huſſe. 39.
Workes of Iuſtice. * 415. not mortall Sinnes. 416.
Workes Iuſtifie. 184.
Workes meritorious. 163. 184. * 437.

THE

THE CONCLVSIONS.

1. *THE Protestants are not able to giue satisfaction in the Question of the Church: whereby, (as also by their Opposition to the Scripture and Antiquity,) it is manifest that Theirs, is not The true Religion; which, or where else soeuer, the true Religion be.*
2. *The Christians in Communion with Vrbanus VIII. are the Church of* GOD.
3. *All Controuersies in matter of Religion, are to be decided by the* SPIRIT *in the Church.*
4. *In matter of Faith, a man securely may rely on the Iudgment of a generall Councell, confirmed by the Pope of Rome, Pastor of the Church.*
5. *The doctrine contained in the Profession of Pius IV. is auncient and Apostolicall.*

Defended in as many seuerall Bookes.

APPROBATIO.

HAc disputatio de Ecclesia, eiusque in controuer
sijs fidei dirimendis authoritate, ab E. S. F. Theo
logo concinnata, & à me partim, partim ab alijs S
Theologiæ magistris examinata, nihil habet fidei Or
thodoxæ vel bonis moribus contrarium, multa ver
ad fidem Catholicam in animis hominum stabiliẽdam
idonea, & ea propter, si eximius Dominus Cancella
rius, librorum in hac Academia censor, annuerit, lu
cem videre poterit.

MATTHÆVS KELLISONVS.

IMPRIMATUR.

VIsa hac attestatione eximij Domini MATTHÆI KELLISONI, S. T. Doctoris, censeo idem opus vtiliter posse repudi. Actum Duaci die 20. Sep tembris 1640.

GEORGIVS COLVENERIVS. S
Theologiæ Doctor & Regius Ordinarius
que Professor, Duacensis Academiæ Can
cellarius, & in eadem Academia Libro
rum Censor.

THE FIRST BOOKE.

Of the Protestants Church, and Succession.

THE PREFACE.

SIXSCORE yeeres are not yet past, since Martine Luther, began to set himself against the Church of *Rome*. At which time the Religion wee professe, by you called Papistry in regard of our obedience to the Pope, was common; and the *Confession* of Ausburg, or (to speake of England particularly) the 39. *Articles*, were professed openly in no Church or Society of men in any part of all the world. Luther was Christned in our Church, and did beare himselfe a grat while, outwardly at least, as a child of it. In the end, opposing her doctrine stubbornely, he went out: and out after him went Melancthon, Zuinglius, Osiander, Oecolampadius, Caluin, Peeter Martyr: in a word, all Protestant Churches that haue appeared since that time. Being thus separate from the Mother-Church, they began to make a Church apart, and to declaime and write against the society from which they had now severed themselues: whereupon, that which was before out of question, began by some of the weaker sort, vpon their declamations,

Ex nobis prodierunt. 1. Io. 2.

to be questioned; videlicet *Which was the true Church?* That which Luther left? or, that which *followed him?* followed I say, for there could be found no Predecessors, no other Church then-extant of the same faith entirely, whereto they might adde themselues. Wherefore instantly Schisme was obiected vnto them, and with good reason, for they had separated themselues from vs (who succeeding the primitiue Church had the communion of the world) and were alone finding none to communicate withall. Saint Augustine obiected Schisme to the Donatists, because they did not communicate with all the world. How could yours escape the like censure, that did communicate with none in all the world? It was apparant to euery discreete man, that this yonge companie, was not the true Church; it was not Catholike, wanting the communion of Nations; nor Apostolicall wanting Succession: Bishops in it there were none; no Hierarchy. Mission they had not, yet would be Preachers; Miracles they did none. In their doctrine too, they wanted vnity; there were immediatly diuisions, and subdiuisions: and no visible Iudge of Controuersies acknowledged. For Scripture and Sacraments, some tooke more, some lesse. Their Liturgies were diuers: the liues of the first authors of the Schisme were bad, and their ends worse. At this disaduantage they stood in the controuersie: *which is the Church?*

S. August. li. 2. cont. Petilia. c. 16.

Whereunto it was then answered, and still is, and will be, that it is *not that which they made*, but *that which they left*: not that in communion with Martin Luther, but that in communion with the See of Rome. In this answere be *two proposition*: the one *negatiue, videlicet* that it is *not this Protestant*, this-vpstart *assembly*; the other *affirmatiue, videlicet*, that it *is the*

Societie

Societie which they left. Of the former onely I will speake in this First booke; of the other in the Second, desiring you likewise, not to mingle them againe; but for the more euidence of the truth, still to keepe them both apart. To prooue the former proposition, that *yours* (so you make me call it) *is not the Church*: wee haue many arguments vnanswerable; I take onely one, and that (becauſe I would be conceaued of all) the moſt common. *You haue not Succeſsion, therefore your Church is not the true Church.* The *antecedent* is certaine, for you went out of our Church, and were the first Proteſtants (or to name your part of this company; the first maintainers of the 39. Articles) that euer appeared in the world. The *conſequence*, is alſo good, becauſe the true Church hath a continuall SVCCESSION, *Iſay.* 59. *Ezech.* 37. *Matth.* 28. *Ioan.* 14. *Epheſ.* 4. and it is confeſſed on your ſide, as you may ſee in *the treatiſe of the Eſſence and Author of your Religion. lib.* 2. *cap.* 8. where it is alſo *confeſſed* by your deuines, that you went out of vs, and found none of your Religion any where in the world, *See there cap.* 1. 3. 7. 9. 11. 12. *The Argument.*

To this argument you ſay many things; but cannot poſſibly iuſtifie your Church, and cleere her of Schiſme, & a ſeparate-late beginning. *First* you would maintaine your Succeſſion by Waldo, Wicklef, and Huſſe, peecing your Selues to them: but the matter of their beleefe is not wholly the ſame with yours, nor ſuch as you dare iuſtifie. *Next* you pretend a Succeſſion by meanes of our Church, but wee cannot continue you to the Church primitiue; wee are not Proteſtants, and a Proteſtant continuation yours was, if there were any. *Thirdly* then, you lay claime to the purer times before Gregory the Greate, and

plead Antiquity though borne not yet sixscore yeeres agoe. This leape is monstrous, ouer 900. yeeres at once; and when you come there you finde them all at Masse, vnwilling to haue in their company you who detest it. *A fourth* way then you deuise to escape, which is to get quite out of the world, and betake your selues to inuisibility. Peepe, all hid. If this will not serue, there is *a fift a priori* as you terme it, to proue you hould the eternall truth by the word of God. And *Finally* if that seeme opposite to your doctrine, then to creepe vnto the spirit: not the spirit in the Church which you left; or in any other Church extant any where in all the world when your Master did begin to preach vnsent: but in your selues. And this, not one common to you all, but many; each his owne. So that if wee will come to your Church as you persuade and vrge vs to do, wee must, after many windings and by-wayes, creepe into your braines, and adore the priuate Spirit there within your temples.

To proceede distinctly, I will examine each of your shifts apart. 1. whether you were in the Waldenses. 2. whether you were in our companie. 3. whether Antiquitie may be presumed on your side. 4. whether inuisibilitie might serue the turne. 5. whether the Scripture be against vs and for you. Of the Spirit I will not speake in this booke, but reserue it for a booke by it selfe. The whole tyme of the Christian Church before Luther, I deuide into *two* parts; the former shall containe the first 600. yeeres, to wit from S. Peter to S. Gregorie and Bonifacius: the later from thence to Luther containing 900. And I begin with the later part, being neerer to your Schisme, questioning your Succession for those 900. yeeres.

Lib. 3.

THE

THE FIRST CHAPTER.

The Protestants giue no satisfaction in matter of Succession, by naming the Waldenses, and such as they were.

IT were good here in the beginning of my discourse (for Art would haue it so) to define the thing *Protestant*, whereof I am to speake: but Martin Luther and Iohn Caluin your Apostles and Authors of your Sect, so detested each others doctrine when they were aliue, that as yet (though deade) they cannot endure one definition. In regard of this dissention my way, as I conceaued was, neglecting all priuate differences of the two sides (betwixt the Lutherans and the Caluinists) to take that onelie wherein they assented, and to make a generall notion or explication of the Protestant in common. But eieing the substance of Protestancie nearer to take measure of the thing, whereby my definition, such as did seeme possible, might be fit; I found no constant being, but vncertaintie in the essence of it. This substance or Essence being as you say, *points onely fundamentall*, and these more or lesse, as the Protestant spirit will: which Spirit is diuers, not in the multitude onely, but oft in one and the same partie.

Mercurie (they say) was not able to make a coate for the Moone. Still when he came to take measure, or to put the garment on, she was other: sometimes thicke, sometimes slender in the waste; sometimes horned, sometimes round. A hard taske it were for a painter to represent *Proteus* in a picture; but it is harder farre to make a definition of your Church: her es-

ſence or ſubſtance doth euer varie, and is ſometimes greater, ſometimes leſſe; neuer conſtantly the ſame. Yet becauſe I am to ſpeake of it, and without ſome kind of notion this cannot well be; I take heere a Proteſtant, for *a man of the Religion* (ſo you call it) *now currant in England*, & the Proteſtant Church I take for *a companie of theſe men*. Or if you will haue it more determined (though thereby you will ſtraine the Puritans conſcience) I take a Proteſtant for *one that holds entirelie* and diſtinctlie, *explicité*, (for implicite faith you deteſt, and oppoſe bitterlie) *your Conuocation-Creede* of 39. Articles, the Creede of England now adayes: and the Proteſtant Church I take for *a Societie of ſuch beleeuers*. The like I would ſay of the profeſſions of other Proteſtant Churches that are in Saxonie, Denmarke, Holland, if I were vrged to communicate with them, & to frequent their aſſemblies. The Catholiques argument which I propoſed, and whereunto you are to anſwere, demaunds euidence of a perpetuall ſucceſſion of ſuch a Church.

And that you cannot anſwere it, and proue by good teſtimonie this continuall Succeſſion, and perpetuall exiſtence of ſuch a Companie or Societie of men, people and Paſtors, ſuch as I haue deſcribed, it is by long experience verie manifeſt. Euer ſince Luther and Caluin did begin to ſpread their doctrine, it hath ben demaunded: and your men haue endeuoured to make anſwer, hauing examined to this end and purpoſe, all Bookes and monumentes that are extant: and yet after infinite inquiſition, noe ſuch euidence can be found. Sometimes indeed you name ſome men of diuers Sectes and Religions, in which kind Illyricus hath taken paines: but when he cometh to the thing expected, that is, to proque they were of your religion,

gion, there he leaueth you; whereas it is this onlie which is expected from a Scholler, for euery prating fellow can affirme what he liſt. It were not hard for an vnknowne vpſtart, to lay claime to a very noble Petegree, and greate Dominions, but without euidence he will not be admitted, or beleeued. It is EVIDENCE that wee looke for; show the Proof of that you ſay.

Being vrged againe and againe with this, you name in fine the poore Beggars of Lions, of Waldo their author, called Waldenſes: wherein you doe meerely ſpend tyme and cozen ſimple people. You know that your owne men reiected their communion, and it hath beene tould you oft, they agree not with you: The matters of your difference haue beene named and are noted in your owne authors, and the thing I demanded, was your proofe, your euidence: where is it? where is your proofe that the Waldenſes, who liued before Luther, (for of them onely I inquire) were of the Religion now currant among you? and, where is *the Catalogue of their Continuall Succeſſion, euer ſince the Apoſtles time*? and *Euidence of their Communion with Nations, and of the publike profeſſion of that Religion, in all the world*? Theſe things I did expect: this Catalogue I muſt ſee; or, the demaund of continuall Succeſſion, will reſt euer vnſatisfied, as it hath donne hetherto.

Proteſt. Apol.

See Prot. Apol. trac. 2. c. 2. ſec. 3 & R. Chalced. de eſſent. prot. relig. lib. 2. cap 5.

Thoſe men diſſented from you in the point of [a] *Iuſtification*, which is the *ground* and *foundation* of Proteſtancie: and, held the *reall* [b] *preſence*, in our ſenſe: wherefore they were not yours. Secondly, they held ſundry damnable opinions, obiected long ſince in the Proteſtants Apologie. Thirdly your owne men refuſed their communion (as you know by [c] Camera-

[a] Vide R. Chal *de eſſen. rel. prot. c. 6.*

Illyric. in Catal. teſt de VVald' ex Syl. &

Rain. Anto. & Guid. de wal. dogm. Æneas Sylu. Hist. Bohem. iu Paup. de Lugd. Fox acts. mõ p. 628. Sim. Voyõ Cat. p. 132. Osiand. Epitom.

rius, [d] Morgernstern, [e] Caluin, [f] Melancthon, [g] Schlusselburg, and others;) and charge them with maintayning obstinately grosse errours, and Heresie. Fourthly, Waldo a Marchant of Lions, and an vnlerned lay man, who liued an. 1160. was the first and chiefe of that Sect: so that, they failled in the point of Antiquitie, and Continuall Succession euer since the Apostles, which is the thing whereunto you were to answere: And, will neuer doe, till you putte downe *some in eucryage*, and bring vnquestionable *Euidence* for them, which will neuer be.

a *Errant in eo quòd non credunt solã fidem absque operibus iustificare:* Lutherus in Colloq Germ. c de Suerm. Coc. t. 1 l. 8. a. 4 *De imputata iustitia nihil norunt.* Luth. ibid. *b* Confess. Bohem. a. 13. and Caluin saith of their Confession, *formulam Confessionis amplecti, quæ sine discrimine, in vnum fasciculum damnationis omnes inuoluit, qui præcisè non fatentur panem esse præsentissimè Christi corpus (hic recitamus eorum verba) an fas sit Christiano homini, videritis, nos certè non putamus.* Epist. 244. *c* Cam. de Eccl. in Bohem. &c. p. 273 *d* Morg. tract de Eccl. p. 79. and 124. *e* Calu. Ep. 278. *f* Melanc. in Consilijs par. 2. pag. 152. *g* Schluss. Catal. tom. 3. p. 188. And see Iewell, Pantaleon and Osiander of the Albigenses, cited *prot. Apol* Sec cit.

If (not withstanding the contrarie iudgment of your men) you will ioyne to their Church, and maintaine the Succession of your Church by them, you must prooue cleerelie, first that they had lawfull *vocation* and *ordination*. That they did vse the true forme of ordaining Priests and Bishops; and so had indeed true Pastors, and a reall Hierarchie according the diuine forme and institution. This I finde of them recited in your Illyricus, that *they esteemed the Apostles meere lay men*, that *euerie good lay man was* by them esteemed a *Preist*; that *lay men and women* among them *might consecrate and preach*. Behold manifest error, against faith: and a confusion insteed of a Hierarchie. But shew you what I demand, their *lawfull ordination* of Priests

Illyr. in Catal. de V Vald.

Prot. Apost. tract.

and

and Bishops, meere names assumed, will not serue the turne. Secondly you must shewe (a thing yet vnperformed, though the matter hath beene treated oft,) that they did not hould those errours, which they are charged withall, as *that he who is in mortall sinne falls out of dignitie thereby*; and the rest in the *Apologie* not necessarie to be repeated: or you must admit, you hould them also. Thinke I demande the same of Hus, and Wicklef; though I purposelie am briefe in an argument so common. Thirdly that they did agree with you in *all* other points; *particularly* descending *to each*. As in the *manner of the reall presence*; the Bohemian Cõfession doth say they did not, but that *they vnderstood the words properly* as wee doe. That they held *iustification by faith*, as you. Luther saith *they knew it not*: yet this is the sowle, and *foundation* of Protestancie, in the iudgment, and by the confession of your owne men. And, so you must on to the rest, where you will find many of your owne who will contradict you to your face. Hus who liued *anno* 1400. beleeued Masse: Transsubstantiation the seuen Sacraments. Wicklef who liued *anno* 1371. beleeued also seuen Sacraments; Masse; worship of relikes; and images. And neither of them held your foundation of onelie faith. Yet you must proue they did, if you will make them part of your demonstration, for the perpetual Succession of your Church. And must shew out of good authors their expresse (for implicite is not currant among you) their expresse consent I say, in all your Cõuocation-Creede. Fourthly you must bring proofe that such men were in the world before Waldo: and that of them there was a continuall succession euer since the daies of the Apostles. I speake not of those Heretikes called *Apostolici* of whom wee reade in S. Epipha-

2. c. 2. ser. 3. Heb. 5. v. 4. Rom. 10. v. 15. Confess. Bohem. a. 13. Caluinianos VValdensium Cõfessionem deprauasse ostendit Conradus Schlusselg Theol. Calu. li. 2. art. 6.

Fox acts and mon. Prot. Apol. tr. 2. c. 2. sec. 4. & 5.

Luth. supra. cit. R. Chalc. sup. cit. *Haud scio an vsquam diu publicè suam fidem*

sint profess. si, &c. praterquam in Bohemia, & in quadam valle in radicibus Alpiũ. Illyr. de VValdens. *suprà.* Epiphan. *hæres. 61.* August. *hæresi 40.*

Act 20.28 Ephes. 4. 11. 13. Eph. 4.12.

Epiphanius & S. Augustine (those wee do not now looke after, they were long ago by the Fathers condemned,) but I peake of the *Waldenses*, demaunding proofe that such men were existent in the world *euer since* Christ ascended. I will not accompt it satisfaction if you tell me *they say so*, for I beleeue neither them nor you, but demaunde *proofe*. Bring foorth your monuments, and read vs the names of their Bishops, or some of them at least: for there were such among them if theirs were the Church, since Gods Church is gouerned by *Bishops*; there were *Pastors* in it euer, if that were the mysticall body of Christ; for Christ appointed such till *all meete*. Let vs know what Councels they haue kept, and where; what Nations they haue conuerted vnto Christ, and by whom; what Saincts and Martyrs haue ben among them, what Churches they haue erected, what Heretickes they haue condemned and where and how; and with what Nations and Princes they haue communicated: and bring good Euidence to prooue it. If this be the true Church, conceale her not, God is not ashamed of his Church; if these people be the companie of holie ones, let vs see their actions and good works. If there were a continuall succession of such men, let vs see their monuments, other wise wee haue noe reason to beleeue that there were indeed any such, in the tyme betwixt Waldo and our Sauiours ascension, which are more then a thousand yeares. If you will haue vs beleeue there were such all that tyme, bring your proofe. Lett vs know I saie (and should repeate this question oft, least you wittinglie doe forget it) where they were from tyme to tyme, what they did, who were of their communion, or tooke notice at least of them as frinds or foes, what

writers they had, what Bishops, what Councels, and this from age to age, till you come to the Apostles daies. The question is cleere, the matter is of fact, the thing of moment: You haue beene searching these hundred yeares, all papers, and libraries, and scrowles: where is your answere, where is your euidence?

If this were all dõne, which will be dõne when tyme runnes backward, and when euery thing whatsoeuer any minister for a shift can desire or imagine, may be found euery where, there would remaine yet a further taske, and that were to shew that this religion of the Waldenses, were *vniuersall* in regard of place or Nations. But I need not vrge further, for you are grauelled in the very first. With Hus and Wicklef, I proceede after the same manner demaunding euidence, 1. of their continuall Succession euer since our Sauiour did ascend. 2. of their communion with Nations to verifie the Prophecies of the ould testament, and our Sauiours intention in the new. And 3. of their explicite and distinct agreement with you in all points, as aboue hath beene required. This demonstration I demaund of you for them; desiring to see the face of that Church, her Acts and monuments, her Writers, Pastors, Councells &c. and with greate reason, before I beleeue it, and embrace the communion of it, and venture my soule in it: Because, that which I demaund is hetherto vnknowne, not to me onelie, but to all the whole world. *Edant origines Ecclesiarum suarum; euoluant ordinem Episcoporum suorum, ita per Successiones ab initio decurrentem, vt primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis perseuerauerint, habuerit auctorem, & antecessorem. Hoc enim modo Ecclesiæ Apostolicæ sensus suos deferunt.* Tert. Præscript. c. 32. 2. Book. 1. Ch.

§. 2. *The*

§. 2. *The Protestants Replie to the precedent Discourse, refuted.*

YOu will be still talking though you say little to the purpose. I told you what men the *Waldenses* were, and directed you to the Apologie where you might haue read more of them. Your task was, 1. to purge them from the Errours there obiected. 2. to giue a iust account of their continuall Existence, lawfull Ministerie, generall Communion, &c. if you will haue vs beleeue they were the Church of God. And, to proue they were (not in part, as Sabellians and Pelagians were, but) entirelie of that Faith which you professe. For the thing which wee looke for, is, not a confused multitude of men beleeuing the Faith of Christ in *part* onlie, and disbeleeuing *part*, (Heretickes though deuided about faith amongst themselues and therefore not one Societie of beleeuers, and from the Church and therefore not the men wee looke for, did consent *in part*, amongst themselues, and with the Church; and Hereticks there were all waies, too many,) but wee looke for a Societie of Beleeuers vndeuided or *One* in Faith. And this *one* Societie must be such, as hauing within itself a lawfull Ministerie; hath beene existent at all times, and communicated with all Nations hitherto Christian. Such is the Church of Christ which wee looke for and must heare, and be directed by. The Waldenses were not such.

Yes, saie you, the Waldenses were such; for their doctrine, they were Orthodox; their Communion was vniuersall; and euer since the Apostles daies they haue beene existent. Your Parish by this time doth beleeue all this, because you (their Oracle) haue said it, and

it, and haue confirmed it with ſuch *Euidence* as is able to ſtop the mouth of any Papiſt. If this be, wee ſhall haue an end heere in the beginning. But others haue obiected the ſame before, long ago. What? did neuer a Papiſt ſpeake ſince? yes. And ſaid of this matter ſomething, which it was eaſier for you to diſſemble then to refute. And my turne is now alſo come to ſpeake of this mouth-ſtopping Euidence. Proteſt. Apolog. tr. 2. c. 2. Sect. 2. pag. 340.

Friar *Rainer* (ſay you, after *Pleſsis* and *Illyricus*) who liued in the yeere 1250. writes of the Waldenſes, whom he names Lioniſts, thus. *Amongſt all the Sects that are or euer will be, none can be more pernicious to the Church of God then that of Lions, for three cauſes; The firſt becauſe it hath continued a longer time then any, ſome ſay that it hath beene euer ſince thē time of Sylueſter, others from the time of the Apoſtles. The ſecond, becauſe it is more generall, for there is not almoſt any Contrey wherein this ſect hath not crept. The third, becauſe all the other procure horrour by their blaſphemies againſt God, this of the Lioniſts hath a great apparence of pietie inaſmuch as they liue vpright lie before mē and beleeue well all things of God, and all the articles that be contained in the Creede.* This is your Euidence, which you vaunt of, as vnanſwerable. I will take it in ſunder, and examine it by parts. Illyric. Catal. Teſt. ex Rainerio.

The firſt part is of the *Continuance* of this Sect. *Some ſay that it hath beene euer ſince the time of Sylueſter, others ſay from the tyme of the Apoſtles.* This is no good euidence for that you pretended which wee neuer will beleeue without Euidence. Wee demaunded a Catalogue of their Paſtors, and the place of their aboade; what Dioceſſes their Biſhops gouerned, if there were any: and, by which *of the Apoſtles* the firſt of them was *ordained.* Or, if they were a Church *without Biſhops*, you ſhould haue told vs at leaſt what contrey they *Edant origines Eccleſiarum ſuarum.* Tertull. ſupra.

they liued in, and who tooke notice of them in each Age. In each Age there were such as tooke notice of and recorded, lesse matters then *a Cittie built vpon a mountaine*, whereunto *Nations frequentlie resorted*, as they did to this if it were the Church of God. In both these you faile; and after great brags of *Euidence*, come ridiculouslie creeping out with *Some say*: which is so far from giuing satisfaction, that I know not whether any braine besides your owne and those of your Parish be so weake as to thinke it a good Argument, *Some say the Waldenses continued euer since the Apostles daies, Ergo they did so.* What if those *some*, did mist ake? what if they did lie? They might be the Lionists freinds: they might be *Lionists* themselues. Other Hereticks haue donne the like: and your selues do the same. You say that your Church hath continued (though you know not in what place) euer since the Apostles daies. If your Posteritie obiect this in your behalf, must it passe for good Euidence? I told you before that *I neither beleeued them nor you.*

Those who said they were *from the time of Sylueste* were the Lionists themselues, as you may reade in *Pilichdorphius* (whose work is extant in the 13. tome of the *Bibliotheca veterum.*) *Waldenses iniquitatis filij coram simplicibus mentiuntur dicentes sectam eorum duraſſe a temporibus Syluestri Papæ. The sonnes of iniquitie, the Waldenses lie before the simple People, saying that their Sect hath dured from the time of Pope Syluester.* Their Author as I told you before, was *Waldo*, who liued about the yeere 1160. and they were called Lionists from the towne of *Lions* where they began. Illyricus out of whose Catalogue you transcribed your euidence, hauing searched after them with all diligence confesseth in fine (as before also I noted in the mar-

gine)

gine) that *he knew not whether they did any long time make publike profession of their Faith any where, vnles it were in Bohemia, and in a certaine valley at the foote of the Alpes not far from Millan, and perchance in Prouince or Languedoc.*

Before Waldo, some few yeeres, there were other Hereticks (with whom the Waldenses ioyned against the Pope and Church) who pretended Apostolicall succession. *Nempe iactant se esse Successores Apostolorum & Apostolicos nominant. They brag that they be the Successors of the Apostles, and call themselues* APOSTOLIQVES *forsooth*; saith S. Bernard who liued at the same time, wrot and preached against their errours, and shewed their *pettegrie and Succession*: not from the Apostles as they did arrogantlie pretende and brag, but from *Apostataes*. Out of pretence of puritie, being secretlie most impure, *they condemned Wedlock*; and with the Manichees esteemed diuers *meates* (*quicquid ex coitu procreatur*) *to be vncleane*. Is not this the thing which the Apostle speaks of in his Epistle to Timothie? *The Spirit manifestly saith that in the last times certaine shall depart from the Faith, attending to Spirits of errour and doctrine of Deuils, speaking lies in hypocrisie, hauing their conscience seared, forbidding to marrie* (bidding) *to abstaine from meates which God created to receaue with thanks-giuing.* (*a*) Other errours, common to them and to the Waldenses, (whereof you also maintaine some) S. Bernard doth (*b*) there recount and so refute

Anno. 1147.

Bern. Hom. 66. in Cant.

1. Tim. 4.

a Istos, prorsus istos dicebat. Hi nubere prohibēt; Hi à cibis abstinent quos, creauit Deus. *Bern. Hom. 66. in Cant.* Hinc quoque Hæreticos se probantes, non tanè quia abstinent sed quia hæreticè abstinēt. *Ibid b* Irrident nos quia Baptizamus infantes, quòd oramus pro mortuis, quod Sanctorum suffragia postulamus In omni genere hominum atque in vtroque sexu festinant proscribere Christum, in adultis & paruulis, in viuis & mortuis: hinc quidem infantibus ex impossibilitate naturæ, inde verò adultis ex difficultate continentiæ præscribentes: porrò mortuos viuentium fraudantes auxilijs, viuentes nihilominus Sanctorum qui decesserunt suffragijs spoliantes. *Ber. Ibidem.*

refute as if you read the discourse you will not know what to replie.

By this which I haue said it appeares sufficientlie that you haue failed in the *proofe* of their continuall Existence and Succession. They WENT OVT *of the Church of Rome*; and so much your owne Authors do Confesse: and in a Catalogue of *their Books* (a verie sillie one) printed in their *Historie*, there is one book whose title is, *Aeyo es la causa del nostre dispartiment de la Gleisa Romana*; that is, *This is the cause of our separation from the Church of Rome.* The time I specified before. Let vs now see the second part of your Euidence which was to proue their *Vniuersalitie.*

Illyr. ex Rain. *The second: because it is more generall then the other Sects, for there is not almost any cuntrey whereinto this Sect hath not crept.* This *creeping* maks little to your purpose or their credit. The Catholike Church spreads it self openlie, preaching, baptizing, working miracles: she is not ashamed of her doctrine. These men taught in corners; their errour was spread secretlie *as the cankar* or gangreen; that corrupts what was before good and sound. They neuer yet conuerted any Nation from Infidelitie; whereas the Catholike (which soeuer that is) doth according to her great and generall power conuert from Infidelitie; and is to haue in her Communion (within the compasse of her whole time) all Nations and tongues.

Sermo eorum vt cancer serpit. 2. *Tim.* 2. Et subuertent quorundam fidem. *Ibidem.*

It was late (*an.* 1160.) before this Sect began to *creepe*, and in *Europe* only; nor did it *creepe* in all parts of *Europe*, there were many Churches free from it, as you may reade in *Pilichdorphius* c. 15. *Though thou, Waldensian Heretik, hast a fewe credents or beleeuers to damnation, I will shew thee Nations, Tribes, People, and tongues, where by Gods grace all are Catholicks, and all men conser-*

ued

ued alltogether free from thy Sects as, England, Flandres, Brabant, Westphalia, Dacia, Suecia, Noruegia, Prussia. This Author liued *Anno* 1395. as appeares by his owne Booke *c.* 30. Before this also, when *Rainerius* whose testimonie you bring for their vniuersalitie, wrote, the Communion of *the Church of Rome* (I dispute not heere whether that be the Catholike Church or no) was more ample and extended further, as appeares (not to trouble the Reader heere with many testimonies) by the *Lateran Councell* held (*a*) vnder *Innocentius* the third; wherein with the Ambassadours of the Kings of England, Spaine, France, &c. and of the *West* and *East* Emperours, there were present in person the Patriarches of *Constantinople* and *Ierusalem*; and the Legats of the other two, of the Patriarches I meane of *Antioch* and *Alexandria*.

(*a*) *Anno* 1215.

It was well obserued by S. Augustine (*lib.* 4. *con. Cres. c.* 60.) that Hereticall Sects being *Fragments* cut of from the great *vine* (the Church) spred ouer the whole world, be not each of them where soeuer this greate vine is, (though Shee be in all places where they are found:) and that commonlie where they fall there they lie, and where they be separated there they wither, *Quamuis aliquando vix rarissima folia ex eorum ariditate ventus elationis in peregrina dispergat: though sometimes the winde of pride not without much adoe scatters abroade into strange countreys some fewe leaues by reason of their drinesse.* If you reade the *Historie of the Waldenses* (a sillie Monument of a thing pretended to be *the Church of God*) you shall finde this in them to be verified. They haue beene scattered vp and downe Europe; but (vnles it were in France) very *scantlie*.

Yet with these you will endeuour to make a shew,

reckoning vp villages and hamlets as many as you can read of infected with this peſte: and becauſe the Lioniſtes alone ſet forth with moſt aduantage poſſible, do not ſerue to make a ſeeming number (the diſpute being heere about *Vniuerſalitie*) you take others in, to make the Compagnie the bigger. In their *Hiſtorie* before mentioned, there is a (a) chapter with this Title. *By what names the Waldenſes haue bene called by their Aduerſaries*; In which chapter you ſhall find that the Henricians, Arnoldiſts, Albigenſes, Catharists, new Manichees, Piccards, Lioniſts, and Apoſtoliques, were all good and innocent Waldenſes, if you beleeue the Compiler who was himſelf alſo one of the ſame crewe. Rainerius, the Authour by you obiected, who by his Office (being Inquiſitor) and for an other reaſon too which I ſhall ſpecifie afterward, had reaſon to know them; tels vs that they were *deuided* (wee ſee the like amongſt Proteſtants) *into many Sects*, and thoſe againe ſo ſubdiuided that *in one howſe there were ſome times three Sects* (of them) *whereof each condemned the other, and all together impugned the Church of Rome*. This he reports in his *fourth* Chapter; in the *fift* Chapter he tells their errours, and begins with the Lioniſts. In the *Sixt* he ſpecifies diuers of the Sects whereinto this Hereſie was diſtracted; as Runcarians (ſo called of the place where they were,) Ortlibians, Catharists, Albigenſes or Albanenſes of the towne Alba, Manicheans and Patrines or Paterines. Theſe were the cheefe diuiſions in his time; which were after *more diuided* and ſubdiuided; and ſo got more names, either from the *places* where they liued, or from their new *teachers*, or from their *tenets*. But the Profeſſion (or Religion ſo they called it) of any one of theſe many

(a) Hiſt. VVald. li. 1. c. 3.

Quandoque in vna domo ſunt Hæretici trium Sectarum &c. Illyc. ex Rain.

Sect

Sects, or of them all together, neuer got to be the Religion of Europe; no nor of Italie, Spaine, Germanie, or Fraunce where it began; much lesse of Afrike and Asia, and generallie of the world, which is our Sauiours inheritance. So that it is no way to be compared for *Vniuersalitie* with the true Church; no, nor with diuers erring Sects. The Arians and Eutycheans and Nestorians haue had greater multitudes and haue continued longer. You haue failed therefore in the second point which did concerne *Vniuersalitie*; now let vs go to the *third* part of your Euidence wherein you pleade for their *vprightnes* and good *beleefe*.

Se dicunt Ecclesiam, sed contradicunt ei qui dicit non potest ciuitas abscondi supra montem, posita. Ita ne lapidem de monte abscissum sine manibus, montem factum & *implentem mundum*, vestris creditis inclusum *antris*? Habet & semper habebit integrâm Christus hæreditatem suam, & possessionem suam *terminos terræ*. *S. Bern. Hom. 66. in Cant.*

The third cause why they be more pernicions them other Sects is, because all other procure horrour by their blasphemies against God, this of Lionists hath a great shew of pietie in that they liue iustlie before men, and beleeue all things well of God, and all the Articles that be contained in the Creed. Heere be two things, the one concerning *manners*; they had *magnam speciem pietatis a great pretence or outward face of pietie*; and (what euer they did in priuate) they *liued vprightlie before men*: the other concerning *faith*; they *beleeued all things well of God, and all the Articles of the Creed*: and by this they be you thinke, iustified for their *life* and *beleefe*; which is the point now in hand. But you are vtterlie mistaken; the life of an *Hypocrite* is not iustifiable, though you cannot finde fault with his exteriour comportment; and these men for ought you reade in the place obiected, might be, yea *were*, dissemblers and *Hypocrites*: and a man that doth professe to beleeue the

Illyr ex Rain.

Mysteries in the Deitie and all Articles of the Cre
de, may contradict *other reuealed veities sufficien*
proposed, and be an Hereticke and Impostour. Wh
els think you of him that obstinatlie denies all
rest in the Bible? Now by the words alleadged
cannot proue that these men had no such errou
yea by the same Author *Rainerius*, and others of
same time, we know that they held and obstinat
diuers ERROVRS; and were vnsound many
them euen in matters appertaining to the *Deitie*
the *Creede*.

I will beginne with those who called themsel
Apostoliques. They taught as I told you before *doct*
nas dæmoniorũ the doctrines of Deuils; they *condem*
Mariage and *meates*. This wee know by *S. Bern*
who liued at the same time, and hath recorded th
and many more of their errours, (*Serm. 66. in Can*
reciting what he knew, (not by false reportes as so
would shift the matter of, but) by the Confessio
of (c) those Hereticks themselues. And, the sa
men were *Hypocrites* as he shewes also in that,
the precedent *Sermon. It is not enough to them to be H*
reticks, vnles they be also Hypocrites, that sinne be sinn
aboue measure. They are in habit sheepe, in act foxes,
craft and crueltie wolues. They be wicked and will se
good least they be wicked alone, Neque est apud eos vir
tes colere sed vitia colorare quodam quasi virtutis min
Thus Serm. 66. and Ser. 65. *Hæresis hæc, docta m*
tiri, non lingua, sed vita.

Now Sir, the men were not *Orthodox* who taug
the *doctrine of deuils*, as these you see did: neith

(c) Dicam quænam illę ineptię sint, partim quas sciscitantibus se Catholicis minus cautè respondentes ipsi confessi sunt, partim quas diuisi ab inuicem litigantes de inuicem prodiderunt, partim quoque quas nonnulli eorum redeuntes ad Ecclesiam detexerunt, non quod ad omnes respondere (nec enim necesse est) sed vt innotescant. *S. Bern. Hom. 65. in Cant.*

Hypocrites good *vpright Christians.* Or, whom you call sinners if you number these among your saints, whose vertues were vices, and whose life was lying?

The *Lionists condemned the Sacrament of Matrimonie, and all oathes; and held that Iudges and Princes, all, are damned.* Rainerius, whose testimonie you obiected, (*d*) tels vs so. Neither can you shift the matter of (as Illyricus striues to do) by saying that Syluius doth not mention these errours of *Matrimonie* and *Iudges*: for Rainerius, both by his Office had the opportunitie to know (being Inquisitor) the truth of that he doth affirme; and had *himself beene of that Sect* as he confesseth in the *Preface* of his Booke, and againe in the booke it self, *cap.* 6. They held also *that laymen and women can Consecrate the Blessed Sacrament, that a good Lay man hath power to absolue, that a Priest in mortall sinne can do neither; that he which is guiltie of Mortall sinne doth not enioy either secular or Ecclesiasticall dignitie.* Princes and Prelates had cause to looke to these people, especiallie they holding withall, that *all sinnes are mortall.* The rest of their errours are in Syluius, and in Reinerius by you obiected; who tels of their dissembling too; *Ad Eccesiam fictè vadunt, offerunt & Confitentur & Communicant fictè. They go dissemblingly to the Church, and Offer and Confesse and Communicate dissemblinglie.* Rein. *c.* 5. §. *Item dicunt*

(*d*) Sacramẽtum Coniugij damnant. *Illyric. ex Rain. tit. de VValdens.* § *de secunda* Dicunt quòd omne iuramentum mortale peccatum sit.... Quod omnes Iudices & Principes damnantur. *Ibidem,* §. *Hos omnes* De Sacramento Eucharistiæ dicunt quod sacerdos in mortali peccato non posit conficere. Quod bonus laicus

tiam mulier si scit verba, cõficiat. Quod transsubstantiatio non fit in manu indignè conficientis, *sed in ore* dignè sumentis. De Sacramento Pœnitentiæ dicunt quod nullus possit absolui a malo Sacerdote. Quod bonus laicus habeat absoluendi potestatem. Quod ipsi per impositionem manus peccata dimittant. *Ibidem.* §. *de secunda.* Qui mortalis culpæ reus sit eum æque seculari, neque Ecclesiastica dignitate potiri; neque parendum ei. *Illyric* §. *Romanum. ex Aenea Syluio.* Item quod omne peccatum sit mortale, & nullum veniale. *Illyr.* §. *Hos omnes, & Rain.*

Illyr. *tit. de Wald.* §. *Item conficiunt, &* §. *cognoſcunt ex Rain.* See alſo the confeſſ. of *Ca-merar.* in the Ap pag. 341. Their exteriour open cariage had the *ve milion* of vertue; the Sepulchers were whited ou but ſtill they wee Sepulchers.

Were the reſt, the Puritanicalle Waldeſians, t *Catharistes* I meane, any better? No. They too attend to the Spirit of errour and doctrines of Deu ſpeaking lies in Hypocriſie, forbidding to marrie, a comaunding to abſtaine from meates which G created. They (*e*) taught *that it was a Mortall ſi to eate flesh or egges; and that matrimonie was euer a M tall ſinne.* They ſaid alſo that *the Deuill made t world, and all that is in it;* and that *the Sacraments* (B *tiſme and the reſt*) *be Diabolicall*: and *they denied R ſurrection of the flesh.* Thus the man by you ob cted (*Rainerius,*) recounting withall many Subdi ſions of this Preciſian Sect. And ſpeaking of th *manners* he addes in fine that *if any He or She Cath denie they hold theſe errours and Hereſies loquitur m dacium in hypocriſi quod eſt proprium Catharorum, H She* the denier (behold the Character of a Walde Puritu

e Secta Catharorum diuiſa eſt in tres partes ſiue Sectas principales, quarum primi Albanenſes &c. Communes opiniones omnium Catharorum ſunt, videlicet, quod Diabolus fecerit hunc mundum, & omnia quæ in eo ſunt. I quod omnia Sacramenta Eccleſiæ, ſcilicet Sacramentum Bapti quæ materialis, & cætera Sacramenta nihil proſint ad ſalutem, & q non ſint vera Sacramenta Chriſti & eius Eccleſiæ, ſed deceptoria & D bolica, & eccleſiæ malignantium. Item communis opinio omnium tharorum eſt quod Matrimonium carnale ſemper fuerit peccatum quod non puniatur aliquis grauius in futuro propter adulterium & i ſtum quam propter legitimum coniugium. Item omnes Cathari ne Carnis reſurrectionem futuram. Item credunt quod comedere nes, oua, vel caſeum, etiam in vrgente neceſsitate, ſit mortale pecca Item quod poteſtates ſæculares peccent mortaliter puniendo lefactores vel hæreticos, &c. *Rainerius c. 6.* §. *Secta Catharorum.*

* Omni ſed non ſoli.

Puritan) *speakes vntruth in Hypocrisie which is their proprietie. Rainerius c. 6. §. vltimo nota.*

The Albanenses or *Albigenses* communicating in the foresaid doctrine of Deuills, held further that *there* (f) *be two Gods, the one good the other wicked. The good God* they said *made inuisible things onlie and those which cannot be corrupted or changed; the wicked God* they said *made Heauen, Earth, man, and all things that are visible; and he too*, they said, *was author of the old Testament; for which cause they did reiect it.* In regard of these Errours they were called sometimes Manichees, as imitating heerein those old Hereticks.

VVorse and worse

f Quòd duo Dij existerent, alter bonus alter malus; bonus qui inuisiblia &c. *Roger. Houed. Ex actis Tholos. anno* 1178 *Rain c 6. vt suprà. Et § Itaque opiniones,* Quod vtrumque Principium siuè vterque Deus *creauit* angelos suos & suum mundum: & quod iste mundus est *creatus*, factus, & formatus à malo Deo, & omnia quæ sunt in eo. *De eodem puncto plura apud eundem Rainerium paragraphis sequentibus.* Non recipiebant legem Moisi, neque Prophetas, neque Psalmos, neque Doctores noui testamenti nisi solummodo Euangelia &c *Rogerius Houed ex Actis Tholos. ann.* 1176. Item quod Diabolus fuerit author totius veteris Testamenti, exceptis his libris, scilicet Iob, &c. *Rainerius c 6 § Itaque opiniones.* Item quod Iudicium futurum, iam factum est nec amplius fiet. Item quod Infernus & ignis æternus siue pœnæ æternæ sunt in isto mundo & non alibi, *Rainer. Ibidem.*

These Albigenses were of the bodie of the Waldenses as the *Waldensian Historie* set forth by one of that Sect, and our Protestant Aduersaries cited in the *Apologie* confesse. And that they did hold the foresaid wicked errours it appeares not only by the testimonie of such as haue written of them both Historians and Diuines, but also by the *publick Records* of the place where they liued, whereof in *Houdens Annals*, you haue a Coppie. These Precisians, first in the title of *Luthers forerunners or a Cloud of VVitnesses.*

Hist. VVald. li. 1. c 3 & Hist. Albig. li. 1. c. 1. These Bookes written first in French are now printed in English vnder Prot. Apol. pag 344.

the yeere 1176. being conuicted before the Bishop of Alba, in the presence of diuers other Prelates they dissembling (according to their custome) made a *Profession* wherein they seemed to renounce their errours; but when they were vrged to sweare that they beleeued and held as they professed, *they refused it*, and so were condemned. *Ex actis contra Hereticos Tholosanos apud Rog. Houed. Anno* 1176. Two yeers after, continuing still to spred their errours, they were againe conuented, and making then also a counterfait *Profession* before the Popes Legate, the Earle of Thoulouse, and diuers Bishops, they were againe by eare-witnesses confounded, conuicted, and refusing as before to confirme by oath the sinceritie of their *Profession*, more *Witnesses* comming in they were by the Legate againe condemned and Excommunicated. *Ibid. Anno* 1178.

Cum igitur a multis & sufficientibus testibus fuissent conuicti, & adhuc multi se ad ferendum contra eos testimonium præpararent &c. *Houeden.*

You take it in ill part that Houeden cals them Arians, but if you reade what Rainerius writes of them you will I hope be pacified. They saied that *the Father is greater then the Sonne and Holy Ghost. Rainer. de Albigensibus c.* 6. And *in the same chapter* he saies that Iohannes de Lugduno (Waldoes comrade and a Superintendent in this Albigesian Sect) *denied the Trinitie; Trinitatem & vnitatem iuxta fidem Catholicam in Deo penitus inesse negat.* And many other horrible blasphemies he there repeates out of *a Booke* of that Archheretick *consisting of ten Quaternions* which he (Rainerius) had read with his owne eies.

Thus far concerning the *Apostoliques, Lionists, Cathariste*, and *Albigenses*, the four cheefe heads of that vglie Waldensian Beast, whose mouthes were full of blasphemie, and whose manners were Hypocrisie. It is well that a great part of it was in the Darke; for

non

none could with modestie eied all the monster. See the * margine. Howbeit these be the men whom you glorie to call your Predecessors; and in whose communion, your Consciences (being troubled with the Question, *Where was your Religion before Luther?*) do finde rest. But, howsoeuer you thus content your selues,

* *Runcarij* (the VValdenses of Roncalia) *dicunt quod à cingulo deorsum nõ committatur mortale peccatum. Rain c. 6.*

§ *Runcarij*. Multi ex ijs Catharis (the Precisian VValdenses) sæpius dolent cum recolunt quod non expleuerint libidinem suam tempore quo non fuerunt professi Hæresim Catharorum, & hæc est causa quare multi credentes tam viri quam mulieres non timent magis ad sororem suam & filium siue filiam accedere quam ad vxorem & virum proprium, tamen alij ex eis ab horribilitatem ac humanam verecundiam fortasse ab huiusmodi retrahuntur. *Rain. ibid. §. Hic autem.* Manichæi (Albigesian Catharists) matrimonium damnant dicentes hoc esse meritoriam fornicationem; sed incestum naturalem cum Matre propria dicunt esse mundam fornicationem dummodo fiat secundum ritum sectæ, qui talis est: si quis ab ipsis vult abuti propria Matre debet ei octodecim denarios, sex pro eo quod concepit eum, sex pro eo quod peperit eum, sex pro eo quod nutriuit eum, & sic soluta lege naturali &c. *Rain. ibid. § Manichæi.* Piccardus quidam (is VValdus erat qui VValdensibus nomen dedit, Thuanus. Hist. li. 6) patria relicta ex Gallia Belgica transmisso Rheno per Germaniam in Bohemiam penetrauit. Qui præstigijs quibusdam fidem sibi concilians breui tempore non paruam mulierum virorumque plebem ad se traxit, quas nudas incedere iubens Adamitas vocauit: & occupata insula quadam amne Lusmitico cincta filium Dei se dixit & Adam Vocari. Connubia ijs promiscua fuere, nefas tamen iniussu Adam mulierem cognoscere, sed vt quisque libidine incensus in aliquam exarsit, eam manu prehendit & adiens Principem. In hanc inquit spiritus meus concaluit. Cui Princeps respondet Ite, crescite & multiplicamini & replete terram. *Aen. Syluius Hist. Bohem. cap. 41.* Sicut nulla est vehementior quam luxuriosa libido, sic ad errandum falsumque docendum nullo perniciosior. Patuit in Sectis Turrelupinorum (the VValdensians in the low cuntreyes) quorum sequaces non desunt vsque hodie, quando & vbi latere potuerint serpunt vbilibet. Epicuræi sub tunica Christi qui mulierculis primo deuotionem fingentes specietenus paulatim eis fidem tanquam lumen & oculos tollere quærunt, quatenus eas licentius ad desideria sua maligna prostituant. Non est nostrum fœditates horrendas detegere, considerantes illud Apostoli. Quæ in occulto fiunt ab eis turpe est dicere *Gerson. Examin. Doctr. nu. 18. consid. 6.*

ues, wee know they were *not the Church of God*, they were not *Orthodox*, nor euer *vniuerſallie ſpred*, nor *continued from the Apoſtles time*; (which three things you did vndertake to shew by good Euidence;) but latelie, that is, in *the twelfth Age*, went *out* of the Church of Rome; and being found to teach Hereſie, were iuſtlie condemned by it in the *Lateran* Councell vnder Alexander the third, as by the Acts of that Councell it doth ſtill (g) appeare; and by Frederick the Emperour who liued at the ſame time, they were alſo branded with perpetuall (h) infamie.

g Quia in Glaſconia, Albegeſio, & partibus Tholoſanis, & alijs locis ita Hæreticorum quos alij Catharos, alij Patrinos, alij Publicanos, alij alijs nominibus vocant, inualuit damnata peruerſitas, &c. eos & eorum defenſores & receptores anathemati decernimus ſubiacere. *Conc. Lateran. cap 27.* h Gazaros, Paterenos, Leoniſtas, Speroniſtas, Arnaldiſtas, Circumciſos, & omnes Hæreticos vtriuſque ſexus quocunque nomine cenſeantur, perpetua damnamus infamia. *Fredericus 1 l. Imperator, in Authent. de Stat. & Conſuet. con. lib. Eccleſ.*

It will not helpe you heere to ſaie (as ſome of yours do) that our Authors are lying Moncks and do not deſerue credit. *Syluius*, *Houeden*, and *Gerſon*, whom I cited were no Moncks, and are by your ſelues commended for their *integritie* when you haue occaſion to make vſe of their books. *Rainerius* is the man whom your ſelf obiected, and who liued amongſt thoſe men, and was of their Profeſſion * *ſeuenteen yeeres*. Saint *Bernards* authoritie, by reaſon of his learning, ſanctitie, and *Miracles* (whereof ſome were wrought to * confirme ſuch as theſe Hereticks had made to ſtagger) will be allwaies greater then any Miniſters who carps it. The *Acts* which I cited, *where witneſſes came in*, be ſtill extant. The *Imperiall Sanction* (now in the bodie of the Ciuil Lawe) was not made

* Rain. c. 6 §. *Probatur etiam.*

* Guliel. Abbas. in vita S. Bern. li. 3. c. 5. &c. vide *ipſum Bernard.* Epiſt. 241. ad Tholoſanos.

without

without legall proofe; nor did the *Bishops in Councell* giue Sentence without Euidence, which, the more the Sect was ſpread was the more obuious and readie.

Nor will it be to purpoſe to produce (as others do) ſome of their late *Confeſsions*; firſt becauſe it is certaine and confeſſed that their *Confeſsions* haue beene changed and altered, (See my Lord of Chalcedons booke *De Authore & Eſſentia Proteſtanticæ Eccleſiæ lib. 2. c. 5.*) and their tenets, many of them, were ſo horriblie fowle that their Succeſſours might of themſelues for shame by degrees forſake and alter them, there ſtill ariſing new ſticklers who made vſe of the ſame libertie which their Predeceſſors vſed. *Idem licuit Valentinianis quod Valentino, idem Marcionitis quod Marcioni, de arbitrio ſuo fidem innouare. Denique penitus inſpectæ hæreſes omnes in multis cum Authoribus ſuis diſſentientes deprehenduntur. Tertul. de Præſcrip.* Secondlie, becauſe they were diſſemblers in Religion, and would openlie profeſſe (and practiſe too before men) the contrarie to that which they did ſecretlie teach and do. *Saint Bernard* detected this their double dealing: ſo did alſo *Rainerius*, and others. And, before the Bishop of Alba they were legallie *conuicted* to haue made a diſſembling Profeſſion of their faith.

Conrad. Schluſſelburgius Theol. Caluin. li 2. a. 2. Gretſ. Prologom. c. 7.

Cited aboue, pag. 21.

But this is not all. There are yet *two other things* which I ſpecified, requiring good *Euidence* for them alſo being matters of great importance. The *one* was the lawfulnes of their Miniſterie, their Ordination and Miſſion. The *other* their Agreement in doctrine with your Church of England. Wee haue been told by your Maſters, as I then ſignified, that they did not agree with you in that point which is the *ground* of Prote-

Supra, pag. 8.

ues, wee know they were *not the Church of God*, they were not *Orthodox*, nor euer *vniuerſallie ſpred*, nor *continued from the Apoſtles time*; (which three things you did vndertake to shew by good Euidence;) but latelie, that is, in *the twelfth Age*, went *out* of the Church of Rome; and being found to teach Hereſie, were iuſtlie condemned by it in the *Lateran* Councell vnder Alexander the third, as by the Acts of that Councell it doth ſtill (g) appeare; and by Frederick the Emperour who liued at the ſame time, they were alſo branded with perpetuall (h) infamie.

g Quia in Glaſconia, Albegeſio, & partibus Tholoſanis, & alijs locis ita Hæreticorum quos alij Catharos, alij Patrinos, alij Publicanos, alij alijs nominibus vocant, inualuit damnata peruerſitas, &c. eos & eorum defenſores & receptores anathemati decernimus ſubiacere. *Conc. Lateran. cap 27.* h Gazaros, Paterenos, Leoniſtas, Speroniſtas, Arnaldiſtas, Circumciſos, & omnes Hæreticos vtriuſque ſexus quocunque nomine cenſeantur, perpetua damnamus infamia. *Fredericus II. Imperator, in Authent. de Stat. & Conſuet. con. lib. Eccleſ.*

It will not helpe you heere to ſaie (as ſome of yours do) that our Authors are lying Moncks and do not deſerue credit. *Syluius*, *Houeden*, and *Gerſon*, whom I cited were no Moncks, and are by your ſelues commended for their *integritie* when you haue occaſion to make vſe of their books. *Rainerius* is the man whom your ſelf obiected, and who liued amongſt thoſe men, and was of their Profeſſion * *ſeuenteen yeeres*. Saint *Bernards* authoritie, by reaſon of his learning, ſanctitie, and *Miracles* (whereof ſome were wrought to * confirme ſuch as theſe Hereticks had made to ſtagger) will be allwaies greater then any Miniſters who carps it. The *Acts* which I cited, *where witneſſes came in*, be ſtill extant. The *Imperiall Sanction* (now in the bodie of the Ciuil Lawe) was not made without

* Rain. c. 6 §. *Probatur etiam.*

* Guliel. Abbas. in vita S. Bern. li. 3. c. 5. &c. vide *ipſum Bernard.* Epiſt. 241. ad Tholoſanos.

without legall proofe; nor did the *Bishops in Councell* giue Sentence without Euidence, which, the more the Sect was spread was the more obuious and readie.

Nor will it be to purpose to produce (as others do) some of their late *Confessions*; first because it is certaine and confessed that their *Confessions* haue beene changed and altered, (See my Lord of Chalcedons booke *De Authore & Essentia Protestanticæ Ecclesiæ lib. 2. c. 5.*) and their tenets, many of them, were so horriblie fowle that their Successours might of themselues for shame by degrees forsake and alter them, there still arising new sticklers who made vse of the same libertie which their Predecessors vsed. *Idem licuit Valentinianis quod Valentino, idem Marcionitis quod Marcioni, de arbitrio suo fidem innouare. Denique penitus inspectæ hæreses omnes in multis cum Authoribus suis dissentientes deprehenduntur. Tertul. de Præscrip.* Secondlie, because they were dissemblers in Religion, and would openlie professe (and practise too before men) the contrarie to that which they did secretlie teach and do. *Saint Bernard* detected this their double dealing: so did also *Rainerius*, and others. And, before the Bishop of Alba they were legallie *conuicted* to haue made a dissembling Profession of their faith.

Conrad. Schlusselburgius Theol. Caluin. li 2. a. 2. Gretſ. Prologom. c. 7.

Cited aboue, pag. 21.

But this is not all. There are yet *two other things* which I specified, requiring good *Euidence* for them also being matters of great importance. The *one* was the lawfulnes of their Ministerie, their Ordination and Mission. The *other* their Agreement in doctrine with your Church of England. Wee haue been told by your Masters, as I then signified, that they did not agree with you in that point which is the *ground* of

Supra, pag. 8.

Prote-

Protestancie, *Iustification*; nor in the matter of the *Reall presence*. And in those Heresies whereof I made mention before, I suppose you would haue vs to beleeue that you do not agree with them. They did preach in their Assemblies without commission, yea contrarie to the commaund of the Pastors of the Church, out of which they went, and frō whom they schismaticallie diuided themselues. The lay men and women had power such as they did acknowledg and beleeue, to Consecrate and Absolue. Now if besides these *lay People*, there were amongst the Waldesians any Priests and Bishops, I demanded *by whom and how these Priests and Bishops were Ordained, and sent to Preach*? Waldo himself was but a lay man, and could not make a Priest or Bishop; nor giue commission to preach and administer the Sacraments. Nor could the multitude of lay people giue that Order or Authoritie. *Who gaue it*?

Insteed of Answer to this demaund of Ordination, Mission, and of a perpetuall Hierarchie gouerning this Church at all times, wee are sent to *Mathew of Paris* and the *Historie of the Waldenses*, where wee shall finde, as it is told vs, that they had Pastors whom they called *Barbes*, and a *Bishop* called Bartholomew. Whereunto I will adde what I finde more touching their Hierarchie in Houeden and *Illyricus*, that they had an Antipope, an Euangelist, Apostles, and Angels. The *Angels* and *Apostles* which Illyricus recounts out of an old (*b*) record of theirs, were *Conradus de Gamandia* a Suedois the sonne of a boore,

(*b*) Infrascripti sunt errores *pro nunc* Sectæ VValdensis. Primò Nicolaus de Polonia, Ioannes de Polonia filius cuiusdam rustici, Conradus de Saxonia de villa dicta Dubun prope Vuesseburg filius cuiusdam rustici, Vualrecus de Hardech ex artificio sutor, Canradus de Gamundia Sueuus filius cuiusdam rustici, Simon de Salig Vngarus ex artificio sartor, Heranuus de Mistelgen Bauarus ex artificio

rio faber, Ioannes de Drena Bauarus ex artificio faber. Prædicti nominantur inter eos *Apostoli, Magistri, Angeli,* & *Fratres.* Habent autem talem vitam & conuersationem. Primò &c. *Illyricus, ex libello peruetusto.* § *Anno.*

and two Polonians *Nicolas* and *Iohn*, and *Conradus of Saxonie*, all three of the like extraction, that is *Rusticorum filij*, the sonnes of boores. *Walricus de Hardech* a shooemaker; *Simon de Saling* the Hungarian, *sartor* a botcher; *Herannus de Mistelgen* and *Iohn de Drena*, both Bauarians and both *fabri*, carpenters, or smiths. And *these* saith Illyricus (your Author and the man that brags of Waldesian Predecessors) out of his old Record, *nominantur inter eos Apostoli, Magistri, Angeli, & Fratres; be called amongst them Apostles, Masters, Angels and Breethren.* You see how *Nations* were prouided for; and how there was hope in time of *Vniuersalitie*, by these worthie mens labours; not to conuert from Infidelitie, but to peruert Christianitie, when they met with others as sillie as themselues. Their *Euangelist* was (i) *Iohn of Thoulouse.* who taught amongst other things that there were *two Gods*, whereof the *word* which S. Iohn speaks of in the beginning of his Gospell, was the one. He was an vnlearned fellow, and least any should correct his Interpretation, he saied he himself was *Iohn the Euangelist.* He taught by night, and had a great multitude of auditors. At leingth the Popes Legate comming to the towne (Thoulouse) he was Questioned, and though he at

i *Rog. Houed. Ex Epist. Chrysog. Card.* Mentior si non erat inter eos homo quidam ætate grandæuus, rebus locuples &c. quem ita peccatis exigentibus Diabolus excæcauerat vt seipsum *Ioannem Euangelistam* diceret, & *Verbum* quod erat in principio apud Deum, ab alio quodam rerum principio tanquam *à Deo altero* segregaret. Hic erat in vrbe illa (Tholosa) pereuntium Caput, & princeps Hæreticorum. Qui licet tanquam laicus *Idiota* nil saperet, inter eos tamen velut quidam Diabolicæ sapientiæ fons, perditionis & mortis felleos laticcs emanabat. *Henricus Abbas, Clareuall. apud eundem Roger. Houed.*

he at first dissembled his Religion, *Christianissimum sesimulans*, yet in fine he confessed his errours, and was condemned, and whipt throngh the streets. *Roger. Houed. Annal. ad An.* 1178. & *Henricus Ab. Clareual. apud eundem.* Their *Bishop* (and the same was their *Antipope*) whom they name, was one Bartholemew. Their Author is Matthew of Paris, whose words be these, *Circa dies istos*, (*id est: circa annum* 1223.) *Hæretici Albigenses constituerunt sibi Antipapam in finibus Bulgarorum, Croatiæ & Dalmatiæ, nomine Bartholomeum. About this time the Albigesian Heretickes set vp vnto themselues an Antipope in the ends of Bulgaria, Croatia and Dalmatia, called Bartholomew.* They, *did it;* for their *Apostles* belike, had by this time conuerted so many that it was necessarie to make a Pope, who might create Ministres, and set in order the Church; as this man presently began to do. *Ipse inter alias enormitates creat Episcopos, & Ecclesias perfidè ordinare contendit. Matth. Parisiensis, ex legati Scripto.* But the Question was, *how* they did it? *by what power?* Lay people could not giue spirituall power, nor ordaine a Priest, or Bishop. *Who* then, did make this Bartholemew a Priest, and a Bishop, and giue him spirituall Iurisdiction, that so *he might giue* Orders and Iurisdiction vnto others? which surelie *he could not do* vnles he had these things first himself.

Matth. Paris. Hist. ad ann. 1223.

The same Question I should haue made of *Ioannes de Lugduno* that Anti Trinitarian, the grand Oracle of the Albigesian Catharists, who denying the Trinitie taught that there be two Gods, both eternall; whereof the one is good, but crossed many times by his enemie the Wicked God. That each of them created his world; the wicked one, this wherein wee are: the good one, another, wherein there be also

Rainer. c. 6. §. *Opiniones. & seqq.* vide infrà, marg. lit. k.

be also men, and other creatures, with mariages, adulteries &c. And in that other world he said that Christ (whō he made inferiour in power to the wicked God) was borne, and suffered; not in this. With many other such blasphemous dotages, which he did striue to make good by Scripture. This *Iohn*, was by the Catharists ordained a Bishop. Their manner of ordination (because you will not tell it me I will tell it you as far as I find it vpon record,) was this; Four degrees they had in their Church; *a Bishop*, his *elder sonne*, his *yonger sonne*, and *a Deacon*. The Ordination of the Bishop was in this manner as wee finde in Reinerius. *Mortuo Episcopo, Filius minor ordinabat filium Maiorem in Episcopum. The Bishop* (so called amongest them) *being dead, the yonger Sonne gaue orders to the elder Sonne, and made him Bishop.* But heere the Question recurres, *How he that was no Bishop nor had Episcopall authoritie, could create a Bishop and giue the Authoritie and power of a Bishop?* Afterwards this was changed by some of them and the Bishop ordained in manner a boue mentioned did ordaine his Successour before he died. Which could not helpe the matter; for the man by them called Bishop, who had beene himself created by the *Filius minor*, who was no Bishop nor had Episcopall power, did neuer receaue (and therefore could not giue) this power and dignitie.

Rain. c. 6. § Fiunt verò ordines.

Others therefore thus dedicated their Bishops; *They tooke a Child as soone as he was borne into the world, before he tasted of his mothers milke, and nourished him with milke of amands, &c. taking care that he neuer tasted flesh, nor milke-meates. nor any thing which hath his origen ex coitu, and in fine when he came to yeares of discretion he was, hoc ipso*, euen by this without mere ado, *vice-Bishop of the Sect*. This in the time of Raine-

Rain. c. 6. §. Manichai.

rius.

rius. *Pilichdorfius* who liued after him, writing against those of his time, preſſed them with this Queſtion. *Quis ordinauit primum Waldenſem in Sacerdotem?* Who gaue Orders to the *firſt Waldenſian Prieſt?* And hauing ſhewed that it was not any Prieſt deriuing Succeſſion from the Apoſtles; nor that without miracles they are to be beleeued to haue been ordained by God immediatlie, they alſo not pretending to haue had it from Iewes or Pagans, he concludes againſt the Waldenſian Barbe or Paſtor, *Relinquitur ergo quod ſis ordinatus & miſſus a Diabolo*, *It remaines that thou hast thy ordination, and Miſsion both from the Deuill.*

Pilich-dorf c. 5.

Pilichd. Ibidem.

Saint Bernard deſcribes two other leaders of thoſe People who liued in his time, *Arnoldus* and *Henricus*. Of Arnoldus he ſaies, *his conuerſation was honnie and his Doctrine poiſon. That he had a doues head and a Dragons taile.* Thus *in his Epiſtle to Guido the Legate.* And in the precedent, *to the Biſhop of Conſtance* he ſaith of the ſame Arnold, *He is a man neither eating nor drinking onlie, with the Deuill, hungring and thirſting the bloods of Soules. One of thoſe whom the Apoſtolicall vigilancie mar-teth, hauing the forme of pietie, but vtterlie denying the vertue of it.* And more he addes there of his wicked Hypocriſie. Of Henricus that greate *Apoſtolique*, he ſaieth in *his Epiſtle to Hidelfonſus* Count of S. Giles, that he was an *Apoſtata wholeauing his Religious habit (for he had beene a Monk) returned to the vncleaneſſe of the flesh and world, as the dog doth to his vomit, and not enduring by reaſon of confuſion, or rather not ſuffered for the greatnes of his crimes, to dwell amongſt his kindred and acquaintance, he girded vp his loines and began to go he knew not whither, being now become a runnagate and a wanderer vpon the earth Being expoſed thus to beggarie he made the Goſpell beare his charges, for he was a Scholler and*

Bern. Epiſt. 196.

Bern. Epiſt. 195.

Bern. Epiſt. 240.

and selling the word of God he did preach to get victuals. If he got any thing more from the simple sorte of people, or from any of the good wiues, that he filthilie lauished at dice, or in more shamefull vses; for oft times after the day-applause of the people this goodlie Preacher was found the night following with whores, and sometimes with maried women. Thus S. Bernard.

The Historie of the Waldenses hath a Chapter vnder this title, *The names of those Pastors of the Waldenses who haue instructed them for four hundred yeeres last past and haue come to our knowledge.* In this Catalogue of names, the first is Arnold, whom Saint Bernard told vs of, and two of his Companions are there with him, Ioseph and Esperon. Next after these comes Peter Bruis, one of those *Apostoliques* whose errours are aboue rehearsed out of S. Bernard. He was Master to Henricus of whom I spake but euen now; and hauing gathered together many Crucifixes and set them on fire, at the towne of S. Giles (to the Count whereof S. Bernard wrote the Epistle before mentioned in the relation of Henricus his manners,) he was himself by the people put on the top of all and so consumed in the same fire. After this *Peeter* comes his Schollar *Henry*; and after these Bartholomew their Antipope. Then Ioannes de Lugduno, with one of his Companions, Arnold Hot: and Lollard, Hells Aduocate, who saied that *God had vniustlie damned the Deuill*. (*Trithemius Chron. anno* 1315) After these againe come in others, as being (it seemes) of a later edition. First, Paul Gignons de Bobi, whose name (to make this litle Catalogue the greater) is put in twice. Then *Peeter the lesse*: if he were lesse wicked then the *other* Peeter, it was well donne to note it. Then Antonie of the vallie of Suse, and after 19.

Hist. VVald. c. 9.

or 20. more vnknowne names it followes, *the last Pastors which they had were George Maurel and Peter Mason, who in the yeere of our Lord* 1530. *were sent into Germanie to conferre of Religion with Oecolampadius.*

But *who sent* these? or did they preach (a thing which the Apostle could not vnderstand) vnsent; were they *called* as Aaron? or as Peeter? who gaue them Orders? whence had they * spirituall Iurisdiction? Heere this Antiquarie blames Antiquitie, and tels vs from George Maurel and Peter Mason, (who liued *anno* 1530.) that Rainerius, who liued *Anno* 1250. that is, two hundred and fourscore yeeres before these two Waldesian Puritans, and was himself seuenteene yeers of that Sect, was deceaued in that he writes about their manner of ordination before recited: and this wee must beleeue (if wee list) vpon their words; for other proofe there is none. In like manner this Waldonist Historian tels vs that the position of two Gods, the one good and the other bad, is a calumnie grounded vpon the Assertion that the Pope had no Authoritie ouer Kings and Princes; whereunto another adds that it may seeme to be taken out of the Extrauagants of Pope Boniface the eight. Whereas Rainerius, who wrote *before the time* of Boniface, had both heard the thing himself, and had reade with his owne eies in *a volume of ten Quaternions* the manner how they did endeuour to defend it; and hath set downe many particulars, whereof the Reader shall haue some heere in the

(k) mar-

* Nec quisquam sumit sibi honorem, sed qui vocatur à Deo, tanquam Aaron. Sic & Christus, non semetipsum clarificauit vt Pontifex fieret; sed qui locutus est ad eum &c. *Hebr.* 5. Si ergo nullus, ne Christus quidem ipse, potest sumere sibi honorem, & Christus ordinatus est Pontifex à Patre, multò magis homines ab aliquo ordinari debent. C. R. *in Refut. Apol Pseudocath. c.* 21. *pag.* 264. *vide eundem pag.* 263 *&c. quod habetur inf. li.* 4. *c.* 3.

(k) margine that he may himself be iudge how these pretenses of the Waldensian Aduocats are indeed but idle put-of's.

k Fingit sæpè dictus Ioannes, duo esse Principia siuè duos Deos, *ab aterno*, vnum scilicet boni, alterum mali. Primum principium mali, secundum quod ipse dicit, vocatur *in diuinis Scripturis* multis nominibus. Dicitur enim malitia, cupiditas, iniquitas, impietas, peccatum, superbia, mors, infernus, calumnia, vanitas, iniustitia, perditio, confusio, &c. *Rainer. c. 6. §. Opiniones.* Item dicit quod mundus iste est à Diabolo, vel potius à patre Diaboli factus. Item intelligit quod Deus bonus habeat alterum mundum, in quo sunt homines, & animalia, &c *Ibidem. §. praterea.* Dicit quod Deus potest & vult omnia bona quantum in se est, & in suis creaturis, quæ sibi necessariò obtemperant, sed *impeditur hac Dei voluntas* & potentia ab hoste suo. Item dicit quod alteruter agit in alterum ab æterno, & (quòd) causa mali, id est, Deus malus egerit in *Deum verum*, & in eius filium, atque in cuncta opera eius *ab aterno*. Et ad hoc inducit multas *authoritates* &c. Item dicit (quòd) Ille qui est summus in malo plus potest quàm Dei filius Iesus Christus. *Ibidem §. Nunt. dicendum.* Compilauit prædictus Ioannes de Lugduno magnum quoddam volumen X. Quaternorum, cuius exemplum ego Reinerius perlegi, & ex illo omnes supradictos errores extraxi. *Ibidem. §. Igitur blasphemias.*

The *other taske* was to shew that the Waldesians held the Protestant beleefe *entirelie*, that I meane which is in your booke of Articles. And I did particularlie mention and make instance in two maine Articles, for which Luther, Caluin, and other of your best Schollers and Masters, who had read their Confessions did refuse to ioyne with them. They held that (consecrated) bread *is præsentißimè corpus Christi*, as Caluin aboue cited doth relate, damning all such as beleeue it not: and said, as it is in the Bohemian Confession, that *those words, This is my bodie, must be simplie*, that is properlie, *vnderstood*. And the point of

Suprà, pag. 8.

Horum verborum *Hoc est corpus meum*, oportet simplicem sensum credere, non deflectendo ad dextram aut ad sinistram. *Confess. Bohem. a. 13.* De iustitia impunata nihil

or 20. more vnknowne names it followes, *the laſt Paſtors which they had were George Maurel and Peter Maſon, who in the yeere of our Lord* 1530. *were ſent into Germanie to conferre of Religion with Oecolampadius.*

But *who ſent* theſe? or did they preach (a thing which the Apoſtle could not vnderſtand) vnſent; were they *called* as Aaron? or as Peeter? who gaue them Orders? whence had they * ſpirituall Iuriſdiction? Heere this Antiquarie blames Antiquitie, and tels vs from George Maurel and Peter Maſon, (who liued *anno* 1530.) that Rainerius, who liued *Anno* 1250. that is, two hundred and fourſcore yeeres before theſe two Waldeſian Puritans, and was himſelf ſeuenteene yeers of that Sect, was deceaued in that he writes about their manner of ordination before recited: and this wee muſt beleeue (if wee liſt) vpon their words; for other proofe there is none. In like manner this Waldoniſt Hiſtorian tels vs that the poſition of two Gods, the one good and the other bad, is a calumnie grounded vpon the Aſſertion that the Pope had no Authoritie ouer Kings and Princes; whereunto another adds that it may ſeeme to be taken out of the Extrauagants of Pope Boniface the eight. Whereas Rainerius, who wrote *before the time* of Boniface, had both heard the thing himſelf, and had reade with his owne eies in *a volume of ten Quaternions* the manner how they did endeuour to defend it; and hath ſet downe many particulars, whereof the Reader ſhall haue ſome heere in the

(k) mar-

* Nec quiſquam ſumit ſibi honorem, ſed qui vocatur à Deo, tanquam Aaron. Sic & Chriſtus, non ſemetipſum clarificauit vt Pontifex fieret; ſed qui locutus eſt ad eum &c. *Hebr.* 5. Si ergo nullus, ne Chriſtus quidem ipſe, poteſt ſumere ſibi honorem, & Chriſtus ordinatus eſt Pontifex à Patre, multò magis homines ab aliquo ordinari debent. *C. R. in Refut. Apol Pſeudocath. c. 21. pag. 264. vide eundem pag. 263 &c. quod habetur inf. li. 4. c. 3.*

(k) margine that he may himself be iudge how these pretenses of the Waldensian Aduocats are indeed but idle put-of's.

k Fingit sæpè dictus Ioannes, duo esse Principia siuè duos Deos, *ab æterno*, vnum scilicet boni, alterum mali. *Primum* principium mali, secundum quod ipse dicit, vocatur *in diuinis Scripturis* multis nominibus. Dicitur enim malitia, cupiditas, iniquitas, impietas, peccatum, superbia, mors, infernus, calumnia, vanitas, iniustitia, perditio, confusio, &c. *Rainer c. 6. §. Opiniones.* Item dicit quod mundus iste est à Diabolo, vel potius à patre Diaboli factus. Item intelligit quod Deus bonus habeat alterum mundum, in quo sunt homines, & animalia, &c *Ibidem. §. praterea.* Dicit quod Deus potest & vult omnia bona quantum in se est, & in suis creaturis, quæ sibi necessariò obtemperant, sed *impeditur hæc Dei voluntas* & potentia ab hoste suo. Item dicit quod alteruter agit in alterum ab æterno, & (quòd) causa mali, id est, Deus malus egerit in *Deum verum*, & in eius filium, atque in cuncta opera eius *ab æterno*. Et ad hoc inducit multas *authoritates* &c. Item dicit (quòd) Ille qui est summus in malo plus potest quàm Dei filius Iesus Christus. *Ibidem §. Nunc dicendum.* Compilauit prædictus Ioannes de Lugduno magnum quoddam volumen X. Quaternorum, cuius exemplum ego Reinerius perlegi, & ex illo omnes supradictos errores extraxi. *Ibidem. §. Igitur blasphemias.*

The *other taske* was to shew that the Waldesians held the Protestant beleefe *entirelie*, that I meane which is in your booke of Articles. And I did particularlie mention and make instance in two maine Articles, for which Luther, Caluin, and other of your best Schollers and Masters, who had read their Confessions did refuse to ioyne with them. They held that (consecrated) bread *is præsentissimè corpus Christi*, as Caluin aboue cited doth relate, damning all such as beleeue it not: and said, as it is in the Bohemian Confession, that *those words, This is my bodie, must be simplie*, that is properlie, *vnderstood*. And the point of

Suprà, pag. 8.

Horum verborum *Hoc est corpus meum*, oportet simplicem sensum credere, non deflectendo ad dextram aut ad sinistram. *Confess. Bohem. a. 13.* De iustitia impunata nihil

nihil norunt. *Luth. Colloq. c de Sacram.* Antichristi institutum confirmatis de bonis operibus, de iustificatione, &c. Morgernst. tract. de Eccles. pag. 124 Deuota oratio purgat, & pœnitentia mundat hominem. VVald. Apolog. pag. 256 Hann.

Imputatiue Iustice, which is the heart and soule of Protestancie, *they were whollie ignorant of*, as Luther did auouch. Yea, on the contrarie they held iustification by good *works* as appeares by their owne Apologie. After Luther had begunne to teach, they then began to learne of him; and, as *Illyricus* saies of them, *post. quam Lutherus innotuit ampliorem cognitionem sibi auidè parauerunt*; they sucked his doctrine greedelie: wherefore if in any of their Confessions made *after Luthers time* they speake otherwise of these matters, that will not be to purpose heere; for wee dispute of those who liued *before*. For which reason I demaund euidence out of *more auncient Records*; such as were *extant before Luthers time*, (yea and before Hus and Wickleſs time for the like reason,) and will not esteeme any later for sufficient; the rather, because they *themselues* haue complained that the Sacramentarians haue corrupted their Confession.

Vid. R. Chal. de Auct. Protest. Relig. li. 2. c. 5. pag. 244.

VValdens. in Præfat. sua. Apud Schlusselb. li. 2. Theol. Calu. a. 6.

Nor will it be satisfaction (for the like reason) to cite Poplinerius, a late Historian, saying that the doctrine of the *Albigenses is little distant* from that which the Protestants now embrace. Wee looke for *more auncient* Records; and haue produced such, wherein Poplinerius *might haue learned* that the doctrine of the Albigenses is distant from yours, *immane quantum*: vnles distance in the first *principle* of Protestancie, *Iustification*, and in the first *principle* of Religion the existence of *one only God*, be but a small distance.

R. Ch. vbi suprà, pag. 243.

Doctrinam suam *parùm* ab ea quam hodie Prot. differentem, non per Galliam solùm totam, sed etiam per omnes *pœnè* Europæ *oras* dissemi-narunt. Popl. Hist. Fr. li. 1.

ſtance. And as little are wee moued with Thuanus, another late Hiſtorian, ſaying that the *doctrines concerning mariage and meates* were *affictæ falſlie impoſed*; for wee know the truth of thoſe accuſations from ſuch as liued *in their time*, and haue left it on good *Record* to the euerlaſting confuſion of thoſe diſſembling Hereticks. Reflect on that I ſaid before out of S. Bernard, Reinerius and Houeden; and out of thoſe Acts which he (Houed.) hath inſerted in his Annals, *anno* 1176. & 1178.

With the learning of theſe *Waldo-Albigeſian-Catharists* who thought themſelues wiſe enough to teach the World, and finding fault with Church and Clergie, diſcipline and doctrine, pretended to reforme all, I will not meddle. The Reader by their groſſe *errours* will eaſilie ſee they were no great Schollers. Waldo himſelf was none. Iohn their Euangeliſt was an (*l*) *Ignaro*. He that went about in the name of the reſt to expound in latine their Confeſſion at Thoulouſe before the Bishops could ſcarce put (*m*) three words together in good congruitie. And their (*n*) Tranſlatour of the Goſpell comming to thoſe words of Saint Iohn *Et ſui eum non receperunt*, tooke *ſui* to be the Nominatiue plurall of *ſus*, and turned it to this ſence, *the ſwine receaued him not*. Some Apoſtata's, ſuch as Henricus, who had before ſtudied, are numbred in the Sect by ſuch as haue laboured to make them ſeeme a great number: but they neuer had Vniuerſitie *of their owne* to breed Schollers in; and the moſt they haue been able to name, Barbes or Paſtors, do not amount to the number of fortie; and thoſe too, not all *at once*, or in *one place* exiſtent, but ſcattered,

l Supra in marg. ad lit. i.

m Cumque vnus illorum articulos illos exponere & latinè loqui vellet vix duo verba coniungere potuit, vt pote qui linguam latinam prænitus ignorauit.

Houed Anno 1178. *n* Rainerius c. 3. §. *tertia cauſa*. Et ex eodem Illyricus. tit. de VValdenſ. §. *Sui*.

ſcattered, ſome in one Prounce ſome in another; and ſome, more them three hundered yeeres diſtant from the reſt: whereas the Church whence they went, had many thouſand Bishops in her Communion, within the *ſame ſpace of time*; and could number more then a thouſand Prelates of her owne met together in *one place*, at the Lateran Councell I meane, where theſe your pretended Prédeceſſours were the ſecond time condemned. So much She did exceed them, at that verie time whereof your obiected *Euidence* doth ſpeak.

Ob. The Waldenſes in ſome things agreed with vs; for they denyed prayer for the dead, for example; and did oppoſe the Church of Rome. *Anſwer.* 1. Thoſe Authors which relate this of them, *relate the reſt* which I haue mentioned before: If then you beleeue them (thoſe authors) in ſome, why do you not (but that you be willfull) beleeue them in the reſt? 2. Their deniall of *prayer for the dead*, and *oppoſition to the Church of Rome*, may ſuffice (as you will ſee before you and I haue donne,) to proue them *Schiſmatikes* and *Hereticks*; but not to proue them Proteſtants; Much leſſe doth it ſerue to proue they were THE CHVRCH.

Infrà. li. 2. & 3.

Ob. 2. Cyprian held an errour, and yet is excuſed; why might not theſe with their errours be ſo likewiſe? *Anſwer.* Thoſe who did oppoſe the Church *obſtinately* in that matter wherein S. Cyprian did erre (which yet compared to the Waldeſian errours would ſeem little) were Hereticks and inexcuſable, as the Fathers well obſerued: though S. Cyprian himſelf ſubmitting his iudgment to the Church were not ſo. It is S. Auguſtine who puts the difference, and makes his Apologie; whereof you ſhall heare more in

Vincent. Lirin. con. Hæreſ. ca. 11.

S. Aug. li. de Bapt. con. Donat. *Infrà* li. 3. & 4.

dy

due time. The Waldenſes did not ſubmit their Iudgments to the Church, but did oppoſe and contemne it. Reade the ſecond Chapter of the ſecond Booke before you ſpeake any more in this point.

§. III.

Neither of the two Iohns, Huſſe or Wickleff, were Proteſtant.

OF Huſſe and Wicklef I ſaied little; yet that little is more then is anſwered. In Huſſe his behalf it is ſaied that *his Enemies did miſreport his doctrine.* Which is an idle ſhift. My words of him were theſe, *Huſſe beleeued the Maſſe, tranſubſtantiation, the ſeuen Sacraments, and held not your foundation of only Faith.* This I ſaid to proue that he did not agree with you in matter of Religion; and in the margine I cited Fox, and Luther; men of your owne; *confeſſing* what I had ſaied. But you will not beleeue becauſe you did not read their words. Now you may. The words of Fox be theſe, *What did Huſſe at any time teach, or defend in the Councell, wherein he did not rather ſeeme ſuperſtitiouſlie to conſent with the Papiſtes? what did the Papish faith decree concerning Tranſubſtantiation which he likewiſe with the Papiſts did not confirme? who celebrated Maſſe more religiouſlie then hee? or more chaſtlie obſerued the vowes of Prieſtlie chaſtitie? Adde further that in the doctrine of the Catholikes concerning free will, predeſtination, informed faith, the cauſe of iuſtification, and merit of good works, what other thing did he hold then is taught at Rome?* Thus Fox in *cap.* 11. *Apoc.* and in the Acts and monuments more to the ſame purpoſe, Adding Supra, pag. 9.

that he did acknowledge the *ſeuen Sacraments*, and the *Popes Primacie. pag.* 216. & 227. Luthers words be theſe; *The Papiſts burned Iohn Huſſe, when as yet he departed not a fingars breadth from the Papacie; for he taught the ſame which the Papiſts do; onlie he found fault with their vices and wicked life. Againſt the Pope he did nothing. Colloq. German. cap. de. Antichriſto.* To the ſame purpoſe he hath more *Tom.* 2. *in Aſſert. art.* 30. & *Tom.* 3. *in Pſal.* 2. in which places he ſpeakes of Huſſe his opinion touching *merit of works*, the *ſacrifice of the Maſſe*, and the *Popes Monarchie*.

But perchance you recon theſe, (*your* frends, and fellowes if not Maſters,) amongſt *his* Enemies; and therefore deſire to ſee the ſame with your owne eies in Iohn Huſſe his books: which you may do, following this direction. His workes are extant; and peruſing them you ſhall finde that he held, the ſeuen Sacraments. *In Epiſt. Iacobi ad cap.* 5. Tranſubſtantiation. *lib. de cœna cap.* 2. & 3. Sacrifice of the Maſſe. *Serm. in Exequijs.* Adoration of the conſecrated hoſte. *Tractatu de ſanguine Chriſti glorificato.* Confeſſion of ſinnes to the Prieſt, and Satisfaction. *Tractatu de Pœnitentia.* Indulgences, and the Popes power to graunt them. *Quæſt. de Cred.* Purgatorie, and praier for the dead. *Serm. de Exeq. & in Fidei elucidat.* Inuocation of Saints. *Epiſt.* 22. 30. 35. & *in cap.* 2. *pri. Ep. Ioan.* Veneration of Reliques. *In Pſal.* 115. The Popes Supremacie. *Quæſt. de Cred.* He who deſires to ſee his words and wantes his books may find them cited in Coccius *tom.* 1. *lib.* 8. *ca.* 4.

In the laſt thing by me cited, which is about the Popes Supremacie, ſome of your fellowes thinke him wronged, and would make a great noiſe about the matter were not his words cleare, *Wee muſt not be-*

leeue

leeue in the Pope or in his authoritie, but wee muſt beleeue (hark Apologiſt) *that the Pope is the immediate vicar of Ieſus Chriſt and the cheeſe Prieſt heere in earth by reaſon of his Office* (*if and in aſmuch as he doth immediatlie imitate our Lord Ieſus Chriſt*) *hauing authoritie to abſolue and excommunicate and to graunt indulgences, and to do other things which belong vnto the keies in the higheſt manner.* Iohn Huſſe, *Quaſt. de Credere.* The reaſon why he did inſert that clauſe, *if and inaſmuch as he doth imitate our Lord*, you will eaſilie conceaue when you reflect on his tenets about the Paſtours, Pope, and Church; amongſt which this is one, *Nemo gerit vicem Chriſti vel Petri niſi ſequatur eum in moribus.* This another, *Papa non eſt manifeſtus & verus Succeſſor Principis Apoſtolorum Petri ſi viuit moribus contrarijs Petro.* And this a third, *Si Papa eſt malus, & præſertim ſi eſt præſcitus, tunc vt Iudas Apoſtolus eſt Diabolus, & non Caput Sanctæ militantis Eccleſiæ, cum nec ſit membrum eius.* No man *ſupplieth the place of Chriſt or of Peeter vnles he doth imitate him in manners. The Pope is not the manifeſt and true Succeſſour of Peeter the Prince of the Apoſtles if his manners be contrarie to Peeters. If the Pope be euil, eſpeciallie if he be foreſeene* (reprobate) *then as Iudas the Apoſtle he is a Deuil and not head of the holy Church militant, ſince that he is not ſomuch as a member of it.* Cone. Conſt. Seſſ. 15.

The *Office*, you ſee, he did acknowledge: but thought *with Wickleff* that Eccleſiaſticall dignitie (yea and of Ciuill dignitie he thought the ſame,) was founded on *Iuſtice inherēt*; and *loſt by mortall ſinne.* By this it appeares ſufficientlie that Huſſe was no Proteſtant. The ſame I ſay of his Followers, the Huſſites in Bohemia: who to this daie do beleeue and profeſſe, *inuocation of Saints, praier and Sacrifice for the Dead, merit* Coclæ. Dubrau. Harpsf.

rit of Workes, confession of sinnes, the seuen Sacraments, and many other things aggreable to our doctrine and opposite to yours; as both Histories and eie (o) witnesses do testifie.

(o) Ioannes Husse eiusque Sectatores idem

planè sentiunt nobiscum de Invocatione sanctorum, de oratione & Sacrificio pro defunctis, de ieiunijs & alijs ceremonijs Ecclesiæ, de libero arbitrio, de bonis operibus, de confessione peccatorum, de septem sacramentis, alijsque ferè omnibus quæ negant Caluiniani. Porrò hæc omnia non ex aliorum dumtaxat relatione intellexi, sed & præsens agnoui aspexi. Nam cum anno 1576. Pragæ essem (quæ prima est Bohemiæ ritas Husitis refertissima) religionem, ritus, ceremoniasque omnes sitarum diligenter perscrutatus sum, remque ita se habere vt retuli, rtissimè cognoui. *Gordon. Hunt. Contr.* 3 *de Sac. Euch. c.* 17.

Secondlie I obiect against Husse that he was not in all things Orthodox, but did erre grieuouslie. His errours are noted in the Councell of Constance. I Sess. 15. will make instance in one, which you neither dare, nor can iustifie. *Nullus est Dominus Ciuilis, nullus est Prælatus, nullus est Episcopus dum est in peccato mortali. No man whilst he is in mortall sinne hath Ciuill Dominion; or is Prelate, or Bishop.* Princes and Bishops had neede be circumspect where that Religion is approued which holds such a maxime. It was Witklifs Maxime too; a fit ground (is it not?) whereon to build Babel.

But heere againe steps in one of your Rabbins, and he of no small report in your Synagogue, telling vs that those 30. *Articles* in the Councell (whereof this is one) were falslie imposed. And proues it (as he thinks verie solidlie) becausse Husse before his death said *he neuer held those Articles which the false witnesses deposed against him.* But if your great Schollers vnderstand no better what they read, what may we thinke of others of lesse note? There were obiected

cted to Iohn Huſſe *two ſortes* of Articles: ſome (amongſt which that is which I did mention) were *gathered out of his Books and papers*; and thoſe he did acknowledge, but would not recall: Others, which alſo deſerued cenſure, (ſome of them being hereticall, ſome ſeditious) were *heard from his mouth*; and of theſe *later* he ſpeaks in the words obiected. His Proceſſe was made, witneſſes were examined on their oaths, the points obiected to him were iuridicallie proued; he was made acquainted with all that had paſt; and in fine was asked whether he would defend or cõfeſſe theſe errours; whereunto he anſwered firſt, without complaining of any wrong donne him by his Aduerſaries, That he would ſubmitt himſelf to the Councels determination. The like he did againe the ſecond time. And the ſame demaund being made to him the third time, then he wrote that he would not abiurẽ all thoſe articles which had beene ſo proued againſt him. Saying that he neuer had *preached, auouched and defended them as the witneſſes had ſayed he had preached, auouched and defended.* *Non prædicaui, nec aſſerui, nec eas defendi, ſicut dixerunt me defendiſſe, prædicaſſe, & aſſeruiſſe.* He that reflects on the Waldeſians cariage from whence he drew part of his Spirit, will ſuſpect a myſterie in that *Sicut*. Preſentlie after this he makes mention of *the other* Articles, collected out of his Books and Writings which he could not be brought to recall, though he made a kind of ſhew thereof. *Item de Articulis extractis de meis libellis &c.* heere you haue from himſelf the diſtinction of *two ſortes* of Articles: which diſtinction is inſinuated againe in the Deputies Interrogatorie, not many lines after. *Magiſtrum Hus interrogauerunt an vellet abiurare Articulos quos confitetur, & qui ſunt in libris ſuis*

Act. Conc. Conſtant. Seſſ. 15.

Act Conc. §. *Item idem Bertholdus.*

Ibid. §. *Ego Ioannes.*

Ibid. §. *Item de art.*

Ibid. §. *Subſequenter.*

ſuis, & manu ſua ſcriptis & illos etiam qui ſunt probati per teſtes quos negat ſe dogmatizaſſe quantum probantur per teſtes. They (the deputies of the Councell) *did aske Maſter Huſſe whether he would abiure thoſe Articles which he doth confeſſe, both thoſe which are in his Books* and *written with his owne hand; & illos etiam, and thoſe alſo which haue beenproued by witneſſes as farre as they are proued by witneſſes.* Heere againe you ſee there were *two ſortes* of Articles obiected againſt him. And in his Sentence of condemnation, which vpon his obſtinacie did enſue, the Councell declares as touching (*p*) *the one* of theſe, that by the Proceſſe againſt him *it did appeare plainlie that he had openlie diuers yeers dogmatized many wicked ſcandalous and ſeditious things, and hereſies withall:* and as concerning *the other,* (thoſe thirtie Articles that are put downe in the Councell and whereof that which I did alleage is one,) it affirmes that they were *foundin his Books,* and by himſelf *confeſſed* in publick audience before the Fathers of the Councell; whereupon both the propoſitions and the Books were condemned. *Habita priusplenaria informatione &c. Sacroſancta Synodus declarat & definit articulos infra ſcriptos qui habita collatione per plures Magiſtros in ſacra pagina reperti fuerunt contineri in eius libris & opuſculis manu propria ſcriptis, & quos etiam idem Ioannes in publica audientia coram Patribus & Prælatis*

p Viſis inſuper actis & actitatis in cauſa inquiſitionis de & ſuper hæreſi contra prædictum Ioãnem Huſſ. habitis & factis, habita per priùs fideli & plenaria commiſſariorum in huiuſmodi, cauſa depuratorum relatione, aliorumque Magiſtrorum in Theologia, ac Doctorum Iuris vtriuſque, in, de, & ſuper actis, actitatis, ac dictis Teſtium fide dignorum & plurimorum, quæ dicta, ipſi Ioanni Huſz palam & publicè lecta ſunt coram Patribus, & Prælatis huius Sacri Concilij. Per quorum *Teſtium dicta* apertiſſimè conſtat eundem Ioannem multa, ſcandaloſa, ſeditioſa; & periculoſas hæreſes, *dogmatizaſſe in publico,* & per multa annorum curricula *prædicaſſe. Act. Conc. in Sent. con. Ioan. Huſz.* The particulars of his *Proceſſe* follow immediatle after the 30. articles which had been collected out of his writings *Seſſ. 15 § Sequuntur articuli ex proceſſibus.*

latis huius ſacri Concilii cõfeſſus fuit in ſuis libris & opuſculis contineri, non eſſe Catholicos nec tamquam tales eſſe dogmatizandos. Acta Conc. Seſſ. 15. in Sent. con. Ioan. Huſz. After the Cenſure of the Propoſitions, comes the *condemnation of his Books*, written ſome in latine, ſome in the vulgar tongue language: and after theſe himſelf perſiſting obſtinate is condemned alſo. Ibidem.

Heere againe our Aduerſaries crie out that Huſſe was put to death wrongfullie, *contra fidem publicam.* But this is a vaine clamour. The graunt of *ſafe conduct* giues ſecuritie againſt iniuſt violence but croſſeth not iuſtice as you may know from the Ciuilians *Vide Becan. Contr. li. 5. c. 15. Damus tibi fidem publicam, cauſam dicendi in iudicio, contra vim, non tamen contra Iuris executionem.* And in this tenour, that Councell wee ſpeake of, gaue, Safe conduct. *à violentia, iuſtitiâ ſemper ſaluâ, omnem ſaluum conductum noſtrum quantum in nobis eſt, & fides exigit orthodoxa, præſentium tenore offerrinus.* So that Huſſe, if his cauſe did merit punishment, might, without violating the right of *Safe conduct*, haue been punished. The Queſtion then will be, *Whether he deſerued it?* In anſwer whereunto, let vs ſuppoſe a man in Englãd, accuſed, and iuridicallie conuicted (as fullie and in the ſame mãner as Huſſe was) to haue publicklie dogmatized that *both Princes and Prelats by mortall ſinne do looſe their dignitie;* or thus if you pleaſe, *Nullus eſt Dominus Ciuilis, nullus eſt Prælatus, nullus eſt Epiſcopus, dum eſt in peccato mortali.* It is *one* of this mans wicked *Articles.* One of the *thirtie* found *in* Huſſes *writings* and by *himſef acknowledged.* I demaund, and looke that you make anſwer, Whether the Clergie *cenſuring*, and the Prince by his Iudge *condemning*, this man *for this cauſe*, to death, doth Saxon. Ex Inſtit. Carolin. Conc. Conſtant. Seſſ. 6.

doth him wrong? Iohn Huſſe was obſtinate in his errour. If you deſire to ſee the effectes of his doctrine read *Cocleus* and *Syluius*: and remember the man that dying of the plague charged his ſoldiers with his skin to make the couer of a drumme.

Ziſca.

Thirdlie I demaund a *Catalogue* of Huſſites, continued *from the Apoſtles daies*; and good arguments of their *Vniuerſalitie*: which if you meane to go about, I will before hand acquaint you with one difficultie more which I or ſome other may put againſt it if the worke be not well donne. The thing wee looke for, is *the Church. In the Church*, this man taught (it is among his articles) *be none but Elect. Præſciti*, Reprobates, *be not of it*; no, not though they be at the preſent iuſt, and in the grace of God. This is his doctrine too: wherefore if you meane to giue vs in, the *Hußite* Church, ſee that you put *no Reprobats* into the Catalogue, but Predeſtinated people onlie; and thoſe, *ſuch as held Huſſe his doctrine*. In this regard, aſwell as for other reaſons, you will haue much adoe to finde the men out; and aſmuch to make vs beleeue you: and it is eaſier to worke miracles (which wee know you cannot do) then to do either. Wee do not beleeue, Sir, that *Hußites* were all Saints: or, that Huſſe himſef was ſo; howeuer ſome that now adaies pretend to be more familiar with Gods ſecret counſailes, and do number theſe men among their owne, to eaſilie perſwade themſelues that all their *Geeſe* are Swans.

Conc. Conſtant. Seſſ. 15. Præſciti non ſunt partes Eccleſiæ. *Huſſ. ibi. a 3.* Præſcitus etſi aliquando ſit in gratia ſecundum præſentem iuſtitiam, tamen nunquam eſt pars Sanctæ eccleſiæ. *Ibid a. 5.*

Iohn Wickleſ defending ſome Concluſions in Oxford, being a yong Scholler, was by the diſputant forced to graunt againſt Philoſophie that *Accidens* is *Subſtantia*. Which abſurditie (that he might not ſeeme for want of witt or learning to haue fallen into it)

VVald. tom. 2. in epil. li 5. Harpfl. Hiſt. VVickl. c. 1.

hee

hee did afterwards ſtill endeuour to maintaine as a reall veritie; and thereupon denied that in the Bleſſed Euchariſt the ſpecies of bread remaine without the ſubſtance; grounding himſelf vpon his former errour in Philoſophie (which leſt he should looſe credit as he thought, he neuer would recall) that *Accidens* and *Subſtantia* were all one. Being taxed for this errour, and put by ſome preferment (a Bishopricke) which he lookt after, he fell out with the Pope and Clergie, and wrote bitterlie againſt Catholiks; for which you write him downe a Proteſtant. But he was none; *Firſt* becauſe he did not hold the *fundamentall* point of Proteſtancie, that of *Iuſtification*; but on the contrarie, taught men to relie on their *owne Iuſtice and merit*. *This* (ſaieth Waldenſis who liued in his time and reade his Books) *was a firſt principle with him; Let a man confide in his owne merit; becauſe according to the meaſure of it God neceſſarilie will reward.* 3. par. Serm. & lib. de orat. cap. 2. *Nemo ſperet in nuda oratione alterius, ſed omnino in propria iuſtitia vitæ ſuæ; Let no man put his hope in anothers bare prayer, but onlie in the proper iuſtice of his owne life.* Thus Waldenſis, out of Wicklefs *owne writings*, citing the place. Now tell me, Is not this principle directlie oppoſite to yours? Had not Melancthon reaſon te ſaie, *Wickleſus neque intellexit neque tenuit iuſtitiam fidei. Wickleſ neither vnderſtood nor held the iuſtice of faith.* And, if he held it not, how was he one of yours? The Confeſſion (that of Auſburg) reiects him, and his: *Satis clarè diximus in Confeſſione, nos improbare Donatiſtas ac Wickleſiſtas. Wee haue ſaied in our Confeſſion plainlie enough that wee condemne the Donatiſtes and Wickleſiſts.* So thoſe your brothers, in their Apologie.

Polid. Virg. Hiſt Angl. li.

VVald. tomo 2. tit. 1. c. 7. ex VVickl. li. de orat. c. 2.

Epiſt. ad Micon.

Apol. Confeſſ. Aug. c. de Eccleſ.

Secondlie Wickleff held it lawfull to *worship Images*.

Adora-

Adoramus Imagines, nudè vt signa: Deum autem quantum sufficimus debemus adorare. Conceditur ergo quod reliquiæ, imagines, & Sacramenta sint cum prudentia adoranda. Wickl. de Euch. cap. 9. *Images wee adore nakedlie as signes: but God wee must adore with all our might. It is therefore graunted that Reliques, Images, and the Sacraments, be with prudence to be adored.* He did also hold Inuocation of Saints. *Serm. de Assump. Ma.* Auricular Confession. *ad c. 5. Iacobi.* Seuen Sacraments; whereof four were promulgated by Christ himself as he saieth, and three by the Apostles. *In Postil. super* 1. *Cor.* 1. and many other points, with the Church of Rome, against you.

Thirdlie he did hold many grosse damnable errours; and was blasphemous against God; and iniurious to Princes and to all sorts of men. He held *that all things come to passe by absolute necessitie. That God ought to obey the Deuill. That if a Bishop or Priest be in mortall sinne he doth not order, consecrate, nor baptize. That none in mortall sinne hath Ciuill Dominion; or is Prelat or Bishop.* And diuers other seditious wicked errours and heresies he dogmatized; for which, first in England by the *Bishops*; after, by the *Popes* and finallie, by the *Councell of Constance*, he was condemned. Will you iustifie these positions of his? No. You dare not. Will you, against all these Iudges, maintaine his innocencie? No. You cannot. And if you should offer it, your owne mē would be readie to refute your Apologie. *I haue lookt into Wickleff*, saies Melancthon, *and haue found in him many errours, whereby iudgement may be made of his Spirit. He neither vnderstood nor held the iustice of faith. He foolishlie confounds Gospell and Politickes. He contends that it is not lawfull for Priests to haue proprietie of anything.* And concerning Princes,

Conc. Const. Sess. 8.

Epist. ad Mycon. ap. Hosp. par. 2. Hist.

He

He doth auouch that those loose Dominion who haue not the holy Ghost. And againe, *Insanit Wicklefus, qui censet impios nullum Dominium habere. Wickleff is mad, who thinks that wicked men haue no Dominion.* Thus Melanæthon, one of those that had the primitiue Protestantish-Spirit. Comment. in Polit. Arist. Disp. de Iure Magistrat.

It is by some replied in his behalf that *these are calumnies; and that he did not hold these wicked errours.* But this Replie comes in, to late. The errours were founde in *his Bookes*, which now be not all extant. Neither did he, or his Schollers for him, denie the things; but sought rather to giue some tolerable sence to the wicked propositions: that so they might escape censure, without changing of their minds. So Nicolas Herford and Philip Repingdon, two of Wicklifs abbettors, being * examined before the Bishop of Canterberie, William Courtney, touching that proposition of obedience; *An Deus Diabolo obedire debeat, whether God ought to obey the Deuill*, which thing Wickleff impiouslie had written; they denied not that he had written such a proposition, but Answered *debere, that he ought so to do.* Then to mitigate the matter, they put in the words, *licet non necessitate aliqua, debet tamen illi obedientiam aliquam*: which still being hard and impious, they did interprete that *obedience* to be *amoris & punitionis pro meritis. Harpsf. Hist. Wickl. c. 5. ex Registro Ceurtnei.* Now what obstinacie was this, to stick to the *proposition* which needed such a violent interpretation, as to call Gods gouerment his *obedience*? Doth the Prince obey the traitour when he condemnes him? Perhaps Wickleff himself had a better facultie in setting a Glosse on his errours. Lett vs see. Wickleff was * called to Lambeth by the Bishops of Canturburie and London, according to the

* *Anno* 1382.

* *Anno* 1378.

order of Gregorie the XI. to giue account of ſome propoſitions which he had publicklie dogmatized, and had beene ſente vnto the Pope, whereof one was that *writings* or Charters *of perpetuall Ciuill inheritance are impoſsible*. Another, that *God cannot giue to a man for himſelf and his heires Ciuill dominion for euer*. Both Princes and others too, will thinke he toucheth heere their eſtates, which indeed he *would haue eſtabliſhed on the Iuſt and predeſtinate* by the title of inherent Iuſtice, as appeares by other of his tenets. Did he denie theſe propoſitions? No. But he put a Gloſſe vpon them, ſo to ſaue his credit, and (that he might eſcape) ſubmitted himſelf to the Church. His Gloſſe was, that by *perpetuall* he meaned eternall; and by *for euer*, Gods for euer. Both the *Articles* and his *gloſſe*, together with his *ſubmiſsion*, be in *Walſingams Hiſtorie, Anno* 1378.

VValſing. anno 1378. His explication and ſubmiſsion begin. *In principio proteſtor.* pag. 206.

You remember what I ſaied of the Waldeſians diſſimulation; this man was alſo guiltie of that fault. Sometimes *to auoid the rigour of things he anſwered (in the Confeſſion of his doctrine) with intricat words*, ſaieth Fox, pag. 95. ſometimes he *retracted his doctrine againſt the reall preſence*, and acknowledged *the Bishop of Rome to be the vicar of Christ vpon earth*, as M. Brierlie in his Apologie (*trac. 2. cap. 2. Sect. 4. fine.*) hath obſerued out of the ſame Fox. And Harpsfeild hath a whole chapter of his dubling and *diſſembling*, and *contradicting* his owne ſelf.

Proteſt. Apol. pag 350.

Hiſt. VVicklef. cap. 7.

You labour much to free this man from the doctrine againſt Princes and Prelates; firſt gloſſing the words; and, when you ſee no gloſſe will ſerue, (not daring your ſelues to maintaine it) you denie, for want of ſome other ſhift, that he did euer write or teach any ſuch thing. But this Apologie as that other for

Iohn

Iohn Huſſe, comes in toolate. He did *write*, and *teach* it; as *Proteſtants* more auncient and more learned then your ſelues, haue confeſſed. Repeate againe what I cited out of Melancthon. The ſame, they *who wrote the Annals* of thoſe times, haue recorded. Reade Walſingham *anno* 1382. and there you ſhall find that poſition againſt Princes and Prelats, among many other wicked ones. The *Schollers* who confuted him, ſpend many leaues againſt the ſame peſtilent ſeditious errour. The *Booke* wherein it was *written*, was his booke de *Ciuili Dominio*: whence Walden (who liued in his time and wrot againſt his errours) recites theſe propoſitions. *Omnis homo in peccato mortali caret quocunque Dominio, & vſu licito operis etiam boni de genere. Sicut Rex, Princeps, vel Dominus tempore quo eſt in peccato mortali non ſortitur nomen ſui officij niſi nomine tenus & ſatis æquiuocè, ſic nec Papa, Epiſcopus vel Sacerdos dum lapſus fuerit in mortale. Ad verum ſeculare Dominium requiritur vera iuſtitia Dominantis, ſic quod nullus exiſtens in peccato mortali eſt Dominus alicuius rei. Euerie man that is in mortall ſinne doth want all dominion whatſoeuer, together with the vſe of the worke which of it's owne kinde is good. As the King, Prince, or Lord, in the time wherein he is in mortall ſinne doth not enioy the name of his office but in name onlie and verie equiuocallie, no more doth the Pope, Bishop or Prieſt whileſt he is falne into deadlie ſinne. To true ſecular dominion there is required true Iuſtice, Dominantis, of the Lord, ſo that no man being in mortall ſinne is Dominus, Lord, of any thing.* Theſe were his poſitions: Will you now heare one of his reaſons. *Deus limitans omni famulo ſuo continuum ſeruitium conſtituit vtrobique vſus limites, abuſum penitus interdicens, ideo non dubium quin eo ipſo quo abutitur poteſtate iniuſtè occupat bona Dei ſine licentia ad hoc data, & per conſequens omnipotens eo ipſo ſpoliat ipſum*

Thom. VVald. tomo 1. li. 3. c. 81. ex VVickleffi libro *de Dominio ciuili.*

VVald. to. 1. li. 3. c. 83. ex VVickleffi libro *de Dominio ciuili.*

iure suo, quia aliter indubie oporteret quod Deus authorizet abusum quem iniustus continuat quicquid facit. Wickl. lib. de Ciuili Domin. cap. 6. *God limiting to euerie seruant of his continuall seruice doth constitute euerie way bounds of vse, vtterlie interdicting abuse; wherefore there is no doubt but that abusing the power he doth occupie iniustlie Gods goods without leaue giuen him so to do, and consequentlie the Allmightie doth,* eo ipso, *take his right from him; because God otherwise without doubt should authorize the abuse which he* (the man) *doth iniustlie continue in all his actions.* The Reader by this time doth see there was reason *to burne this Booke*, and others of like argument.

To conclude; for proofe that Wickleff held this errour (and the rest by me mentioned in the beginning) I alleadge the *Councell of Constance* wherein his errours were examined and condemned. This *Councell* in the *eight Session* saies of him that he did *obstinatlie dogmatize against the Christian faith and Catholike Religion, many articles*, whereof it there specifies 45. amongst which, that *against the right of Princes and Prelats*, and *the rest by me specified in the beginning*, are. And then it addes, *Idemque Ioannes Wicklef libros Dialogum & Trialogum per ipsum nominatos; & plures alios tractatus, Volumina, & Opuscula composuit, in quibus prascriptos & plures alios damnabiles inseruit & dogmatizauit Articulos. And the same Iohn Wicklef wrote Bookes which he called the Dialogue and the Trialogue, and many other Tractats, and Volumes, and Little workes, in the which he inserted and taught the foresaid, and many other, damnable errours.* Heere you see that the propositions were gathered *out of his Bookes*. Then followes the *prohibition* and *condemnation*, forbidding all to reade, expound, keepe, or vse, any of them; with order that

Conc. Const. Sess. 8.

Act Conc. Ibidem.

by

by the Ordinaries they be diligentlie ſearched for, and *burnt*. Againe in the 15. *Seſsion*, it relates what diligence had been vſed both in collecting, and diſcuſſing the ſaied Articles. See the (*q*) margine. The cauſe had beene examined before in England; and was in this Councell againe diſcuſſed. Heere neither wanted Wicklefs *Books*, nor *Witneſſes*, nor great *Schollers*, and able *men to Iudge*.

q Auditis diligenter & examinatis libris & opuſculis damnatæ memoriæ Ioannis VVicklef, per Doctores & Magiſtros ſtudij generalis Oxonienſis, qui de eiſdem libris & Opuſculis ducentos & ſexaginta reprobos excerpendo collegerunt, & ſcholaſticè reprobarunt errores. Quos omnes hæc Sancta Synodus petijt examinari, & ſæpius recenſeri per plures Patres Eccleſiæ Romanæ Cardinales, Epiſcopos, Abbates, Magiſtros in Theologia, Doctores vtriuſque Iuris, & alios pluresnotabiles diuerſorum & generalium ſtudiorum in multitudine copioſa. Quibus articulis ſic examinatis, fuit & eſt repertum aliquos & plures ex ipſis fuiſſe & eſſe notoriè hæreticos, & dudum à Sanctis Patribus reprobatos, &c. *Conc. Conſtant. Seſſ. 15. §. Sacroſancta.*

In this *Councell of Conſtance* were preſent out of *our Countrie*, the Bishops of *London*, *Bath*, *Lichfield*, *Norwich*, *Salisburie*, *Wincheſter*, and *Hereford*; with *the Chauncellours of both Vniuerſities*, *Oxford* and *Cambrige*, and many *Doctors of Diuinitie*, from Oxford eſpecially where Wicklef had begunne to dogmatize. Amongſt theſe Diuines there was preſent that great ornament of our Nation *Thomas Walden* who did alſo leaue to poſteritie grounds to Confute Proteſtancie before it had got any patron to ſpeake for it. Harpsf. Hiſt. Angl. Eccleſ. Sæculo 15. c. 8.

You muſt now go ſtudie, to iuſtifie his errours, if you meane to be his Schollers: for it is *to late*, after ſo long a time, and ſo iuridicall a conuiction, *to denie* that he did hold and dogmatize them. And when you haue *Iuſtified* them all before Schollers, (a thing impoſſible) you muſt alſo make his *Ghoſt* ſubſcribe to

your Articles, which taske you know for diuers reasons aboue mencioned, and others which will easilie occurre, is verie hard. But then too, a harder will remaine, which is, to shew the *Vniuersalitie*, and *perpetuall existence*, of that which *neuer was* before Wickleſ; nor *euer went out of England*, vnles it were when Peter Paune *alias* Peacock went ouer into Bohemia to ſee Iohn Huſſe. The difficultie alſo which I did propoſe about Huſſits will occurre to you, for Wickleſ held that *none but* Predeſtinate People be members of the Church. *Nullum eſt membrum Sanctæ matris Eccleſiæ niſi perſona prædeſtinata. Wickleſ. lib. de dotat. Eccleſ. cap.* 2. This makes the task difficult aboue meaſure, for where, or in what Chronicle, you will be able to finde *the Catalogue of theſe predeſtinated Wickeliſiſts*, or with what ſpectacles you can eſpie things inuiſible, wee do not yet know; nor can imagine; but ſhall, I think, when you haue donne what is impoſſible to be donne.

Thus far concerning Waldo, Wickleſ, Huſſe, and their Churches (if ſo wee muſt ſpeake;) let me now take notice onlie (for I meane to do no more) of a * Booke that pretends to bring good *euidence* for the Proteſtant Succeſſion, in which Booke there is a Catalogue, and I thinke by the Authors Epiſtle that he would haue the ſimple People beleeue *it is a Catalogue of* (r) *Proteſtants*: but, it is neither of *Proteſtants*; nor of *any other one* Religion, or Church. I am heere ſpeaking of the later 900. yeeres; wherefore I will looke vpon the later part of it. In the *fifteenth Age* I finde (in this new Catalogue) *Iohn Huſſe*, and *Ierom of Prague*; and next vnto them in the ſame Age, *the Councell of Conſtance* which did condemne them for Hereticks. Would the man haue his Parish beleeue that, not

* *The Proteſt. Euidence.*

r The matter growing to farther debate, it occaſioned me to draw *a Catalogue of our Profeſſours. Epiſt. to the Reader.*

with

withstanding this opposition, these men; Husse, Ierom, and the Councell, were all of one beleefe? That were to forfaite his owne Iudgment. What then doth he intend by putting them all downe in his Catalogue? In the same Age, he puts downe *Thomas Walden*, who wrote against Wicklef; and in the next Age before, (*the fourteenth*,) he puts *Wicklef* in. What? were these both of *one* Religion? There is also *Petrus de Alliaco*, who was one of those that at Constance condemned Wicklef; yea *the Councell of Constance* and *Wicklef* both stand, (though not in the same Age,) in the Catalogue. In the *thirteenth* Age, he writes our Schoolmen downe, *Saint Thomas*, *Saint Bonauenture*, *Scotus*, and *Alexander Hales*: and *the Lateran Councell* (vnder Innocentius the third) which held the Popes Supremacie, Transubstantiation &c. and condemned the *Waldenses* who were (he saies) of his Religion. In the *twelfth* Age, is *Peter Bruis*, and *Henrie of Tholouse*; and next before them, *Saint Bernard*, who wrot against their *Apostolicallie-damned* Heresies and *doctrine of Diuels*. I need not make further instance to proue that the men whom he doth name were *not all* of *one* Religion. And, if wee examine what they were, wee shall finde (and do finde it by our aduersaries confessed also) that some of them whom he writes downe into the Catalogue, were *Catholikes*, such as they call *Papists*: some were *Hereticks*: and *not a man* amongst them all, of the Religion now currant there in England. On the top of each page there is written, *A Catalogue of witnesses produced in this Treatise*. If his meaning be that these witnesses were *Protestants*, that is neither proued nor possible to be proued, as you will easilie see by reflecting on the names which I but now cited out of the Catalogue, *Thomas of Aquin*,

Bernard, &c. If his meaning be not that they be Protestants, then the worke (often yeeres labour) which was to giue a Catalogue of Protestants, is yet vndone, and those are (by the mans owne Confession) deceaued who take this to be such a Catalogue. Being himself conscious of this difficultie, he striues in his Booke to solue it, and saies that, *some are alleaged only as* testes veritatis, *in such or such a point, or points, of faith: others are produced as members of the reformed* (Protestant) *Church, and forerunners of Luther. Of the first sort is* (saith he) *Bernard verie Orthodox in all points against the* Pelagians, *but otherwise tainted; and an open enemie to the Albigenses. Of the Second sorte are the Waldenses, Wicklefists, and Hussits.* And he further saies that those men, *Waldo, Wicklef, and Husse, agree with them* (the Protestants) *not onlie generallie, in the common grounds of Christianitie, but specificallie, in those formall points which they hold at this day against the Roman Church.*

Protest. Rui. par. 2. p. 187.

pag. 188.

I will not (as I did before insinuate) spend time to examine the Booke further, but *out of this Confession*, will giue the mans Catalogue a dash, which thus I draw all along: *If any that are named in it, were Protestants or of the Religion now currant there in England, Waldo, Wicklef, and Husse, were so: but these were not, as I haue alreadie proued; therefore none were.*

THE

THE SECONDE CHAPTER.

That no ſatisfaction is giuen by recourſe to our Church.

THe nakedneſſe of your cauſe appearing manifeſtlie thorough the beggarie of the Waldenſes, you would hide your ſelues faine in our Church, and therefore flinging of that poore shift as vnſufficient, you ſaie next that your ſucceſſion hath bene continued by vs. But you may not reſt heere. The thing which wee demaund is a continuall ſucceſſion of Proteſtantes, that is, of *men profeſsing the religion now currant in England*. Bring your euidence that in EVERY AGE there were ſome of theſe men. *Wee are not of your religion*, it is not in our breaſts: wee haue openlie condemned it as hereticall in the Councell of Trent: and you doe perſecute ours in England, condemning many pointes of faith, which wee beleeue. So that if you take vs to continue you to the primitiue Church and to the Apoſtles, this continuation is not Proteſtant: whereas a Proteſtant continuation is the thing wee demaund. Goe not to faſt; but conſider well what heere we haue in hand: I demaund *a continuall Succeſsion of* MEN *of your Religion*, not of ours: you are to giue account of *your owne* predeceſſors, not of *mine*: of Proteſtants, not of Papiſts. You muſt shewe your owne Cards, and not mine, if you doe meane to winne the game. Wee doe frequent the Maſſe, beleeue vnbloody Sacrifice, adore the ſacred Hoſte, pray to Saincts, worship Angels, beleeue a Purgatory, pray for the deade, honoure Images. Wee lay open our conſciences to our Prieſts, and acknowledge in them

Catholiks or *Papiſts* as they call vs *be not Proteſtants.*

power

power to Absolue vs, and a diuine precept, obliging vs to Confesse. Wee beleeue that our Sauiour doth impart vnto the reconciled, power to redeeme, by good and penall works, the temporall paine due to sinne, and that the Church hath power, by way of Indulgence, to release it. Wee beleeue Traditions, Merit, Iustification by works, Obseruation of the commandements, and works of Supererogation, Vowes; and a fuller Canon of the Scripture then you doe. In our Hierarchy wee haue Bishops, and Priests, which in substance you haue not; but an outward appearance onely. Wee acknowledge in the Pope a superiority ouer the other Bishops in the Church: in Generall approued Councells, an Infallibility: and in each Member of our Community, an Obligation of conformity in iudgment to the iudgment and Decrees of these Councels. In these, and such other things, essentiall to our Religion, wee are distinct from you, and therefore it is childish, to name vs for men of your Religion.

True it is that you pretend to beleeue some things which wee doe; as the Trinitie, and Incarnation, and some parts of Scripture: Neuertheless, in other things within the *compasse of diuine faith and religion*, there is a maine difference betwixt vs, as by the premises it doth appeare. All Heretikes that euer were, beleeued somethings with the Church, but that sufficed not to make them of the *same Religion* with it, or among themselues. Iewes beleeue some things which Christians doo, so doe the Turkes, & Naturalists who beleeue a God. Notwithstanding, Catholikes, Iewes, Heretikes, Turkes and Naturalists are not ALL of ONE RELIGION. Horses and Asses are liuing Creatures, but not of the same *species* with a man. Luthe-

A *horse*, though he be *substantia*, and *corpus*, and *viuens*, and *animal*; is not imbosomed in *man*.

rans

ans & Caluiniſtes, are not Catholikes. The Pope is no Proteſtant, the Biſhops of our Church beleeue not your articles; our Prieſts are conſecrated to ſay Maſſe, our People beleeue as their Paſtors: All abhorre your Hereſie, and deteſt your Schiſme. Your Bookes are againſt our faith: your lawes againſt the exerciſe of our Religion. You accuſe vs of Idolatry, Superſtition, Errour, Hereſie. Name others, name YOVR OWNE: and a CONTINVALL SVCCESSION of them; name not vs.

Heeretofore being demanded, where your Church was before Luther, you were wont to ſay that is was *in the Papacie*; but could neuer ſeuer it, pointing out the men: and by naming *tenets* held diſperſedlie, one by one man, another by another, but all by no one, much leſſe by any Church; by naming I ſay *Tenets* thus held by ſuch as were not Proteſtants, the Queſtion of the Church is not anſwered; for children know that the Church is a Societie, not of *Tenets*, but of Men, beleeuing; and that a Proteſtant Church muſt be a Societie of Men that are Proteſtants, that is, men beleeuing their *Tenets*, or *articles*. Afterwards Prideaux your Profeſſor turning the cat in the pan, told vs *The Papacie was in the Church* (not as men mingled amongſt men, for then we ſhould ſtill vrge for the names of ſome of that diſtinct and Proteſtantish Church, but) *as* (a) *an Accident in the Subiect*. The ſpeech is obſcure but he doth expound himſelf by the *Papacie* to meane our *tenets* wherein wee differ from the Proteſtants, which *tenets* they eſteeme to be damnable errours; and becauſe theſe *tenets* as beleeued are in the mind (for there faith and errour be) it was

a *Quidam aſſerunt è noſtris, Eccleſiam veram fuiſſe in Papatu, nec Papatum tamen fuiſſe Eccleſiam: Alij cautius Papatum dixerunt fuiſſe in Eccleſia, non Eccleſiam in Papatu, quia Accidens ineſt ſubiecto, & non ſubiectum Accidenti.* Prid. Lect. 9.

Ecclesia subiectum est, Papismus deforme & enormeanna-tum accidens; Papalis ecclesia ex vtrisque conflatum corpus morbidum. Ibidem.

was rather to be said that *the Papacie was in the Church*, then *the Church in the Papacie*. And heereby the reader sees already that as concerning the *manner* of speach; the Ds. controuersie was not with vs, but with his owne fellowes: & as concerning the *matter*, there was in it no answer at all to our Question: for, wee inquire after a Church Protestant, and a Church holding Papistry as wee do was not a Church Protestant. Moreouer he confirmes our argument, for the Church (being the *ground and pillar of truth*, and hauing by our Sauiours promise the Holy Spirit *abiding in it for euer to lead it into and teach it all truth*,) neuer erres in matter of Religion & diuine faith. Wherefore Papistry being taught and beleeued by the CHVRCH, as this man doth acknowledge, it is not an errour (as he thincks) but the truth. Of this heereafter in the *third booke*. Neither could you haue escaped had you taken the other way, that *the Church was in Papistry*; for, (as I said before, and must repeate in the next leafe againe when I come to *your* answere,) a Church in Papistry is (to vse your owne termes) a Papisticall Church, and a Papisticall Church is not a Church Protestant which is the thing demanded. 2. a Church holding Papistry is (you say) an erring Church, damnably out of the way; whereupon your men accuse it of * heresie; now that wee demaund account of, is not an Hereticall Community damnably out of the way; but such a Society as you will iustifie to haue beene orthodox. 3. If Papists were the Church, their doctrine, Papistry, is the doctrine of the holy Ghost, & not errour, for *the Church cannot erre*. 4. In this answere you doe *tacitè* admit the thing in question, *viz*, that Papists, and not Protestants were the Church, before Luther; for, if the *Church*

1. Tim. 3. Ioh. 14. & 16.

* In the points aboue specified pag. 57.

Proued lib. 3.

was in *Papistrie*, or (to speake with the Professour, and more precisely as he thinkes) *Papistry in the Church*, as an Accident in the Subiect; that Subiect, those men which were the Church were Papists.

I adde heere, that, in auouching, heresie to be in the Church, and lodging it with faith in the same subiect at the same time, your men do combine things repugnant, and affirme impossibilities; no lesse then he that would persuade vs there might be *could fire*, or a *liue-deade* man. As for the beleefe that Heretikes haue, it is multiplied according to their fancy, weake, inconstant: and hath not the true nature of diuine faith essentiall to the Church militant; but is a meere humane persuasion, adhering according as *by priuate election* it is applied, to *part onely* of that which ought to be beleeued, and euer showing it selfe *negatiue* in the rest; not without disobedience to the Church. Such was in Sabellians, Nestorians, Arians; and such is in you; as appeares by your articles. But the true Faith is one, and this one is Catholike, entire, constant, vniuersall; reaching vnto all that is either *written* by the diuine Secretaries, or otherwise reuealed, by *word* of mouth.

* *vide S. Tho. 2. 2. q. 5. ar. 3.*

Suppose a man, who graunts the Creede, as himselfe vnderstands it, and Baptisme, and the supper; but denies, (by diuine principles, as he thinkes,) the rest in the Bible, obstinatelie, all, euerie verse: and all diuinitie besides; or whatsoeuer els was beleeued and taught by the Church in the first ages. This mans *beleefe* is *mixt*, and by it he is not vnited vnto, or imbosomed in the Church; but diuided, opposite, contrarie, and without it. And so are you, though you be not perhaps negatiue in so many particulars. All the *animalia* besides man, are *irrationalia*; though some

haue

haue more of *animal*, more ſenſitiue powers, then others haue.

You anſwere now, and learnedlie as you thinke, that in *Fundamentall* pointes, thoſe of our communion were Proteſtant, and therefore are well alleaged, to ſatisfie the demaund: though they were otherwiſe in *not Fundamentall*. Or as others cut out the diſtinction, in *Affirmatiues* they were yours, in *Negatiues* they were not: Which diſtinction is laid in the way to catch woodcockes, but hindereth not the courſe of our argument. For, the Roman Catholique, holding thoſe pointes which he doth, is no Proteſtant, nor of the religion currant now adayes among you: And the Proteſtant is no Roman Catholique; his Religion is not that, which is currant in Italie, in Spaine, and other places vnited to the See of Rome: wherefore in aſſigning Roman Catholiques, you do not aſſigne a Proteſtant ſucceſſion, whereas the thing demaunded is a Proteſtant ſucceſſion, that is (as I haue tould you many tymes) a companie of MEN of the religion *currant now* in England, whereof ſome haue ſucceeded other. And this muſt haue beene euer ſince the Apoſtles dayes, if the ſucceſſion be continuall ſince that tyme. Wee doe not demaund of you whether wee haue a ſucceſſion in our Church, that wee demaund of you is a ſucceſſion of your owne: of Proteſtantes not of Papiſts, of men profeſſing the religion which you doe. Shewe this ſucceſſion: produce your *euidence* to prooue that ſuch men haue beene in all ages: and then wee will examine your fundamentalles, giuing you time till then for to thinke how many and which they be: meane while the inſufficiencie of your anſwer heere is to all ſo apparent, that eaſilie they ſee how you are

puſled

puſled in the buſines, and ſeeking to auoide what is obiected, do contradict your owne ſelf: For, I aske you, is a Papiſt a Proteſtant in religion? you anſweare, no. I demaund againe: giue me the Proteſtant ſucceſſion, the Church Proteſtant of former ages? You anſweare, the Papiſtes ſucceſſion, was the Proteſtant ſucceſſion, and the Papiſticall Church was the Church Proteſtant. By which anſweare graunting and affirming the Papiſticall ſucceſſion and Church to be the Proteſtant ſucceſſion and Church, you doe graunt and affirme a *Papiſt* to be a *Proteſtant*, which before you had denied and ſtill doe. They ſee alſo that a Pelagian, a Neſtorian, an Eutichian, an Arian, or any other hereticke may defend himſelfe as you doe, for each of them held the true religion *in part*, each held ſome affirmatiues; and was negatiue (as you ſpeake) in other thinges: and each pretended that he did not miſtake in fundamentalles.

And whereas you ſaie that you erre not in fundamentals; I anſwer, *firſt*, that you ſpeake this by conieƈture and at random; for to this daie you know not, which are all the fundamentals, nor how to diſtinguish a fundamentall point from that which is not fundamentall, ſuch as in Scripture you ſaie there be many which may be diſbeleeued without hazard of ſaluation: and vntill you do this, you cannot be certaine whether you beleeue all the fundamentals, that is (according to your deſcription of them,) all ſuch points as without hazard of ſaluation cannot be diſbeleeued. Neither may you flatter your ſelf as ſome do, that beleeuing the Scripture wherein all (you ſaie) are, you beleeue them all; for many haue admitted Scripture who yet did erre fundamentallie. The Iewes did admit the old Teſtament, and yet denied

our

our Sauiour, and his doctrine. Arians, Neſtorians, Sabellians, and other Hereticks, who did erre in fundamentalles, did admit both Old and New Scripture. The Socinians who beleeue (as they profeſſe) the Creed, wherein you ſaie the fundamētals be, (though all there, you thinke, is not fundamentall,) erre in the higheſt myſteries, and miſtake (yea diſbeleeue) the very foundations of the Chriſtian Religion; do they not? I anſwer *ſecondlie*, that the point of Iuſtification is the ground and ſoule of your religion, and you miſtake in that, and contradict the Scripture directlie in it: and therefore erre, fundamentallie. You teach alſo that the Catholicke Church may erre in matters of diuine faith, which is a groſſe fundamentall errour, that opens way to the deniall of all Scripture, and to the returne of all damned Hereſies, and hatching of innumerable more new ones, without meanes of redreſſe. You denie the *Reall Preſence*, and the holy *Sacrifice* of the Maſſe, that *pure Oblation*, which (in the formes of bread and wine) was by Gods decree (*Malach.* 1. 11. *Math.* 26.) to be offered to God *euerie where*; and in the Church primitiue was ſo frequented. And heerby further, you deſtroy the *Preiſthood* of the new Lawe; for if there be no *proper* Sacrifice offered now, there be *properlie* no Prieſts. If no Prieſts, no Biſhops: if neither Biſhops nor Prieſts then no remiſſion of ſinnes in Confeſſion, no conſecration of Miniſters; no Hierarchie. Thus your Errour deſtroies (could you bring it into the world) the *foundations*, without which the Church cannot ſtand. It takes Prieſthood and Epiſcopall power from the Apoſtles themſelues; and, together with Sacrifice, takes Religion out of the world; which is a groſſe, palpable, deſperate, and fundamen-

tall

all errour. And by these and such like, you are diuided from the Catholique, and so fundamentallie diuided. Neither is it any matter whether these and the like erroures be expressed in propositions affirmatiue or negatiue, (as they may be either way) for by negatiue errours, a man may be an Heretick, Turke, Iew, or Athiest: according to the verities which in his errours he doth contradict. To conclude: it is cleare that these are shiftes to delaie tyme and to deceaue fooles: for the thing wee demaund, is a Catalogue of Protestant men such as in England you are: of men holding those affirmatiues together with those negatiues which you do hould: of men consenting with you in your religion and beleefe entirelie, whether the thinges be called fundamentall or be not called so, for wee care not how you call them: of men which without anie tricke, distinction, paring of, or adding to them, may flatlie be said to be of the religion now currant there in England: of such finallie as being looked into thoroughlie and beheld round about, are absolulie Protestantes or men of your religion. Produce the Catalogue of these men: let your euidence come to light.

(*) An Atheist by reason of *one* negation, is of *No* Religion.

The like argument I would make against the VValdenses, Husites, or any other: for a mā may beleeue the Trinity or the Creede with others and yet differ in Religiō as we and you do.

To stop our mouthes it is *Obiected first*. The Fathers were Protestants. *The Answere*. 1. This is false: none of them did professe the 39. articles. And 2. impertinent: they liued not in the tyme whereof you are heereto giue account. Wee demaund account of that part of time which was betwixt S. Gregorie and Luther, being hereafter to speake of those other 600. yeeres.

Ob. 2. Illyricus hath made a Catalogue of Protestants. *Answere*. 1. It is false; there is not a man in all that booke, who did hold the 39. articles. 2. his Ca-

talogue hath men of *Seuerall* Religions, who therefore cannot be *one* Church.

Ob. 3. Fox hath named many in his historie of Acts and monuments, *Answere.* 1. he hath many of different Religions. 2. not one before Luther that held the 39. articles. 3. not a man before that Schisme, whose tenets in Religion you dare iustifie, much lesse a Church, perpetuall, Catholike, with Bishops and Pastors lawfully sent; and Successiuely, from the Apostles time vntill now; see the *Examen* of the booke.

Ob. 4. Wee find some part of our doctrine in one Author, some in another. *Answere.* 1. Some in Aerius, some in Iouinian, some in Nouatus, ould Heretikes: what is this to the purpose? 2. we demaund a Church Protestant, that is, men holding the 39. articles *explicitè*: name the men. 3. put downe *some* in *each* age, from Gregorie the great, to Luther; and bring your euidence.

Ob. 5. Some Papists before the Councell of Trent doubted of the Macabees. &c. *Answere.* 1. This is impertinent; they were not Protestants; they held not the 39. articles: name such as did. 2. no Catholique at any time doubted of anie thing openly at that time proposed, in the Church by her greatest Authoritie: though before it was so proposed, it might be some did.

Ob. 6. The Church of Rome it selfe held the three Creeds, wherein are the fundamentalls of the Christian beleefe. *Answere.* Yet the Church of Rome is not Protestant. Name Protestants: Name such as held the 39. Articles.

Ob. 7. The Papists cannot bringe a Catalogue of Papists. *Answere.* 1. Suppose they could not: doth it follow

follow that you therefore can bring yours? answere here for your owne: in the next booke wee shall enquire of them, and see what account they can giue. 2. By Papists you meane such as liued in communion and vnder the obedience of the Pope; and such were before Luther for 900. yeeres together if wee beleeue Protestants; from the time of *Boniface*: nay, from the time of *Constantine* the great. One of your men saith, that *during the space of 900. yeeres Poperie hath spred it selfe, ouer the whole earth.* Another tells you, *the Professant companie of Poperie hath beene very conspicuous from the yeere 605.* This fills the tyme wee speake of, in this Chapter. Others whom I will name hereafter, graunt more. 3. A Catholike is one who liues *in communion* with THE CHVRCH and *beleeues* all which it doth propose vnto him to beleeue. Such were in euery age, hundreds; thousands; innumerable. Name, if you can, the day when there were none such.

Perkins exp. Creed p. 266. Powell. cons. Pap. rea. p. 105.

Ob. 8. They did not beleeue the Articles proposed by the Councell of Trent, and rehersed in the Bull of *Pius* IV. *Answere.* 1. Yes all; either *actualie*: or, *in preparation of mind.* And this did suffice. It is not necessarie that euery ones faith be equallie vnfoulded: each doth not equallie vnderstand the Bible. But it is necessarie for euery one to know the chiefe mysteries of faith; and to be in preparation of minde then to beleeue the rest when the Church shall propose them to be beleeued. *He that liues in Communion with the Church, and is thus inwardly disposed,* is a Catholique; as I will hereafter declare more at large. 2. The *question* here is *not* of Catholikes (or, as you terme them, Papists,) who proceed vppon grounds farre different from yours, admitting an implicite faith with subordination to the iudgment of the Church, which you

cannot endure: *But* the queſtion is of Proteſtants, who deteſt implicite faith, who ſubmit not their vnderſtanding to the Church, nor to the Spirit in it. Who therefore muſt be defined *by all their tenents*; they muſt hould *all* your articles *diſtinctlie*. Stand your owne ground: and giue vs a Catalogue of ſuch men.

THE THIRD CHAPTER.

Other Pretenſes examined, and the former argument continued.

YOVR men in the beginning wanting compa-nie, and diſliking the religion of the Waldenſes & Huſſittes, would faine haue ſhaked handes with the Grecians, and made an offer: but they were inſtantlie refuſed and caſt of, as the world doth well know by their Cenſure in print euerie where. You haue tould mee ſince, and vnskillfullie, that the Æthiopians are of your religion: being demaunded proofe, becauſe it is againſt hiſtories, and againſt their Liturgies which are extant, you are able to bring none; neither can I imagine to what purpoſe you ſhould runne thither, vnleſſe it were to get an outſide which might keepe colour with the inſide of your Church. I remember your doctrine is, that her ſoule is euer ſtained with actuall and Originall ſinne, and that all her actions are fouled in the ſame puddle. To which doctrine of your owne, I may adde by experience that ſhe hath a foule mouth; if you will needes haue all this, walke in a black outſide too, you may goe on with your conceipt, but wrong not other men. The Æthiopians as blacke as they are, do lo-

Cenſura Orientalis Eccleſiæ.

loath and abhorre the communion of your Church, and are the more vnwilling to heare of it, because she is not ashamed to professe, that she cannot keepe the commaundementes with all the helpe and assistance God doth afford, and *consequentlie* that she cannot forbeare blasphemie, nor errour, nor witchcraft, nor adulterie, nor murder, nor robberies: in fine, that she cannot possiblie obserue that, which equitie doth require and God commaund. And for this among other reasons, not Ethiopians onelie, but all the rest of world loathe her, and wish she were retired againe into her hole of inuisibilitie.

Luther. Responſ. ad Dialog. Syluest. Pri. Calu. in Antidot Conc. Tri. seſſ. 6. c. 12.

Minimum legis mandatũ omnis Aetna grauius. Calu. Ibid.

The *Grecians* were many hundred yeeres in the Communion of the Church of Rome: and after, when they dissented, the difference was but in few points. Their breach was principally about the *procession* of the holy Ghost from the sonne: the later Grecians, denied it, which Protestants (admitting the three Creeds for fundamentalls) must confesse to be Heresie. Other things the later Grecians had, touching the *Popes authoritie*, and *Purgatorie fire*, (not the penall estate of the soule after death, that they professed at all times; but purging *fire*; as whether it were fire properlie, or only metaphoricallie:) But in the Councell of Florence they were vnited againe to the Church. There you haue their subscriptions at large. See Baronius *anno* 1155. and 1193. and call to minde the first *eight generall* Councells, all held in Greece; an ample testimonie of their longe communion with vs. When you did offer to vnite your selues to them, they refused your *Confession* as I said before; and maintaine against you, the *Masse*, *Transubstantiation*, *seuen Sacraments*, *inuocation of Saincts*, *prayer for the dead*, *worship of images*; and other points of our faith: all

Cõc. Florent. seſſ. vlt.

Censura Eccleſiæ Orientalis. c. 7. 10. 12. 13. 21.

which appeares by their *Censure*, translated and printed by your owne men.

The *Ethiopians* hold and beleeue *vnbloodie Sacrifice*, and *transubstantiation*, as wee know by their *Liturgie*, and in most things agree with vs: Of your heresie of *onely faith* relatiuelie iustifying, they neuer heard. Besides they haue *errours* which you I suppose will not approue; they denie the *procession* of the holie Ghost from the Sõne, with the later *Grecians*; they acknowledge one onely will in our Sauiour with the *Monothelites*: the natures they confound; or make the humanitie equall to the diuinitie; they repeate baptisme, and Iudaize in many things, which you may see related and disputed in Godignus *De rebus Abassinorum*. To the Pope they haue offered Obedience diuers times: and if they haue denied it, it follows not that they are yours; vnlesse, euery one denying it be so: and then indeed wee shall be able to find your companie, Iewes, Turkes, and Atheists. Among the *Abassins*, and *Grecians*, there be diuers *Catholiques*, both Priests and others, as there be now in England. The Catholique Church is euery where, wheresoeuer Christian Religion is professed; but of this I am not to speake now, the Question here is of your Church & Succession; *you* are to giue euidence of a *Protestant* Succession. Those aboue mentioned, were not such: wee know they were not. We doe not beleeue you. Shew your *euidence*. You will reforme and teach vs, and force vs to your Articles, and Church; shew your *Succession*: that wee may know you be the men, whome wee must heare, and follow, and communicate with all: or let vs alone with our Church and Creede.

vide infrà, marg. lit. e

Godig. li. 1. c. 28. Miræus Not. Epis. li. 1. c. 21 Cocc. thes. tom. 1. p. 835.

It is obiected that the later *Grecians* denie *Purga-*

...ie, *Extreme vnction*, *Images*, and the *Primacie* of the Pope. I *answer*, first, that this doth not proue them to be *Protestants*; which is the point heere in Question. And (as before I told you) they themselues *refused your communion*, and *censured your doctrine*; and still do teach the contrarie to your Articles, in the matters of *Iustification*, *merit of works*, *reall presence*, *transubstantiation*, &c. *Secondlie I Answer* that many errours haue been, by mistake, imposed on them, *as Lucianus Cyprius* hath well obserued; and, by the Acts of the *Counsell of Florẽce* it doth sufficientlie appeare to Schollers. The *Latines* there, mention their (*a*) errours; which were but four or fiue: and the *Grecians* interprete their owne meaning so as in those also there was not such difference as you conceaue. *Thirdlie I answer* that those errours which were, were not held by all. There were amongst them learned men who did impugne the same errours; as *Emanuel Caleta*, *Theodorus Gaza*, *Georgius Trapezuntius*, *Bessarion*, *Greg. Protosyngelus*, and *Gennadius*; all *Grecians*, and some of them were *Patriarks* too. *Fourthlie I answer* descending to the particulars by you obiected; The Grecians neuer denied *a penall estate* of Soules after death: their difficultie onlie was about the *fire*, whether it were such (*b*) *properlie*, or no; which matter is not yet decided by the Church as your fellowes haue been long ago told by

Cens. Eccles. Orient. Resp. 1. c. 4. 12. 13. &c. Resp. 2. c. 3. 4. Et vide Cocc. t. 2. li. 3. a. 3. li. 6. a. 1. 4. &c. li. 7. 2. 5. Possevin. Biblioth. a In praecipua quaestione de qua vehementer ambigebamus (de Processione Spiritus Sancti) ita conuenimus, vt nil amplius de ea dicere debeamus.

Porrò autem operæ precium est de Purgatorio igne, & de summi Pontificis principatu & de azymo & fermentato pane, de diuina denique panis transmutatione (quibus nempe verbis fiat) agamus, vt omni ex parte coniunctio nostra firma absoluta, ita vt *nulla* inter nos controuersia in posterum relinquatur. Act. Conc. Floren. Sess. vlt. See there the Grecians answers to these points: and the Definition of the Councell, whereunto the Grecians did *subscribe*. *Ibidem in lit. vnionis*. Controuersiam de verbis quibus fit transmutatio vide apud *Arcudium de Concord. Eccles. Occid. & Orient. li. 3. c. 25. & seqq.* b *Dicimus animas*, in Purgatorio esse,

esse; quod quidem siue ignis, siue obscuritas siue turbo, siue id genus aliud sit, non referre. *Graci in Conc. Flor. Sess. vlt.* Si verè pœnitentes in Dei charitate decesserint ante quam dignis pœnitentiæ fructibus de commissis satisfecerint (definimus) eorum animas *pœnis purgatorijs* post mortem purgari, & vt à pœnis huiusmodi releuentur *prodesse eis fidelium viuorum suffragia, Missarum scilicet Sacrificia*, orationes, & eleemosynas, & alia pietatis officia, quæ à fidelibus pro alijs fidelibus fieri consueuerunt, secundum Ecclesiæ instituta. *Ibidem in lit. vnion.* The Grecians *Subscribing*

by *Cardinall Bellarmine, li. 2. de Purgat. cap.* 10. & 11. That they do pray for the dead, appeares by their *Liturgies.* And *Saint Iohn Damascen*, himself a Grecian within the compasse of the time which I now speake of, saies that it was *the custome of the Catholike and vniuersall Church. Orat. Quod ij qui in fide ex hac vita excesserunt, viuorum Missis & Sacrificijs iuuentur.* See also Theophilact, Oecumenius, Balsamon, Cabasilas, and Gennadius, all Grecians, against you in this point. *Extreme-vnction* they do admit, and vse as appeares by their Ευχολόγιον. And Ieremie their Patriarch told the Lutherans your Masters. *The holy oile is also deliuered to vs,* (from our Predecessors) *and the same is a diuine Sacrament, representing to vs the value of the diuine mercie, which* (Sacrament) *is accustomed to be giuen to those who be conuerted from sinne, to redemption and sanctification to them; and doth ease vs of many infirmities, and sanctifie those which vse it worthilie. Censu. Eccles. cap.* 7. In like manner other Grecian Writers do acknowledge it. *Caleca* calsit *the last Sacrament*; and saies it is as it were *the seale of the whole spirituall cure. Iob* the Monk calls it the *seuenth mysterie*; so also doth *Nathaniel Cretensis.* They are cited in * Arcudius his book *de Concordia Eccles. Occid. & Orient in Sacramentorum administratione*: Where he relates also out of Simeon Thessalonicensis the custome of the Easterne Church to call *seuen Priests* to the administra-

* li. 5. c. 3. & 4.

miniſtration of this Sacrament. (c) That the Grecians admitted and worshiped *Images* I told you from their Patriarch. The words in the Cenſure are; *Wee do ſo adore Images that wee do not exhibite reuerence to the matter it ſelf, but by mediation of the Images to thoſe who be repreſented by them, for the honour giuen to the image doth paſſe to the prototype as Baſill ſaies. Cenſ. Orient. Eccleſ. cap. de Sanctorum inuocatione.* Had not this ſerued your turne, you might haue lookt further into Theophilact, Euthimius, Balſamon, and other of their Writers by whom image-worship is acknowledged, and defended; or haue called to minde that at Nice, in a *Generall Councell* wherein moſt were Grecians, the matter was *defined*. And as touching the *Primacie*, it is both aſſerted by their writers, Gennadius, Georgius Trapezuntius, Nicephorus Gregoras, Nicephorus Calixtus, Theodorus Studites, Stephanus Dorenſis, Sergius Cyprius, Ioannes and Ignatius both Patriarchs of Conſtantinople, and others; in as ample manner as the Roman Church it ſelf doth hold it: and in the Councell of Florence, the Grecians being there preſent and ſubſcribing, it was defined that *the Bishop of Rome is the Vicar of Chriſt; and head of the whole Church.* And before, in the great Lateran Councell (where they likewiſe were) it was declared that *the Roman Church hath the principalitie of ordinarie power ouer all other Churches.* And before this againe, it was acknowledged by the Grecians in the ſecond Councel of Nice (d) approuing the Epiſtle of

c Vide Genebr. Chron. li. 4. anno 1492. ex Euchologio.

Conc. Nicen. 2.

d Cuius (Petri) ſedes per totum orbem terrarum Primatum obtinens lucet, omniumque Eccleſiarum Dei Caput exiſtit. *Ex Epiſt. Adriani ad Taraſ. Habetur in Conc. Nicen. 2 Actione. 2.* Vnde & ipſe beatus Petrus Apoſtolus Dei iuſſu Eccleſiam paſcens nihil omnino prætermiſit ſed vbique Principatum obtinuit & obtinet: cui etiam & noſtræ beatæ & Apoſtolicæ Sedi quæ eſt omnium Eccleſiarum

Ecclesiarum Dei caput &c. *Ibid.* Petrus & Petrus Deum amantissimi Presbyteri, Legati Apostolicæ Cathedræ, dixerunt; Dicat nobis Sacra Synodus, num recipiat sanctissimi Papæ veteris Romæ (Adriani) literas, an minus? Sancta Synodus respondit, Sequimur, recipimus, & probamus. *Conc. Nic. 2. Act. 2.*

Adrian wherein the See of Rome is auouched to be *Head of all Churches*. I will not ascend higher, because I heere onlie speake of the time betwixt Gregorie the Great, and Luther. Of the time before Gregorie the Great, I am to speake heerafter. What I haue hetherto saied proues sufficientlie that the Greek Church is *not Protestant*; and the Grecians owne Protestation, (who did best know their owne Religion) should haue serued in this businesse, with men of vnderstanding. They may haue been sometimes diuided from the Church of Rome; and haue held, some of them, their peculiar errours: but euerie Schismatick or Heretick is not a Protestant. Let our Aduersaries proue *they were Protestants*; those I meane *before Luther*.

Infrà. li. 4. c. 1. & 2.

Infrà. li. 2. c. 2. §. 2.

I was not to meddle with the time *since Luthers comming*. Some of that Church might be corrupted by Caluinists, aswell as diuers of the Latin Church haue been. And one such our Aduersaries do point at, by the name of Cyrill; whose errours they obtrude for the doctrine of the present Greek Church, as if that were now become Protestant as England is. wherein they do a dubble iniurie; the one to the *Greek Church*, on which vnconscionablie they impose Caluins errours: the other to the Reader, whom with this pernicious lie they labour to deceaue.

It is *Obiected Secondlie* that the *Ethiopians* do not *pray for the dead*, nor *to Saints*, nor *vse confirmation, or extreame vnction*; nor *beleeue the Primacie*. I *Answere*

as

as before, *first* that this doth not proue them *to be Protestants*. It should haue been proued that they beleeue relatiue *Iustification*, Caluins doctrine of the *Supper*, and the rest *wherein you differ* from the Church of Rome. *Secondlie* you do not answer to those *errours* wherewith they be charged; errours Oecumenicallie condemned. If you denie that they do hold them, you cannot proue that in any thing they contradict the Church of Rome. Examine your Authors and you will finde this to be so. *Thirdlie* I answer to the particulars obiected, that in the *Canon* of their Masse they *pray for the Fathers of the Ephesine and Constantinopolitan Councells*: and amongst the prayers which they do vse in preparing men to Baptisme *they haue diuers Orizons for the Dead*. And *Tecla Maria*, one of their Priests, giuing account of their Religion, saies, that they do beleeue that soules of *penitents departed hence before entire satisfaction, are detained in a plaine which they call* * *Mecan aaraft*, by which they meane the same thing that wee do by the word Purgatorie. He saies also that they beleeue *seuen Sacraments*; *Baptisme, Confirmation, Eucharist, Penance, extreme Vnction, Order and Matrimonie*: and that *they do praie to Saints*. His Confession wherein you may reade this, and (c) more, is extant in *Thomas à Iesu* his Booke *de Conuersione omnium Gentium. li. 7. c. 13.* That the Ethiopians

Supra, pag. 70.

Extat tomo 6. Biblioth. vide Tho. à Iesu de Conuers. Gent. li. 7. c. 8. n. 11.

* Locus alleuiationis.

c Idem interrogatus de veneratione Imaginum.

Respondit Imagines apud Aethiopes sunt tantùm depictę & non sculptę, quas Aethiopes maximè venerantur ratione repræsentationis & relationis. *Tecla Ibidem.* Interrogatus quæ sint verba illa quibus transubstantiatur panis in corpus & vinum in sanguinem? Respondit, sunt illa verba quando Sacerdos dicit. Et accepit panem in manibus suis, & eleuatis oculis in cœlum ad Deum patrem suum benedixit dicens, Accipite & comedite. Hoc est enim Corpus meum. Et similiter accipiens calicem &c. *Tecla Ibidem* Concilium Chalcedonense damnant Aethiopes, quia in eo decretum est duas esse naturas in Christo, duas voluntates, & duas operationes. *Tecla Ibidem.*

thiopians acknowledge the Primacie wee haue been told by their owne men. See the (*f*) margine. The same appeares by the letters of their *Emperour* to Clement the seuenth, whom he cals *Caput Pontificum omnium*. It is extant in *Damianus à Goes*. And by their *Confession of faith* written by *Zaga Zabo*, one of their Bishops. *Nostri certè ab exordio primitiuæ Ecclesiæ Romanum Pontificem vt primum Episcopum agnouerunt, cui etiam hodierno die vt Christi Vicario paremus: in cuius Curia frequentissimè essemus nisi obstarent magna itinerum interualla ac multorum Mahumenatorum regna interiecta, quæ transitum impediunt, ita vt susceptis maximis periculis nihil tamen efficacias. Ours veriliefrom the begining of the Church primitiue, haue acknowledged the Roman Bishop as the first or Chief Bishop; and at this daie wee obaie him as Christs Vicar: in whose Court wee would be most frequentlie did not the great leingth of iourneys*

Zaga Zago in Conf. Fidei Aethiopicæ.

(*f*) Palam est eos qui à Romana Ecclesia defecêre, corruisse; & dum quisque suam fidem veriorem prædicat (quod à dæmone est) relicta Apostolorum sententia, in vias sui sensus abijsse omnes: Aethiopicam tamen integram & liberam perduraſſe, quia nequaquam perfidia & voluntaria defectione (vt aliæ Ecclesiæ) peccasset, ac propterea in seruitutem & exterminium non incidisse, sed locorum distantia & itinerum periculis seiunctam fuisse, nec non Pontificum negligentia accidisse vt nulla visitationis memoria, aut literarum ratio à quingentis annis apud eos extaret. Nihilominus Aethiopes tanta veneratione Sedem Romanam colere, vt pedes eorum osculentur qui Româ veniunt in Aethiopiam, vestiumque eorum partes rapere & reliquiarum loco seruare. *Nicodemus Abbas Aethiops apud Iacobum Nauarchum. Et addit*, Regem Aethiopum, Pontificem omnium Ecclesiarum Caput fateri. *Ibidem.* Iacobita Ioannes (qui se B. Marci sedis Alexandrinæ, & totius Aegypti, Lybiæ, Pentapoleos, & Occidentalis Africæ Patriarcham vocat) Pontificem Romanum, Sacerdotij perfectionem, & Omnium Ecclesiarum Apostolicum Pastorem vocat, sacerdotum Principem, &c. Ipsius verò Vicarius Hierosolymitanus Andræas Abbas Syrus, Caput & Vniuersalis Ecclesiæ Doctorem eum appellat. *Iacob. Nauarch. Epist. Asiatica.*

neyes (*and many interiacent kingdomes of Mahometans which do stop our passage*) *hinder so as though thou shouldst expose thy self to greatest dangers thou wert not able to effect any thing.*

It is obiected *thirdlie*, that the *Armenians* communicate not with the Church of Rome, and denie *the true bodie of Christ to be reallie present in the Eucharist*: and something is also saied in the behalf of the *Iacobites* and *Nestorians*. But to little purpose. Neither *Armenians*, nor *Iacobits*, nor *Nestorians*, be Protestants. They will not subscribe to *your Articles*; nor you to theirs. Moreouer, if you will iustifie the *Nestorians* you must condemne the *Councell of Ephesus* wherein their errour was Oecumenicallie condemned; If you will iustifie the *Iacobits* and *Armenians*, you must condemne the *Councell of Calcedon*. All these Nations once were in Communion with the See of Rome: and afterwards went out of that Communion by a *Schisme*; in which time, they neither were the Church, nor part of it. Since, many of them haue offered to returne; and, in the *Councell of Florence* were reunited. The Decrees of *Vnion*, both of *Iacobites* and of *Armenians*, are still extant: and in the *Bibliotheca Veterum*, (*tomo.* 14.) there is the *Profession of Moses Mardenus* the *Iacobite*, made in the name of their Patriarch; wherein he cals the Pope *Pastorem Pastorum*, *the Pastor of Pastors*, and ioynes with the Church of (g) Rome: and of *Siud* the *Nestorian*, wherein he saies, *Recipimus* (h) *omnia illa Concilia quæ receperit Romana*

Conc. Ephes. in Decret. fid.

Conc. Chalc. act. 5.

Vide Acta Conc. Flor. &. Tho. à Iesu de Conuers. Gent. li. 7. c. 16. & 20. vbi habentur Decreta Eugenij pro vnione *Armenorum*, & *Iacobitarũ*.

g Postremò recipio Doctores selectos, & Pastores veros qui instituerunt Sanctam Ecclesiam Romanam; ac Patres omnes qui in ea habentur ab initio Christianæ Religionis vsque ad hunc diem. Obtestor itaque Patrem Patrum & Pastorem Pastorum, portantem claues regni &c. *Moses Mardenus Iacobita.*

h Profitemur quatuor Concilia magna, Primum Nicenum congregatum tempore

tempore Papæ Siluestri in quo conuenerunt 318. PP. quod conscribi fecit fidem veram, perfectam, Catholicam: Atque excommunicauit Arium impium. Similiter scripsit de Ecclesia Sancta Romana quæ est sedes Petri, quod sit caput omnium Ecclesiarum quod donum dedit ipsi Christus per illa verba quæ dixit ad Petrum plantatorem illius, nimirum tu es petra & super istam petram ædificabo ipsam Ecclesiam mesm: habetur apud nos illa fides, & fecerunt ipsam 318 PP. Credimus quoque Concilio Constantinopolitano &c. Insuper recipimus omnia illa Concilia quæ receperit Ecclesia Romana. *Sind in Profess Fidei.*

Ecclesia: no Protestant will saie this much, will he? *Wee receaue all the Councels which the Church of Rome shall haue receaued.* And approues that speach wherein the Pope of Rome is called *head of all Churches.*

That which you obiected of the *Armenians* beleef about the *bodie of our Sauiour*, doth not proue them to haue been Protestants. *Dicunt carnem Christi in diuinitatem esse conuersam, & eiusdem factam essentiæ cuius est diuinitas.* They say (it is Euthimius in his *Panoplia* who relates,) *that the flesh of Christ is turned into the Diuinitie, and made of the same essence with it.* And hence it is that they denie the Blessed Eucharist to be the bodie of Christ; (for, that bodie is no more existent according to their (*i*) *tenet*,) and auouch it to be, not bread or a figure as the Caluinists would haue it, *sed Diuinitatis corpus, but the bodie of the Diuinitie.*

Euthym. Panop. parte 2. tit. 20. de Armenis.

(*i*) Quemadmodum mellis, aceticue gutta si in mare demergatur non amplius cernitur neque subsistit, sic etiam corpus illud in diuinitatis pelago commixtum atque demersum non amplius suam ipsius naturam aut proprietatem conseruare, & idcirco non esse duas in Christo naturas, sed vnam & eandem totam quæ diuinitatis est. Ex quo sacrificium etiam panis carnis Christi negant esse corpus Christi, sed diuinitatis corpus esse dicunt. *Euthim. ibidem.*

The Controuersie of the *Reall presence* is disputed li. 5. c. 7. and that of *the Supremacie* li. 4. c. 1. & 2. Thither I referre you for the reste.

§. In IL

§. II.

IN your next Replie to this and the former Chapter, I ſuppoſe you will not (as ſome of your fellowes do) name *ſuch men as were confeſſedlie of our Religion, and Councels held by the Biſhops in Communion with the See of Rome*: this were a tacite acknowledgment that ours indeed was, and is, the Church: and that you had no predeceſſours of the Religion which you profeſſe, and is currant there in England. And it leaues the argument ſtill vnanſwered; *Papiſts were not Proteſtants*.... Yea, to ſpeake what is the trueth, it ſhewes manifeſtlie, that you yourſelues eſteeme it vnanſwerable: and yet will ſaie ſomething, not to ſatisfie your Aduerſarie, (in your Conſcience you know certainlie that it doth not) but to deceaue ſuch as haue *no learning* and but *litle vnderſtanding*.

I ſuppoſe alſo that you will not (as other of your companions do) inſteed of shewing your owne predeceſſors, and a Church of your Religion, carrie your Reader all about the world, and shew him other Churches, without euer pointing at your owne. And in the end when he is wearie, bid him *Search the Scripture*. That, (the Scripture) he had at home; though he would not preſume he could vnderſtand it, better then the Church: of whom therefore he is content to learne. But he ſees now, that (which ſocietie ſoeuer it be) certainlie it is not yours. For, the Church muſt be at all times, and vniuerſall, that all may learne of it; yours is not ſo; Your ſelues cannot finde where it was before Luther for 900. yeeres (which is the time heere diſputed of,) in any place of Pagit.

all

all the world: and the more paines you take the more he is confirmed in this point, that *yours is not the Church.*

Neither will he euer admit and beleeue that such as hold any Errours Oecumenicallie condemned (as did the *Nestorians*, *Armenians*, *Iacobites*, *Abassins* and *Egyptians*) be the multitude of them neuer so great, and dispersed neuer so much ouer *Syria*, *Mesopotamia*, *Babilonia*, &c. (were it the one halfe of the world;) were *the Church which he must heare and whose communion he must imbrace.* Rather he will submit his iudgment to the Iudgment of the Church *out of which they went*, which being Catholike and Vniuersall, did, in the Councels of *Ephesus*, and *Chalcedon*, by diuine assistance condemne those Errours inuented by *Nestorius* and *Euthices*; and did anathematize such as embraced them.

This I speake of those who haue or at this daie still do persist in the said errours; knowing well enough that amongst them there be many Catholikes, and that many haue re-entred into our Communion both in the Councell of *Florence* (as appeares by the *Acts* of that Councell) and at other times, as before I did insinuate. The Question heere is not of this, but, whether they be and (for 900. yeers together before Luther) haue been, Protestants; or, whether their Religion be the same with that which in England is now current: Those among them who be Catholikes, or Papists as you speake, those be not Protestants. Those amongst them who persist in the errours of *Nestorius* or *Euthices*, those be not Protestants; be they? Those who frequent *Masse*, and beleeue *vnbloodie Sacrifice*, *reall presence* to the signes, *merit* and *iustification by good works*, those be not Protestants.

testants. Who then be? Name the persons, or the Churches: point out the place, and the men. You do not, you cannot, answer.

The partridg gathered yong which she hath not brought forth. He gathered riches, and not in iudgment: in the middest of his daies he shall leaue them. Ierem. 17. vide S. Aug. li. 13. con. Faust. c. 12.

§. III.

AS touching the manner of answering which you haue hitherto obserued, I wish you to consider with your self againe and againe that you doe not satisfie our demaund, nor euer will, by naming such as agree not with vs in some one point or more, vnlesse you prooue likewise *that they doe agree with you*, and be of the religion which in England you professe. For example, if you name a man which denied the Popes primacie, as you doe, if this man consent not with you in other thinges, it is childish to thinke you satisfie our demaund by naming him: he may be in other pointes, of the same minde with vs, or with Arians, or with Nestorians, or with Eutichians, or Mahometans, or Iewes, or Athiestes, and therefore not a Protestant, vnlesse you admit all kind of men into your communion, and will haue the Protestant Church to be the *congregation of them all.* And this too, would not serue, for the thing wee demaund is a Catalogue or succession of men whose religion is the same with yours and currant there in England. In like manner if you should name a man which agreed with you in one halfe of your positions, and in VVhite. Illyricus.

the other halfe dissented, this man were not yours: yea lesse then halfe, or a quarter, or the tenth part, is ynough to diuide a man from communion, and from vnitie in beleefe, as you may see in S. Epiphanius, and S. Augustine. That you may the better conceaue me, suppose one of your fellowes is become an Arian, I aske you whether he be of your religion, and whether his religion be currant there in England or not? if it be, then Arianisme is there currant though the Catholike profession be abhorred; if it be not? then a fewe, yea one point is enough to diuide you in religion from that man, and him from you. Now those men which you bring, were each of them contrarie in many pointes, as Waldo, Berengarius, Wickleffe, the Grecians and Ethiopians: and therefore were diuided, and distinct in religion from you. Neither will your distinction of points *fundamentall & not fundamentall*, helpe you here, both because those men did DIFFER IN YOVR FVNDAMENTALL and most essentiall point of Protestancie, that is, the matter of *Iustification*: as also because errours in other pointes besides those which you call fundamentall, are sufficient to make distinction in religion. Which is euident and by your selues cannot be denied, for you saie that Papistes holde all fundamentalls, and yet their religion is not yours. But of this I haue spoken alreadie, and neede not repeate it. I onelie adde now, that a man by your principle may denie euery verse which is in the Bible and obstinatelie too, excepting that onelie which is expressed in the three Creedes: and yet be of the same Church, and communiõ with your selfe. And what thinke you of your fellow that saieth further, that Arian Churches *are also to be accompted the Churches of God, because they*

S. Epiph. op. Panar. S. Aug. de Hæres. tom. 6.

hold

hold the foundation of the Gospell. If this hold, what makes an heretique? what *communion* doe you refuse? what Church among Christians can be false, If all the Bible but twelue propositions, or there aboutes, if the Incarnation, if the Trinitie may be denied, and the deniers be accounted the Church of God? It restes that you saie now that the Turkes are also of the same Church and religion with your selues. Morton. of the Kingd. of Isr. & the Church. p. 94.

A like obseruation to the former I would haue you to reflect on, when our men demaund, *What Church wee went out of*, and *what precedent Church did oppose it selfe to our religion, and contradict it?* Wee doe not aske whether any man euer did oppose any part of our beleefe, wee know there were such: there were some which did oppose the Deitie of our Sauiour, some the Deitie of the holy Ghost, some the reall Presence, some Images, &c. this wee know: but the demaund requires proofe, of a Protestāt Church (or any other, if you be wearie of defēding your owne) which being before ours, did examine, iudge, and condemne our religion. If your men will giue satisfaction to the question, they must answeare this; they must assigne a *visible Church* allwayes extant, which did still condemne our religion, whensoeuer wee appeared, and being *one in it selfe*, was still against vs at all tymes when wee were. 2. *Obseruation.* VVhite. *An obseruation for the Protestant Answerer.*

Your last answere is that the Church of God was all infected with errours for many hundred yeares, which errours were such notwithstanding (saie you) as destroied not her essence. And this conceipt you declare in the example of a leprouse man. For your Church I admit easilie that it is infected with errours: The Church of God is not, as you shall heare in the third booke, where that matter shall be examined: in VVhite.

the meane tyme I repeate the former argument and put it thus. Either *all* Christians before Luther did erre in MATTER OF RELIGION, and diuine faith: or *some* onelie, or none at all: *If none* at all did erre, then why would you mend that which was not before amisse? why trouble you the world to bringe in a newe religion, without which it was well before? *If all* did erre in matters of religion, then there was not such a Church as you pretend and would maintaine for Orthodox, *continuallie existent*; and your quarrell is with all that went before. And where then was the all teaching spirite? did he mistake the true doctrine, or did Christ breake his word? *If some* onelie did erre and *not all*, giue vs a Catalogue of SOME OF THEM WHO DID NOT ERRE in matter of Religion; of such as held the 39. articles: let vs heare their names, the place of their aboade, the profession they were of, the tyme they liued in: produce a Catalogue, A CONTINVALL Catalogue of such as held the religion now currant in England: *who* were they? *whence* were they? *where* were they? hould vp your head man! open your eies, and looke the question in the face.

Arg.

1.

2.

3.

The Protestant Catalogue ooooooooo.

THE

THE FOVRTH CHAPTER.

That no ſatisfaction is giuen to the demaund or argument by recourſe vnto Antiquitie.

VVHat I haue alreadie ſaied, is ſufficient for the later part of the time before Luther; that is, the 900. *yeares*: in which tyme our Church did florish, and vniuerſally by your owne Confeſſion; yours being [a] *no where viſible*, but without *face*; *extinguished, vanished away, long agoe, immediately after the Apoſtles daies*, if we beleeue your Doctours and writers, whoſe *confeſſion* is the rather to be vrged becauſe they were to giue account of Proteſtant Predeceſſors, and after diligent enquirie made on your ſide, returned vs this anſwere. I come now to the other part, that is the firſt 600. *yeeres*, wherein you pretende there were ſtore of Proteſtants. And *firſt* I muſt obſerue, that if this were ſo, yet the argument made in the beginning, were not anſwered, but ſtill would ſtand in force: for, if there were no Proteſtants for 900. *yeeres* together, you had no continuall, (much leſſe a Catholike or vniuerſall) Succeſſion; and it is manifeſt by that which hath beene ſaid hetherto, that for 900. yeeres together there were no Proteſtants; whereupon it followes that you had no continuall Succeſſion. *Secõdly* in naming the Fathers and others within thoſe 600. yeeres, you doe but poorely beg part of the matter in queſtion: being not able to prooue they were Proteſtants, and held your *Conuocation Creede*. This I will shew by three reaſons or conſiderations. The *firſt* ſhall be the iudgment of thoſe who liued ſince that tyme, and before vs: the

Vide li. 2. c. 2.

[a] Perk. exp. Symb. col. 788. VVillet cont. 2. p. 74. Caluin. præfat. Inſtit. & in Antid. art. 18. Pariſ. Luth. in Pſal. grad. fol. 568. Fran. ep. de abrog. ſtat. Eccl. Fulk. anſ. count. cath. p. 35.

A vaſt interruptiõ, laſting 900. *yeeres*; the farre greater part of the whole time,

second the testimonies of the Fathers themselues who liued in that primitiue age. The *third*, the confession of your owne prime deuines; and these three I will runne ouer as briefly as I can.

1. Arg. You confesse the same as wee haue seene a boue.

First therefore our Religion (or Papistrie, as you call it) had possession of the Christian world before Luther nine hundred yeares together, as all histories doe prooue cleerelie: and these Christians all, on their Saluation haue deposed that theirs was the verie same religion with that which was common in the first six hundred yeares & receaued from the Apostles and from Christ himselfe. Among them were greate Schollers, graue Prelates and holie men in great abundance, and greater meanes to knowe which was the religion of their forefathers then are now: wherefore the question being of fact onelie, it is not possible to resolue it better now, then those could resolue it then. The question, I say, is now and then was of *fact*: as, whether the knowne Church of God spred ouer the world in the *sixt* age for example, did frequent Masse, adore the blessed Sacrament, confesse their sinnes to Priests, fast Lent, pray to Saincts, and the like. What wee knowe of these thigs, wee haue by the relation or writings of others which were before vs: for wee cannot see so farre immediately with our owne eies, nor immediatelie heare them speaking in that age which is past many hundred yeares agoe. Those before vs did learne of others that were elder: the fourteenth age learned of the thirteenth: the thirteenth of the twelfth &c. The eight of the seuenth: *the seuenth* was immediate vnto the *sixt*, and therefore had best meanes to resolue this point, because these men liuing in the seuenth age, had their Being, Instruction, Baptisme, Sacraments, Orders, Records,

the

the Bible, and all other things, from thē we ſpeake of, that is frō the *ſixt* age, and being cloſe to them of that age, and in part alſo liuing with them, could ſee, heare, obſerue, remember, and tell what they did. Since therefore all theſe did beleeue, and profeſſe, and teach vnto their ſucceſſors, and their deareſt frinds and children, and generallie vnto the world, that theirs was the religion of their forefathers, it is too late for you now to endeauour to prooue the contrarie: for you haue no kinde of hiſtorie, no monument, no relation, no fathers writing, no ſcrowle, no obſeruation, in fine noe euidence touching the foreſaid age, but frō them. *So compare the 6. age to the 5. the 5. to the 4. &c.*

To this I adde, that it is vnpoſſible for the *whole Church* in any age to erre; which is ſo cleere that no man leaues any way to himſelfe to be aſſured in any point of faith from *Antiquitie*, or from the *Scripture*, or from the *Spirit*, who denieth it. It is therefore vnpoſſible that for *nine hundred* yeeres together it ſhould be miſtaken in this great affaire of the religion of the whole World before that time. And, if the Spirit forſooke it for ſo longe together, (notwithſtanding Gods promiſe) you labour in vaine to make men beleeue that he is at length returned, or another promiſe more faithfully eſtabliſhed now. Better were it for you to beleeue, with vs, that allmightie God hath not violated his *couenant*, related by the Prophet, *my words which I haue put in thy mouth, ſhall not depart out of thy mouth and out of the mouth of thy ſeed,* Iſay 59 21. *& out of the mouth of the ſeed of thy ſeede, from this preſent and for euer.* And that his eternall ordinance ſtands in force, whereof S. Paul ſpeaketh ſaying. *He gaue* Epheſ. 4. *Paſtors and Doctors to the conſummation of the ſaincts,* v. 11. 12. *vnto the worke of the miniſtere, to the edifying of the bodie of Chriſt: vntill weemeete all into the vnity of faith.*

second the testimonies of the Fathers themselues who liued in that primitiue age. The *third*, the confession of your owne prime deuines; and these three I will runne ouer as briefly as I can.

1. Arg. You confesse the same as wee haue seene a boue.

First therefore our Religion (or Papistrie, as you call it) had possession of the Christian world before Luther nine hundred yeares together, as all histories doe prooue cleerelie: and these Christians all, on their Saluation haue deposed that theirs was the verie same religion with that which was common in the first six hundred yeares & receaued from the Apostles and from Christ himselfe. Among them were greate Schollers, graue Prelates and holie men in great abundance, and greater meanes to knowe which was the religion of their forefathers then are now: wherefore the question being of fact onelie, it is not possible to resolue it better now, then those could resolue it then. The question, I say, is now and then was of *fact*: as, whether the knowne Church of God spred ouer the world in the *sixt* age for example, did frequent Masse, adore the blessed Sacrament, confesse their sinnes to Priests, fast Lent, pray to Sainctes, and the like. What wee knowe of these thigs, wee haue by the relation or writings of others which were before vs: for wee cannot see so farre immediately with our owne eies, nor immediatelie heare them speaking in that age which is past many hundred yeares agoe. Those before vs did learne of others that were elder: the fourteenth age learned of the thirteenth: the thirteenth of the twelfth &c, The eight of the seuenth: *the seuenth* was immediate vnto the *sixt*, and therefore had best meanes to resolue this point, because these men liuing in the seuenth age, had their Being, Instruction, Baptisme, Sacraments, Orders, Records

the

the Bible, and all other things, from thē we ſpeake of, that is frō the *ſixt* age, and being cloſe to them of that age, and in part alſo liuing with them, could ſee, heare, obſerue, remember, and tell what they did. Since therefore all theſe did beleeue, and profeſſe, and teach vnto their ſucceſſors, and their deareſt frinds and children, and generallie vnto the world, that theirs was the religion of their forefathers, it is too late for you now to endeauour to prooue the contrarie: for you haue no kinde of hiſtorie, no monument, no relation, no fathers writing, no ſcrowle, no obſeruation, in fine noe euidence touching the foreſaid age, but frō them. So compare the 6. age to the 5. the 5. to the 4. &c.

To thls I adde, that it is vnpoſſible for the *whole Church* in any age to erre; which is ſo cleere that no man leaues any way to himſelfe to be aſſured in any point of faith from *Antiquitie*, or from the *Scripture*, or from the *Spirit*, who denieth it. It is therefore vnpoſſible that for *nine hundred* yeeres together it should be miſtaken in this great affaire of the religion of the whole World before that time. And, if the Spirit forſooke it for ſo longe together, (notwithſtanding Gods promiſe) you labour in vaine to make men beleeue that he is at length returned, or another promiſe more faithfully eſtablished now. Better were it for you to beleeue, with vs, that allmightie God hath not violated his *couenant*, related by the Prophet, *my words which I haue put in thy mouth, ſhall not depart out of thy mouth and out of the mouth of thy ſeed,* Iſay 59 21. *& out of the mouth of the ſeed of thy ſeede, from this preſent and for euer.* And that his eternall ordinance ſtands in force, whereof S. Paul ſpeaketh ſaying. *He gaue* Epheſ. 4. *Paſtors and Doctors to the conſummation of the ſaincts,* v. 11. 12. *vnto the worke of the miniſtere, to the edifying of the bodie of Chriſt: vntill weemeete all into the vnity of faith.*

second the testimonies of the Fathers themselues who liued in that primitiue age. The *third*, the confession of your owne prime deuines; and these three I will runne ouer as briefliе as I can.

1. Arg. You confesse the same as wee haue seene a boue.

First therefore our Religion (or Papistrie, as you call it) had possession of the Christian world before Luther nine hundred yeares together, as all histories doe prooue cleerelie: and these Christians all, on their Saluation haue deposed that theirs was the verie same religion with that which was common in the first six hundred yeares & receaued from the Apostles and from Christ himselfe. Among them were greate Schollers, graue Prelates and holie men in great abundance, and greater meanes to knowe which was the religion of their forefathers then are now: wherefore the question being of fact onelie, it is not possible to resolue it better now, then those could resolue it then. The question, I say, is now and then was of *fact*: as, whether the knowne Church of God spred ouer the world in the *sixt* age for example, did frequent Masse, adore the blessed Sacrament, confesse their sinnes to Priests, fast Lent, pray to Sainctes, and the like. What wee knowe of these thigs, wee haue by the relation or writings of others which were before vs: for wee cannot see so farre immediately with our owne eies, nor immediatelie heare them speaking in that age which is past many hundred yeares agoe. Those before vs did learne of others that were elder: the fourteenth age learned of the thirteenth: the thirteenth of the twelfth &c. The eight of the seuenth: *the seuenth* was immediate vnto the *sixt*, and therefore had best meanes to resolue this point, because these men liuing in the seuenth age, had their Being, Instruction, Baptisme, Sacraments, Orders, Records

the

the Bible, and all other things, from thē we ſpeake of, that is frō the *ſixt* age, and being cloſe to them of that age, and in part alſo liuing with them, could ſee, heare, obſerue, remember, and tell what they did. Since therefore all theſe did beleeue, and profeſſe, and teach vnto their ſucceſſors, and their deareſt frinds and children, and generallie vnto the world, that theirs was the religion of their forefathers, it is too late for you now to endeauour to prooue the contrarie: for you haue no kinde of hiſtorie, no monument, no relation, no fathers writing, no ſcrowle, no obſeruation, in fine noe euidence touching the foreſaid age, but frō them.

So compare the 6. age to the 5. the 5. to the 4. &c.

To this I adde, that it is vnpoſſible for the *whole Church* in any age to erre; which is ſo cleere that no man leaues any way to himſelfe to be aſſured in any point of faith from *Antiquitie*, or from the *Scripture*, or from the *Spirit*, who denieth it. It is therefore vnpoſſible that for *nine hundred* yeeres together it ſhould be miſtaken in this great affaire of the religion of the whole World before that time. And, if the Spirit forſooke it for ſo longe together, (notwithſtanding Gods promiſe) you labour in vaine to make men beleeue that he is at length returned, or another promiſe more faithfully eſtabliſhed now. Better were it for you to beleeue, with vs, that allmightie God hath not violated his *couenant*, related by the Prophet, *my words which I haue put in thy mouth, ſhall not depart out of thy mouth and out of the mouth of thy ſeed,* Iſay 59 21. *& out of the mouth of the ſeed of thy ſeede, from this preſent and for euer.* And that his eternall ordinance ſtands in force, whereof S. Paul ſpeaketh ſaying. *He gaue* Epheſ. 4. *Paſtors and Doctors to the conſummation of the ſaincts,* v. 11. 12. *vnto the worke of the miniſtere, to the edifying of the bodie of Chriſt: vntill weemeete all into the vnity of faith.*

The ſecond meanes or demonſtration is deduced larglie through all ages, and out of all the Fathers writings, by diuers of our men: among the reſt you may looke vpon *Coccius* and *Gualterius*, who haue expreſſed our conſent with the primitiue Church ſo fullie, and brought ſuch euident and ſo reſolut decrees of auncient Fathers, againſt your errours, that you haue diſpaired longe agoe of euer winning the cauſe by this kinde of triall. The authorities which they alleage are allmoſt infinite: Coccius hath filled with them two great Tomes, and my intention is not to make a booke of this matter, but a peece of a Chapter onelie: Wherefore Suppoſing what you may ſee there put downe at large, I argue thus. *If* our doctrine be found in the writings of Antiquitie, and there approued, it is impoſſible for any man to make it *euident*, that *Antiquitie is againſt vs and for you*; but our doctrine is there found and approued, as you ſee noted particularlie (in each maine point of difference) in thoſe Authors which I named; Therefore it is impoſſible for any man to make it *euident* that *Antiquitie is againſt vs and for you*. And becauſe I will auoide vnneceſſarie diſpute, I am content you take onely ſuch Authors there mencioned as are of *confeſſed Antiquitie*. The reader peraduenture will deſire an inſtance in ſome few points, ſo to vnderſtand the better the ſcope of this argument: and for the ſame reaſon I will ſett a litle downe, ſuch as firſt comes into my mind. Our differences are about the *Primacie* of the Roman See, *Traditions*, the *Reall Preſence*, *Tranſubſtantiation*, or *conuerſion* of the ſubſtance *of bread* into the *fleſh of Chriſt*, *Oblation* or vnblody *Sacrifice*, *Praier* for the *dead*, *honour* and *inuocation of Saincts*, &c.

Theſaurus Catholicus Iod. Cocc. Tabula Chronographica ſtat. Eccle. Cath. Iac. Gualt.

8. Argum.

What wee hold, wee find in the Fathers. THE

PRI-

PRIMACIE OF THE ROMAN SEE. S. Augustine. *The principalitie of the Apostolicall Chaire hath euer florished in the Roman Church.* S. Ireneus. *It is necessarie that euerie Church, that is, all the faithfull round about, resort vnto the Roman Church, because of her more powerfull principalitie.* S. Leo the Greate. *Out of all the world Peter alone is chosen, who is constituted ouer the vocation of all Nations, and ouer all the Apostles, and ouer all the Fathers of the Church: that although among Gods people there be many Priests, and many Pastors, yet Peter properlie gouerne them all, whome principallie Christ doth also gouerne.* S. Aug. ep. 162. S. Iren. li. 3. adu. Hæres. c. 3. S. Leo Serm. 3 de assumpt. pontif.

TRADITION. S. Chrysostome. *It is manifest that the Apostles deliuered not all things by their Epistles, but many things without writing; and both the one and the other deserue the same beleefe: and therefore let vs esteeme the Traditions of the Church to be worthy of faith & credit.* S. Epiphanius. *Wee must vse Traditions, for the Scripture containeth not all things; and therefore the Apostles deliuered some things by writing, some by Tradition.* S. Chrys. in 2. Thess. hom. 4. S. Epiph. Hæresi 61.

THE REALL PRESENCE TO THE SIGNES: AND TRANSVBSTANTIATION. S. Cyrill of Hieruſ. *With all assurance let vs receaue the bodie and blood of Christ, for in the forme of bread the body is giuen to thee, and in the forme of wine the blood,* &c. ibidem. *Knowing most assuredly, that, that which appeareth bread is not bread, though it seeme so to the tast, but it is the body of Christ: & that which appeareth wine is not wine, as the tast doth iudge it to be, but the blood of Christ.* Serm. in S. Cyprian. *The bread which our Lord gaue to his disciples, being changed, not in shape but in nature, is by the omnipotencie of the word made flesh.* S. Gregorie Niſſ. *Christ thorough the dispensation of his grace entreth by his flesh into all the faithfull, and mingleth himselfe with their bodies which haue their substance from bread and* S. Cyrill. Cathec. myst. 4. Serm. de cœna apud Cypr. S. Greg. Nyss. orat. Catech. c. 37.

wine, to the end that man being vnited vnto that which is immortall, may be made partaker of incorruption: and these things he bestoweth, transelementing the nature of the things that are seene, into it. EVCHARISTICALL OBLATION AND VNBLODY SACRIFICE.

πρὸς ἐκεῖνο μεταποιεῖσθαι τ φαινομένων τ φύσιν.

S. Ireneus lib. 4 c. 32. S. Ireneus. *Our Sauiour tooke that bread which is of the creature, and gaue thankes saying, this is my bodie. And likewise he confessed the Chalice which is of the creature which is according to vs, to be his blood: and taught the new Oblation of the new testament which the Church receauing from the Apostles doth offer to God in all the world.* S. Cyrill. Alex: in the Ephesine Councell. *Wee do celebrate in the Church the holy, quickning, and vnbloody Sacrifice, beleeuing not that, that which is shewed* (there) *is the bodie of some common man like vs, and his blood, but wee receaue it rather, as the quickning Words owne flesh and blood: for common flesh cannot giue life.*

S. Cyrill. declar. anathem. 11. in Conc. Ephes. note this reasō against the Protestāt bread.

PRAYER AND MASSE FOR THE DEADE.

S. Aug. li. de cura pro mort. c. 1. S. Augustine. *In the bookes of the Macabees wee reade that Sacrifice was offered for the dead; but were it nowhere reade in ould Scripture, the Authoritie of the whole Church, which in this custome is well knowne, is not litle, where in the prayers of the Priest, which are powred out to God at the Altar, the commendation also of the dead hath a place.* S. Chrysostome. *These things are not constituted by the Apostles in vaine, that (I say) in the venerable and dreadfull mysteries, memorie be made of these which are departed; they knew that from hence much benefit and profit came vnto them,* the deade: *for at the time when all the people stand with their hands extended, the whole companie of Priests also, and that horrour and dread-bringing Sacrifice* (being offered,) *how shall wee praying for them not appease God?*

S. Chrys. hom. 3. in epist. ad Phillip.

WORSHIPP AND INVOCATION OF SAINCTS AND ANGELLS.

S. Iustine

8. Iustine the Martyr. *Wee doe worship and adore God the father and his Sonne, who came and taught vs these things: and the companie of his followers and the like good Angells, and the prophetick Spirit: and wee doe worship them both by word and deedes and in truth: and wee deliuer this abundantlie to all those which will learne, according as wee haue ben taught and instructed.* S. Ambrose. *The Angells are to be beseeched, which are giuen to vs for our guard: Martyrs are to be beseeched whose patronage wee seeme to challenge by the pledge of their bodies. They can aske for our sinnes who with their bloode haue washed away their owne if they had any. They are Gods martyrs, our presidents, beholders of our liues and actions: let vs not be ashamed to make them intercessors of our infirmitie.* Here you haue a tast of the sense of Antiquitie, in the cheefe matters now controuerted betwixt vs: and by this a witte not wholie distempered will perceaue immediatlie that you cannot make it euident that they were on your side. And in naming them for your predecessors you giue no satisfaction to the demaund which inquires for vndeniable and *cleere euidence* of a succession of such men as in Religion you are, or of Protestants. I knowe that you do offer to delude all the places which wee bringe: but men of iudgment may see by your answeares that you dare not stand to the proper sense of the Fathers words: an experience whereof they may take presentlie, if they will but obiect vnto you these fewe places here cited, and obserue what proore answeares you make, and how farre they are from the plaine and Grammaticall sense of the words or sentences. Hereafter in due place they shall be defended as occasion shall require.

Iustin. M. Apol. 2. ad Ant.

S. Ambr. l. de Viduis.

Colloss. 1. 24.

The third booke shall teach you whose interpretation must be stood to.

Now further if your owne men would open their mouthes and confesse plainlie, what they beleeue in

Preparation to the next argument.

their cõsciences touching the doctrine of Antiquitie, your assertion or challenge would euidentlie yet appeare more vnreasonable and voyde of title, much lesse would it deserue to be supposed for certaine on your side that in those dayes all were yours. Wee will demaund of two or three of them if you please, and the rather because their confession shall make roome for the next argument and bringe it in. Speake Fulk and begin. *I confesse that Ambrose, Hierome, Augustine, held* INVOCATION *of Saincts.* Kemnitius. *Most of the Fathers, as* Nazianzen, Nyssen, Basil, Theodoret, Ambrose, Hierom; *Augustine, did not dispute but auouch the soules of martyrs and Saincts to heare the petitions of those who prayed vnto them: they went often to the monuments of martyrs,* AND INVOCATED MARTYRS *by name.* Whitgift. *All the Bishops and learned writers of the Greeke Church, & Latines also for the most part, were spotted with doctrines* OF FREE WILL, MERITS, *inuocation of Saincts* &c. Caluin. *It was a custome a thousand and three hundred yeares agoe to* PRAY FOR THE DEADE: *but all of that tyme I confesse were caried away into errour. Those things which occurre here and there about* SATISFACTION *in the writings of those of ould tymes moue me litle. I see indeede some of them, I will speake plainlie, almost all whose books are extant haue either slipt in this point, or spoken to rigourouslie, & to harshlie.* Whitaker. *Wee confesse that some* PAPISTICALL ERROVRS *are auncient, and are held and defended by the Fathers; this wee do freelie and openlie professe. It is true which Caluine, and the Centuriists haue written, that the Auncient Church did erre* IN MANY THINGS, *as touching Limbus, freewill, merit of works &c. The Popish Religion is patched out of the* FATHERS ERROVRS. Peeter Martyr. *As longe as wee stand to the*

Ful reio. to Brist. p 36. Kem. exam Cõ. Trid. par. 3 p. 200.

VVhit. Def. p. 473

Cal. Inst. l. 3. c. 5 §. 10.

Vereres omnes. c. 4. § 38.

VVhitt. Cont. 2. q 5 c. 7.

Ibid.

Ex Patrum erroribus veteris ecclesiæ

Councells

Councells and Fathers, wee shall remaine alwayes in the same errours. Duditius. *If that be the truth which the Fathers haue professed with mutuall consent, it is altogether on the Papists side.* Stay: here is enough for my purpose: if any man will haue more, let him goe to the Conference of my L. of Chalcedon and reade it there.

Pontificiæ Religionis centonconsutus est. id. l. 6. con. Dur. f. 7 Mart. de Vot. col. 1559.

Before I make my argument I will note here an effect of this guiltie conscience of Protestancie, which is, to decline the way of tryall by the Fathers, to labour to persuade men their iudgment is vnsecure, and in fine to contemne them. Hence Iewell in his Apologie hath said, that the way of finding the truth by God speaking in the Church and Councells, is very vncertaine, dangerous, and in a manner franticke or fanaticall. Rainold in his conference would haue you beleeue that if the Fathers not onelie one, or two, but All, held a point now questioned, and not held it onelie, but wrote it, nor onelie wrote it, but also taught it, not darklie but plainlie, not seldome but commonlie, not for a short season but continuallie; *this consent of theirs*, if any such be found, *were vnsecure*. Thus bouldly he prepares himselfe to encounter them all, this reckoning he makes of their Antiquitie, their Sanctitie, their Spirit, their consent. But will you see how Luther in his Cupps tramples on them. *In the writings of Hierome there is not a word of true faith and sound Religion, Of Chrysostome I make no accompt, Basil is of no worth, he is wholly a Monke; I way him not of a haire, Cyprian is a weake Deuine* &c. And in generall, *The authoritie of the Fathers is not to be cared For*. Let vs now to the last argument which I make thus.

Dud. apud Bez. ep 1. Collat. R. Chal l. 2. c. 22.

Iew. Ap. part. 4 p. 117.

Rainol. Conf c. 5. diu. 1.

Lut. Coll. mensal. c. de Pat. Eccles.

Patrum authoritas susque deque facienda est. de ser. arbit. cap. 2. fol. 433.

If the Fathers of the first six hundred yeares haue deliuered our doctrine, and cotradicted yours, so cleerely

cleerely that your beſt Schollers, and our greateſt aduerſaries in this quarrell of Religion, haue (though vnwillinglie, yet by the force of alleadged and vnqueſtionable euidence) directlie confeſſed it, then haue you not yet made it cleere that the Church in thoſe tymes did beleeue as you doe, and was of the Religion now currant amongſt you: But the Fathers of thoſe tymes haue deliuered our doctrine, and contradicted yours ſo cleerelie that your beſt Schollers, being alſo our greateſt aduerſaries, haue directlie confeſt it, as is declared particularlie, and vnanſweareably in the Proteſtants Apologie in the points of *the reall Preſence, Tranſubſtantiation, Sacrifice of the Maſſe, Inuocation of Saincts, prayer for the deade, Sainct Peeters Primacie, Confeſſion, Satisfaction, Abſolution from ſinnes by the Prieſt, Merit, Iuſtification by good works, Images, Vowes, Reliques, Ceremonies, vnwritten Traditions &c.* Therefore you haue not yet made it cleere that the auncient Church did beleeue as you doe & was of the Religion now currant among you. So that indeed you are ſo farre from hauing the better in that part of the queſtion which your anſweare doth ſuppoſe, that it is vnpoſſible you ſhould euer come to equal termes, much leſſe can it be expected that in the conſiſtorie of Reaſon & Equitie you gaine the cauſe. Why then do you perſuade vs to followe you before you make it cleere or credible to learned men that you go right: that you goe the ſame way which the primitiue Church did goe? their Poſterity which did immediatly follow them, tell vs that they went our way, not yours: the ſame all Chriſtian Churches euer ſince for nine hundred years do witneſſe: the ſame your owne Doctors do confeſſe: and why then muſt not wee follow? there is no right way but one, no faith true but one,

3. Arg.

Prot. Ap. tract. 1. Sec. 3.

one, no Catholique Church but one. They were in the Church, they had the true faith, they went the right way: wee may and muſt, and do follow them, as hereafter ſhall be declared more particularlie. To conclude this chapter heere, I reſume the reaſon often vrged heretofore, which the further it goes, the more ſtrength it gettes, and thus I argue. That Religion which neuer had the communion of the Chriſtian world, is not Catholique: but the Religion now currant in England neuer had the communion of the Chriſtian world, for 1. ſince Luther it was neuer the Religion of the Chriſtian world. 2. nor in the tyme of the primitiue Church, 3. nor in the later nine hundred yeers: therefore it is not Catholique.

§. II.

IT had been eaſie to haue brought more Arguments in proof that Authoritie is not on *your* ſide: but theſe few do ſuffice, and any one of them it ſeemes might haue ſerued, for you do not Anſwer vnto any one. They might haue been vſed alſo to proue it to be on *our* ſide; but that I will forbeare, being a matter proper to another place.

When the Reader hath peruſed the Second chapter of the *ſecond Booke*, he will better vnderſtand the *firſt* of theſe three reaſons: and the *ſecond* he will vnderſtand better when he hath read the *fourth* and *fifth Books*, where the points heere ſpecified be particularlie diſcuſſed and the minde of Antiquitie examined and declared. Of the *third* if he deſire to ſee more, he may peruſe the ſecond Booke of my Lord of Chalcedons Collation, where he ſhall finde it confeſſed, by

Proteſtants

Protestants of note and our greatest Aduersaries, *that in many great matters, the Fathers, the Auncients, all the Fathers, all from the Apostles time, the Fathers with mutall consent, all Antiquitie, the Auncient Church, the Church of the first fiue or six hundred yeeres, the Church in the verie begining, generall Councels, all generall Councels, are opposite vnto them*; to Protestants. *Collat. Doct. Cathol. & Protest. li. 2. c. 22.*

THE FIFT CHAPTER.

That our Aduersaries by framing Definitions to their purpose, pretend to satisfie the Argument, but cannot.

STanding to the *description* which I made of a Protestant in the beginning, it is so manifest no such can be found before Luther that at last *it seemes graunted.* And therefore our Aduersaries now, least they seeme to stand alone, beginne to make *definitions*, so *ample* that they will be sure neuer to want companie. They be pittifull people, and rather then great multitudes, though Hereticks, should want their good words, will content themselues with little or no faith. The *Nestorians* and *Eutichians* beleeue in Christ; they are innumerable: what? shall we saie that all these are damned? But Staie Zeale! we must examine your discretion.

Suppose that I define thus; *A Protestant is he who doth acknowledge one God.* The Zeale of some Protestants perchance would haue it larger, for by this meanes (Lord!) what innumerable multitudes were excluded from the saluation which they (Protestāts) expect; God being knowne to the *Iewes*, and the *Gen-*

tils

ils for a long time not knowing him. But yet the *definition* is to large as in regard of our Question, which inquires a Church of whom we must learne. It takes in, Iewes, and Turkes: and doth not exclude vs, though the Protestants do. 2. For a man to be aboue the starres in glorie, and with Angels to contemplate the Diuinitie, is supernaturall to him; therefore he must be led thither by a supernaturall light, and in a waie aboue nature. 3. *He that doth not beleeue is alreadie iudged, because he hath not beleeued in the name of the onlie begotten Sonne of God.* Ioan. 3. 18. *There is not any other name vnder heauen giuen to men wherein they must be saued.* Act. 4. 12.

Suppose secondlie that one define thus a Protestant (or as he pretends himself to be, an Orthodox) *One who receaues and beleeues the Scripture.* I say, *suppose it:* for wee do but heere grope in the darck to finde out those men who for many hundred yeeres could not be found, either because they were not at all, which is the truth: or because (as some of themselues confesse) they were in holes out of sight. They be like the Crab-fish retrograde; in many points *negatiue*; and must be fetcht out of holes. Let vs see; What is this? a Iewe. Is this a crab- a Protestant I would faie: He doth beleeue *Scripture*, and is *negatiue* in some points; He goes backwards. Is he Orthodox? No, no: away with him; and grope againe. What haue we now? An Arian. Is this a Protestant? he doth beleeue *Scripture*, old and new, both: and in some points is *negatiue*. He goes bockward. Is he Orthodox? not he neither: cast him awaie, and grope further. Whats next? Some thing that would come abroad and dares not; but I will pull it out: O, It is a yong Socinian. Is he Protestant? he does admit *Scripture*, and is *negatiue*.

tine. He goes backward. Is he Orthodox? He Orthodox! he is full of poiſon, and infects the place where he crawls. If the Proteſtants will haue him, ſo it is; thoſe that are Orthodox will none of him.

A good definition is conuerted with the thing defined, as the Philoſoper in his *Analyticks* doth teach: it muſt containe the thing within it, and be proper to it. The definition heere aſſigned doth not agree ſo to an Orthodox; for neither were all ſuch as beleeued Scripture, Orthodox; nor haue all that haue been Orthodox, (*explicitè*) beleeued Scripture.

Ariſt. lib. 2. Poſter. Anal. cap. 2. & 3.

I beginne with the later part; by Scripture you will vnderſtand either the Old written Teſtament, or the New, or both together, the whole Bible. There were many Orthodox before any part of the Scripture was written, who therefore did not (*explicitè*) beleeue it to be true. And, ſpeaking of Chriſtians, there were many, innumerable Orthodox Chriſtians before the New written Teſtament was extant, who therefore could not *Explicitè* beleeue it to be true. The definition therefore is naught, becauſe it is not *vniuerſall.*

The former part is alſo manifeſt; for the *Iewes* admit Scripture, but are not Orthodox. Neither were all thoſe Orthodox who did admit both Old and New; as appeares by the *Arians*, *Neſtorians*, *Pelagians*, *Photinians*, and others by the Fathers (of the Primitiue Church) condemned. The definition therefore in this regard alſo is inſufficient, becauſe it is not *proper* to the thing defined, nor conuerted with it. It is like this definition, *A man is a black liuing creature*; which definition is not good, becauſe all black liuing creatures be not men: crowes be not. And all

men

men be not black; English are not.

You must not heere except that black is an accident to man, for it will be presentlie replied that the beleefe of the *written* word, (as of the Gospell of S. Iohn,) is accidentall to a Christian; which is manifest, *first*, because faith and charitie haue not an essentiall dependence on it. *Secondlie*, because there were many Christians who neuer saw it or heard of it.

The letter too, hath diuers senses, wherein there may be dissent, and in things fundamentall; as appeares in the *Socinians*, *Nestorians*, &c. and he that holds and beleeues it in a wrong sence, contrarie to that which God intends (or Contradictorie thereunto, which I put in for your *negatiues*;) is not Orthodox, whether the matter be fundamentall as you speake, or be not fundamentall in your sence. So that, agreement in the letter is but agreement in an exteriour accidentall thing.

To flie heere to your Spirit, and thereby to patch vp the definition, were but for the Crab to creepe againe into his hole.

Ob. A Christian is not distinguished from a Iew but by this that the Christian beleeues the New Scripture which the Iew beleeues not.

Answer. This difference is accidentall as I told you; for many Christians, and those Orthodox, knew not of the New Scripture, and therefore could not beleeue it to be true, and to be Gods vncorrupted word: yet no man of vnderstanding can denie that an Orthodox Christian was euen then distinguished from a misbeleeuing Iewe. I will aske you now, by what? by the letter? No. Both Iewes and Christians beleeued the Old Scripture; *and as yet there was no other.* How then? They were distinguished by the

sense. The Iewes taking it in one sense, the Christians in another. But abstracting from Scripture, were they distinguished? yes. The Christians had their *Creed*, which the Iewes would not admitt of; and knew many other things, which our Sauiour the Messias taught his* Church, the beleefe whereof did not essentiallie depend *on writing*.

* Remember also what I said before of the *sence* in the letter.

Out of all this I conclude that these words, *One who beleeues the Scripture*, be not the definition of an Orthodox. And that it is no good definition of a Protestant I proue with the old argument which will follow you continuallie; It agrees to vs also who be not Protestants, as you know; wherefore it is not proper; and being not proper it is not good; as you know this is not a good definition of a man, *A man is a liuing creature*.

By the Scripture, taking it alone, we cannot distinguish an Orthodox from an Hereticke, as we haue seene. There is an other waie of learning, which was antecedent to Scripture, namelie *Tradition*; this teacheth vs the Creed, whereon wee meane to looke next, (for still we grope for Crabs).

Suppose *thirdlie* that a Protestant (who pretends he is an Orthodox) be defined *one who beleeues the Apostles Creed*. Heere still one might haue store of companie: but some Protestants would not think it large enough; some things in the Creed, as *He suffered vnder Pontius Pilate: He descended into hell*, be not (would they saie) of necessitie to be beleeued: wherefore one might be a Protestant and not beleeue *all* the creede. *Secondlie* they would saie that it is defectiue, as not expressing the *Scripture*, which is, they beleeue, the *rule* of faith. *Thirdly*, though for my part I should not finde fault with one for building on *Tradition*,

faith depending not essentiallie vpon *writing* so as it cannot or could not be without it; yet his fellow Protestants would not admit that the greatest part yea all that is necessarie to be beleeued *fide Diuinâ* (as he who takes this waie doth insinuate) were *Doctrina tradita*, twelue articles or principles deliuered by *word of mouth*. Many would, and some do, saie, that this is to desert the Protestant cause and betraie it, in esteeming that onlie necessarie to be beleeued which comes downe by *Tradition*, as all know the Creed hath donne; wheras Protestants haue hetherto refused to build vpon *Tradition*, and still impugne it. And *Fourthlie* they would saie (which I wish may proue true,) that such as define Orthodox Christians in this manner, will shortlie admit the Churches infallibilitie in deliuering the *sence* and meaning of the Creed, and interpreting Gods word; and so become Papistes. Meane while the Reader maie know that the definition is notoriouslie peccant against the rules of Art; for a definition, as I did insinuate before, and as Logicians out of their Aristotle do know, must alwaies agree with the thing defined, and to that onlie; because it doth explicate the things essence which is proper to it and alwaies in it: but the definition we now speake of doth not agree to Protestants onlie (they know that Papists beleeue the Creed) wherefore it is not a good definion, but manifestlie peccant and insufficient; and consequentlie the answer which is grounded on it is insufficient, and indeed not an Answer. I adde that it doth not agree to vs onlie, who be Catholikes and not Protestants, but it agrees to those also whom both wee and they saie be not Orthodox, nor the Church which we looke for. *Arians, Macedonians, Eutichians, Nestorians* and *Sabellians*,

whom the Church in her flourishing time condemned for Heretiks, did all professe the Creede. So that, as this, *A liuing sensitiue creature*, is not a good definition of a *man*, because it is common to many other things, which be not men, as to wolues, Asses and Apes; no more is this, *A congregation of people who beleeue the Creed*, a good definition of the Church, for this definition is common to many other Congregations who be not the Church, as to *Arians*, *Nestorians*, and *Protestants*: nor this a good definition of a Protestant, *one who beleeues the Creed*; for others not Protestants by their owne confession haue donne so, and the *Socinians* will tell them they do so still, though *Socinians* denying the Blessed Trinitie be not Protestants: be they?

The same exception proceeds if to the Creed you add the Scripture, for that is not essentiall to the definition of an Orthodox Christian as I haue proued. Moreouer we who admitte both Creed and Scripture, be not Protestants. Also, the foresaid Heretickes did admitt them both; and further, did oppose the Church-authoritie, as you do; but yet they were not Protestants; no, nor Orthodox. Let vs put the Argument into forme and see how it concludes. It is *a Definitione ad Definitum*. Euerie one that beleeues the Creed and Scripture is a Protestant; Papistes beleeue the Creed and Scripture, therefore Papists be Protestants. The consequent or product is notoriously false; therefore one of the premises: not the *minor*, by your owne confession; therefore the *maior*, which could not be if that were the Definition of a Protestant. Supra. c. 2.

Let vs make the same argument in other tearmes. All Societies that admitt the Apostles Creed and

Scripture,

Scripture, are Orthodox: Nestorian, Arian, Eutichean, Macedonian, Sabellian, Photinian Societies, admit the Apostles Creed and Scripture; therefore Nestorian, Arian, Eutichean, Macedonian, Sabellian, Photinian Societies, are Orthodox. The product is false you know, and not the *minor*, therefore the *maior*, as the Fathers long ago did Oecumenicallie determine. Yea those men denying what was reuealed, and sufficientlie proposed, had *no diuine faith*, and as many as died obstinat in any of those errours were damned, notwithstanding they professed to do as before is said; were they not? And what I pray will become of a Socinian, who dieth obstinatlie in his errour? will the Creed and Bible saue him? he saies and as earnestlie as you do, and calls God to witnes, that he beleeues both: yet he disbeleeues the Trinitie, and saies it is not in the Creed nor in the Bible; and the Church he saies being not infalliblie assisted, (which is one of your errours too) might and did mistake in declaring of the sense.

Ipsum quid est, & proprium est, & in eo quod quid est prædicatur; hæc autem necesse est conuerti. Arist. 2. Post. Analyt. c. 3.

Gal. 5.

Those who do vse the definition which I haue put downe and seeke to defend their Church by it, adding that nothing is *per se de fide, by it self of faith* but what is there in the Creed, will seeme to haue nothing to do with these men; but if one should aske them, where and in what Article of the Creed is it said that the Holy Ghost is God, that he hath the same diuinitie with the Father and the Sonne, that he is a distinct person from them both, that there are in God three persons and no more, they would haue much adoe to finde it, and not finding it will thinke within themselues yea and insinuate in writing too, though darckly (for openlie they dare not) that it is not necessarie to beleeue it, yea that a man may disbeleeue

it; becauſe it is not there expreſſed. And if one should offer to proue it by diſcourſe out of ſome words of the Creed, they would ſay that faith is not diſcurſiue or deſcending to *concluſions*, but *habitus principiorum* the *habit of principles*; and that the product or concluſion of a diſcourſe, if any be made, is not (being with them no *principle*) an obiect of their faith.

To returne now vnto our Argument; the definition is not *proper*: it includes vs who be not Proteſtants. And it includes alſo confeſſed Hereticks: therefore it is no good definition; and conſequentlie the whole diſcourſe grounded on it is inſufficient, and the Anſwer no Anſwer. It were an eaſie way this, for any Hereticke to shew Councels, and Nations of his Church, if he might be ſuffered in this manner to define it. He might this waie (and our Aduerſaries can it ſeemes no other waie) conuert whole Kingdomes and Ages, and make them Proteſtant, euen after they be dead; by putting on them this wide definition, which is large enough for all.

Howbeit ſuch as be Orthodox will not be content with it, for they know that the *ſence* or meaning is the principall; and that a man admitting the *words* but denying and diſbeleeuing the true ſence ſufficientlie propoſed vnto him, is an Heretick. And this was the Iudgment of the Church which condemned the forenamed errours of Arius, Eutiches &c. When I ſay *words*; I meane thoſe of the *Creed* or *Bible*. When I ſay the *true ſence*; I meane the ſence which God intended in thoſe words. In this ſence an Orthodox doth take them, and he who diſbeleeues it though he do admit the words, all in the Creed and Bible, is not Orthodox. So that by admiſſion of *the words or letter*, ſtanding there, you cannot define an Orthodox man or

Church

Church, but you must proceed further; and if you do not, your definition will be to generall; no better then this, *a man is a liuing creature.*

The true sense or meaning of the *word* or *letter* we haue by *tradition* from the Apostles, to whom our Blessed Sauiour taught it, leauing with and in the Church his holy Spirit to conserue the same still. This wee beleeue, and thus we do resolue; as heeraf- Lib. 3.
ter will be saied and maintained: let vs heere proceede and define a Protestant yet another waie.

Suppose *Fourthlie* thus, A Protestant (who doth esteeme himself to be the Orthodox Christian) *Is one who beleeues the Scriptures and the three Creeds.* How? three Creeds? Is a Protestant come to three Creeds? why then there is hope he may come further. But which be those Creeds? The Apostles Creed, the Nicene Creed, and Athanasius his Creed. And could the Fathers of Nice, could Athanasius, make a Creed? As well might the Church of any after-age make a Creed, *for her power is still the same and her assistance*: both were giuen to her without limit of time; they Lib. 3. c. 3.
were to be as long as she, that is, to the worlds end.

If you like of the definition you must answer your owne Arguments, *first* those made for the fullnes of Scripture. *Secondlie*, those against Tradition and the Churches infallibilitie. *Thirdlie* those against making a new Creed. We know that your arguments did proceed out of ignorance; and you now retracting them (as if you stand to this definition it will appeare you do) you graunt as much.

But heere is iugling I beleeue; for, let vs see. *The declarations* which you spake of, made by the Councell, and Athanasius, be they infallible? be they sufficient

cient grounds for Diuine faith to relie vpon? or be they not? If they be, then, 1. there is an infallible *rule* of faith distinct from Scripture: yea Scripture, being subiect to diuers interpretations, and not being able of it self to determine Controuersies betwixt Orthodox and Arians Sabellians Photinians, &c. is not the Rule of faith; but the Church or the Holy Ghost speaking in and by it: which is the thing elswhere vrged out of *Vincentius Lirinensis* against your fellowes. 2. The Church might and may *declare* Gods meaning in the rest of the Creed; as, about her owne being, authoritie, and manner of gouerment: about the Communion of Saints, and Inuocation; about remission of sinnes by the Preist, &c: and you, if you proceede consequentlie were to subscribe to these her *declarations*. 3. She might and may declare the sence of Scripture in points controuerted, and you were bound to admit of her declaration, as confessing her in such acts to be infallible. If you saie the declarations made by the *Councell of Nice* and *Athanasius*, those Creeds, be not infallible and a sufficient ground of Diuine faith, then the point heere disputed remaines in the state wherein before we left it; that is, you define *a Protestant*, not by them, and the Apostles Creed and Scripture, but *by the Apostles Creed and Scripture onle*; which defining I haue shewed to be insufficient. And by adding the other Creeds you do but cast a mist, and iuggle; not answere. For I aske, are these Creeds the *rule* of your Faith, or parts of it? you say, No. Do you adhere to them constantlie, by diuine faith? you say, No: not by diuine, but humane faith: not as to Gods word, which is necessarilie true; but as to the saying of men, who might erre,

See the discourse with *Heterodoxus* in the end of the third Booke.

Nor

Nor yet, were it ſuppoſed that the foreſaid declarations by the Church approued were ſufficient for Diuine faith to relie vpon (which as I haue alreadie ſeene you will not graunt, though to cozen ſuch as are vnlearned, you make a shew as if you did) were the fourth definition whereof wee now ſpeake, a ſufficient definition, either for an Orthodox, as you pretend to be, but are not; or, for a Proteſtant, which is the man heere in Queſtion.

There were many good Chriſtians dead long before *S. Athanaſius* made his Creed; who could not, hauing neuer heard of it, actuallie beleeue that it is whollie Orthodox and true: yea many good Chriſtians were dead, before the written Word (the four Goſpells, Acts, Epiſtles, and Apocalyps) was written, as before was inſinuated; who therefore could not *rule* their faith by it. They might *implicitè*, beleeuing the Authoritie of the Church and her infallibilitie, beleeue what after their daies might be by her admitted, & approued; or virtuallie, as others ſpeake: they might actuallie and formallie beleeue the Subſtance of the Doctrine, relying on *Tradition* and the *Churches infallibilitie* teaching it; but actuallie to iudge that S. Athanaſius his Creed which they had neuer ſeene or heard of, is Orthodox in all points, it was for them a thing impoſſible. And how could thoſe iudge that the Apocalyps, or the Epiſtle to the Hebrewes, or the written Goſpell of S. Iohn, or the whole booke of the new Teſtament, is euerie where Orthodox, and Gods word, who neuer ſaw or heard of ſuch a booke, ſuch a Goſpell, ſuch Epiſtles? This is not therefore a good definition of an Orthodox Chriſtian, becauſe it is not *vniuerſall*, it doth not agree to euerie one that was ſo.

Neither

Neither is it *proper*, for it might agree to many not Orthodox, as to Monothelites, Pelagians, &c, yea, suppose a man did maintaine obstinatlie against Scripture, and the Church declaring the meaning of it, fiue hundred Errours, admitting notwithstanding the *letter* of Scripture (as the Arians, Nestorians, &c. did,) and the *letter* of the three Creeds: this man so loaded with Errrours, and so repugnant to the reuealed meaning of God, though he professe neuer so much, as you now do, to beleeue the Scripture and the three Creeds, were not Orthodox, and yet were within your definition. *One who beleeues Scripture and the three Creeds*, as for the *letter*. Wherefore it is not *proper*.

I said also that it were not a good definition for a Protestant; For we beleeue the Scripture, and the three Creeds; yet wee (still the old argument returnes) be not Protestants.

Heere some, not able to extricate themselues out of so many difficulties as occurre in giuing account of Protestant Predecessors, retire againe to the twelue Articles of the Creed, and tell vs that those onlie are matter of diuine faith, and that euery one who beleeued them, what euer els he beleeued or disbeleeued, was an Orthodox of their Church; and that none is an Hereticke who beleeues these Articles though he disbeleeues all other things, either in Scripture or els where. The pretended ground of this is that which I mentioned before, namelie, that Diuine faith is *habitus principiorum; the habit of principles*. And that these be all the *principia*. The true ground of their taking this waie is the badnes of their cause, and their obstinacie in adhering to it, choosing rather to betray all Religion, then to acknowledge their owne errour and insufficiencie.

Now

Now retiring thus to these Articles, and reiecting *Tradition*, and the *Churches infallibilitie* in declaring of the *sence*, it is manifest, *first* that they ground themselues vpon the bare *words*, which words the Arians and Nestorians &c. did and do likewise admit; wherefore heere they take them all into their definition and Church, though by Antiquitie neuer somuch condemned and anathematized.

Secondlie they do not proceed consequentlie, but discouer want of Iudgment in admitting the power and infallibilitie of *Tradition* for the *words* of the Creed, and denying the power and infallibitie of *Tradition* for the *sence* of the same words, which *sence* is the thing that faith must assent vnto; and wherin the Arians, Nestorians &c. did, and the Socinians now do, dissent from the Church of God, and erre damnablie.

Thirdlie they leaue all their fellowes, who make Scripture or God as speaking in it and *onlie in it*, the whole Rule of Faith: but these, make it no part of the Rule. They be content with the *words* of the Creed, and those onlie. So striuing to haue much companie, they forsake at last their owne fellowes and all companie. Neither will Arians, or Socinians &c. be contented with them, for these Arians, Socinians &c. beleeue that which they hold, to be the *sence* of the Creed; and esteeme none Orthodox who do not hold with them.

Fourthlie there be many other verities by Diuine faith to be beleeued which be not there expressed, some appertaining to the Godhead or Diuinitie, some to the Mediatour our Blessed Sauiour, some to the Church, some to euerie man. I Will make instance in those verities or *points in the Creed of S. Athanasius*

which

which be not found in the Apostles Creed; and, in *the conditions and manner of our reconciliation to God, and the necessitie of grace thereunto*; wherein I include the diuine Couenant or promises, our Blessed Sauiours mediation, and his institution of Sacraments. Whatsoeuer doth appartaine to these things, necessarie for the Church to know, and not otherwise to be knowne then by diuine reuelation, all this (*as farr as it is not expressed in the Apostles Creed,*) I take into this instance; and vrge, that, that Creed, not containing these things, is not alone sufficient.

You will answer that these things be not *per se de fide*. But this is false: they be either *the principall Obiect* of diuine faith, as *the mysterie of the Blessed Trinitie*, which in the Creed is not expressed; or they be *meanes or causes of graces*, or *of our returne to God* our last end and first cause: neither could they be knowne otherwise then by diuine reuelation; wherefore they be *per se de fide*.

You will answer *secondlie*, that, to as much as can be deduced out of the Creed, you giue an assent, not *of diuine faith*, for that is not extended you saie to conclusions; but of *humaine beleefe*, or naturall reason; as to Conclusions of Logick.

It seemes you beleeue the Blessed *Trinitie*, and consequentlie the *Incarnation* of the second Person (the two greatest mysteries of faith) no other wise; if at all. But you do not answer; for that which is diuinelie reuealed appertaining to our End, or our Dutie, and cannot be knowne otherwise, is *de fide* and *per se de fide*: and such is that which I speake of. You may remember also that in the Creed of *S. Athanasius* (where be many things not expressed in the Apostles Creed,) it is said that *vnles euerie one doth keepe intire*

and

and inuiolate the Catholike faith, deliuered there (in that Creed of S. Athanasius) *he shall perish without doubt euerlastinglie*. And again in the end of it; *This is the Catholike faith which except a man beleeue faithfullie he cannot be saued*. And this Creed, you know, is receaued by the Catholike and vniuersall Church, which therefore all condemnes you who, indeed, beleeue it not.

Fiftlie. Though the Scripture be not in the Creed, he is an Heretick who denies or disbeleeues it, being sufficientlie proposed as Gods word. What? He who doth obstinatlie denie all the written Gospell, all the Epistles, all the Books of Moises, all the Psalmes, all the Prophets, is he not an Hereticke, though he admit the Creed? Is his faith and yours all one? Do you not differ in the matter of Diuine faith? in that *which is per se de fide*? Then surelie, you haue little; and that, not diuine; for diuine faith giues credit to Gods word being sufficientlie proposed.

Sixtlie. He who denies diuine verities, though *per accidens* reuealed, doth in effect (if they be sufficientlie proposed vnto him) denie Gods Authoritie, and is an Heretick, though he professe and sweare that he doth beleeue the Creed. There are in the Scripture innumerable reuealed verities, whereof some be *per se* some *per accidens*, *de fide*; and of all these you cannot without infidelitie denie any one, supposing it be sufficientlie proposed.

Neither will your distinction heere excuse you. He is an Heretick, (I repeate againe that you remember it) who denies, obstinatlie, what is *per accidens* reuealed and *de* * *fide*; for such a man doth (as I said) in-effect denie Gods authoritie: and doth not indeed beleeue the thing which he professeth to beleeue (be it an

* And sufficientlie proposed, vt supra.

it an Article of the Creede, or *principle* as you call it,) becauſe God ſaies it (for God ſaies alſo the other things which he beleeues not, and he knowes aſwell that he ſaies the one as he knowes that he ſaies the other, finding them both in the ſame booke and chapter, or hearing them both deliuered by the Church, and both equallie being propoſed as Gods word, and equallie manifeſt to the vnderſtanding,) he doth not I ſay, beleeue the thing becauſe, God ſaies it, but for ſome other reaſons, making his choiſe of the things (by God auouched) which he will beleeue and which he will not; and this, you know, is to be an Hereticke.

It is *fundamentall* to a Chriſtians faith and *neceſſarie* for his ſaluatiō that he beleeue all reuealed truths of God, whereof he may be conuinced that they are from God. *Potter, Sect.* 7 *pag.* 250 and *pag.* 212. It is true, *whatſoeuer* is reuealed in Scripture, or propounded by the Church out of Scripture, is in ſome ſenſe fundamentall in regard of the diuine authoritie of God and his word by which it is recommended: that is, ſuch as may not be denied or contradicted without *infidelitie*; ſuch as euerie Chriſtian is bound with humilitie and reuerence to beleeue, when ſoeuer the knowledge thereof is offered to him.

To conclude, he that diſbeleeues all but the Creed, hath no diuine faith; for that beleeues God in all he ſaies: but his aſſent to thoſe articles if he giue any, is meerlie naturall which doth not ſuffice to Iuſtification; his hope and loue of God, if he haue any, be inefficacious and only naturall: he ſtill remaines in ſinne: and if he dies ſo, without doubt will be damned. Thus with running about to looke a Proteſtant Church you are in the end gonne out of all Churches, and ſtriuing to defend errours in religion (being not able to do it) you deſert Religion, though ſo cunninglie that thoſe about you thinke you ſtill one of theirs.

Ob. 1. Papiſtes haue a new Creed.

Anſwer: A further explication of the faith, they haue; and heerafter the Church may make a further, if ſhe doth ſee cauſe. And in *S. Athanaſius* his daies the

Church

Church had in this sence a new Creed: had it not?

Ob. 2. They hold *traditions, reall presence* to the signes, *transubstantiation, worship and inuocation of Angels, veneration of things inanimate, vnbloodie Sacrifice,* and *Indulgences*; which be against the word of God.

Answer. 1. What? do you againe admit the word of God; and in these matters? We indeed admit it. And, 2. it is false that in these things we contradict it. The Scripture taken ῥητῶς, doth confessedlie auouch them; which in due place we shall trie. 3. The Church is to Iudge of the *Sence* of Scripture. *Infrà, li.* 3. she knowes it better then all her Aduersaries; and is also to *iudge* them. *Esay*, 54. 17. And were the things not written, yet, 4. *Tradition* frō the Apostles might serue: as it doth for the Creed; and for Bookes of Scripture. Neither is it necessarie that this *Tradition* be in all Ages equallie manifest, and still receaued by all; as appeares by diuers Books of Scripture; as the Apocalyps, the Epistle to the Hebrewes, and others of the new Testament, confessed in your English Articles to be cannonicall and for such there admitted.

Lib. 3. c. 3. 4. &c. & li. 5. c. 1. &. 2.

Lib. 5. c. 2. §. 2.

Ob. 3. The Scriptures and Councels be ours.

Answer. Olim possideo, prior possideo. But why yours? *Reply.* For they belong to them who do beleeue the Creed, and be Christned; as we be. *Answer.* Are none but you Christned? do none els beleeue the Creed? But Sir; *Scriptures* were left vnto THE CHVRCH; and Shee did hold and celebrate those *Councels*; they be hers. Which IS THE CHVRCH, shall be determined in the next Booke. Heere I leaue for certaine, proued and defended, that it is not *the Congregation of Protestants, or of men of the Religion now currant in England*; which point I did vndertake in this Booke.

What I haue ſaied in this Chapter was in effect ſaied before in the *ſecond Chapter*, as the Reader may remember. It is the Stupiditie of ſome Aduerſaries which gaue me occaſion to repeate the ſame againe: neither ſhall I euer need more then to repeate the ſame: yea, a little peece onlie, it ſeemes, would ſerue. Whoſoeuer denies obſtinatly, or diſbeleeues, any *one thing* by God affirmed (whether *per ſe* reuealed, or *per accidens*) and ſufficientlie proproſed or preſented to his vnderſtanding as ſuch, is not an *Orthodox* Chriſtian, but an *Infidell*: though he proteſt and ſweare, and call God to witnes that he doth beleeue the Apoſtles Creed, and the Scripture and thoſe other two Creeds. Wherefore let him that will hence foorth labour to giue in, the Catalogue, bring no ſuch; be they Churches, or men.

I will heareafter alſo proue that whoſoeuer denies obſtinatelie the *ſence* of any *one verſe* in all the Bible, declared and propoſed by the Church to be the ſence of God in that place, be the thing reuealed *per ſe*, or *per accidens*, that man is not Orthodox nor to be reconed *inter fideles*; but an Heretick. And, for the Church, I will by Gods grace and aſſiſtance, proue it to be *the Societie of beleeuers in communion with the See of Rome.*

Of Sciſme, which is alſo a matter of great importance, I haue ſaid nothing in this Chapter; becauſe I found in our Aduerſaries ſo many defectes in faith, that I had not time to vrge againſt them that Argument: which may therefore ſtay till ſome other opportunitie.

They muſt giue in a good account of a *perpetuall* and *vniuerſall* Church of the Religion *now currant in England*, iuſtifying it before learned men, from *Hereſie*, and *Sciſme*: for the thing which we looke

for is not a damned faction, diuided from our Sauiours mysticall visible bodie; but it is that verie bodie, the Church, which wee look for.

THE SIXT CHAPTER.

The Church of God is at all times visible.

HETHERTO being vnable to answere our argument, you haue made sundry assayes to get awaie from it; from Luthers Schoole you leap into Waldoes; from thence you thrust your selues on vs; from vs you stride ouer into the primitiue Church, and finding no securitie there, by a desperate shift you get out of sight, and betake your selues to inuisibilitie. A shift I may well call it, for answer it is not. Our demaund was for a *Succession* of such as haue beene at all times to teach the world, and how can you thinke you satisfie, by saying there were such, but *inuisible*? inuisible teachers of the world, inuisible Pastors, inuisible Bishops; an inuisible militant Hierarchie of men: with subiects inuisible? How can you thinke wee are satisfied with this? That the true Church *militant* hath such a succession as the demaund requires, and is thereby perpetuallie visible, it is manifest; for how shall men serue God vnlesse they beleeue? how shall they beleeue vnlesse they be instructed? how shall they be instructed if there be no teachers? and if there be teachers, there is a visible Church. This argument held at *all times*: such as were to be saued, were to beleeue, therefore to heare, therefore there were teachers, therefore a Church, at all times visible.

The proofes of this Veritie, which the Scripture doth affoord, are efficacious: and (though proposed oft) neuer haue beene, or will, by any of yours, be

answered. I will repeate some, to let men see the better how iustly wee demaund account of *your succession*, who doe pretend you are the true Church, and our Masters, and Reformers. Before I begin, I suppose one thing, so cleerelie deliuered in Scripture, as your selues doe graunt it; that is, *that our Sauiour still hath had, euer since his ascension, a Church heere in this world*; whether it were visible, or inuisible. *Dan.* 2.44. *Matth.* 16.18. *Ioan.* 14.16. *Ephes.* 4.13. and this alone, serues to proue a visibilitie of teachers too; for how should these men, these Christians, beleeue, in the times wherein they liued, vnlesse they were taught? Now let vs heare what the Scripture saieth for the point I vndertooke.

No sooner can I turne to the places where mention is of the Christian Church, but it offers cleere arguments of the visibilitie wee looke for. In Genesis God vseth the Metaphore of *starrs*, thereby to insinuat that it should be, not onelie a greate communitie, but also manifest. In the psalme, *he put his tabernacle* the Church *in the sunne*: that is, as S. Augustine doth interprete it, *in manifesto*, in sight. And againe, *his throne*, the Church, *as the daies of heauen*. In Ezechiel, *the Gentils shall knowe that I am the Lord, the Sanctifier of Israel, when my sanctification shall be in the midst of them for euer*. And our Sauiour in the new Testament, *you are the light of the world; a cittie cannot be hid, situate on a mountaine*. Now, *a light*, may be seene; and so may that which *cannot be hid*. And heere, by both, are vnderstood the Christian Church, as our Sauiour doth insinuate in these words *you are the light of the world*, which words are principallie verified in the Apostles and their Successors, such as are put vpon *candlesticks*, (that is, in Episcopall Authoritie. Apoc. 1. 20.) and

Gen. 22. 17.

Psal. 18. 6. *S. Aug. in Ep S. Iohn. tract.* 2.

Ps. 88. 29. Ezech. 37. 28

Mat. 5. v. 14. 15.

are

re *to shine to all that are in the house* of God, by instructing them: and therefore to be successiuelie, in al times, wherein the Church, and chieflie the predestinate part, is: for these lightes, be principallie to shine to them. In calling this Church, *a Cittie*, he hath respect to that place of the Prophet, *greate is our Lord, and to be praised exceedinglie in the* CITTIE *of our God, in his holie mount*: as also that of another; *In the later daies the mountaine, the house of our Lord shall be prepared in the tops of mountaines, and all Nations shall flow vnto it. It is easie for thee*, saith S. Augustine to Seuerinus, *to marke and see the Cittie placed on the mountaine, whereof our Sauiour in the Gospell saieth that it cannot be hid; for* IT IS THE CATHOLIKE CHVRCH *whence in Greeke it is called καθολικὴ, for that it is diffused ouer all the world. No man may be ignorant of this* Church, *and therefore according to the saying of our Lord Iesus Christ, it cannot be hid.*

Pſ. 47. 1.

Iſa. 2. 2.

S. Auguſt. Ep. 170.

You will obiect against S. Augustine, that the Catholike Church is beleeued, and therefore not seene. But he would easilie answere, that the same thing, may haue in it, that which *eies* and which reason can discouer: and that also, which *faith* is to beleeue. Wee reade the Scripture with our eies; and beleeue the sense. The Apostles sawe our blessed Sauiour, and beleeued that he was God. Wee doe *see* the Church as it proposeth it self to vs with innumerable euident arguments of credibilitie: and wee doe *beleeue* that it is moued and gouerned by the holie Ghost. The one of these is euident, the other vnseene: *both* appertaining to the *Societie* wee speake of. Wherefore S. Augustine speakes the trueth: and it is in effect the same which our blessed Sauiour deliuered in this place. Out of which I make this argument for the Chur-

ches visibilitie.

That which is to shine, to all the world, and so, as it *cannot be hid*; is visible: But the Church (in regard of the Pastors chiefelie) is to shine, to all the world, and so, as it *cannot be hid*; therefore the Church (and in regard of the Pastors chiefely) is visible. Where I would haue you to note; *First* that this Church, is the Catholike Church; as hauing the Apostles, and their Successors in it. *Secondly*, that the visibilitie is not limited to some age, or ages; but perpetuall: els the light should be sometimes vnder the bushell, whereas our Sauiour hath exposed it to shine to all *the world*: giuing vs this argument against your euasion, *abscondi non potest*, it cannot be hid. Neither heretickes endeuours, nor Pagan tyranny, nor mans negligence, nor leingth of time, can interrupt and suppresse it. He hath forseene, and considered all these, and other difficulties; and his Fathers decrees too: and tells vs, mans labour to supresse it, is in vaine: *abscondi non potest*. 1. Arg.

A second Argument for perpetuall visibilitie, I make out of our Sauiours words and promise. *Matth.* 28. *All power is giuen me in heauen and in earth, going therefore teach ye all Nations baptizing them in the name of the father, and of the sonne, & of the holie Ghost, teaching them to obserue all things what soeuer I haue commaunded you: and behould I am with you all daies euen to the consummation of the world.* And Io. 14. *I will aske my father and he will giue you another Paraclete, that he may abide with you foreuer, the spirit of truth whome the world cannot receaue, because it seeth him not, neither knoweth him, but you know him, because he shall abide with you, and shall be in you.* In these words, I note for my purpose in this matter of perpetuall visibilitie, two things, Mat. 28. v. 19. 20. Io. 14 v. 15. 16. 17.

first

first that the holie Ghoſt *abides* in the Church militant, and remaines in it ſtill, for, ſo much is imported in this word *foreuer*: that is, euer whileſt the Church is militant; leading it into all truth, & by degrees, to the triumphant ſtate. Now, the holie Ghoſt, being in the Church, doth allwaies manifeſt it his by effects, & ſo make it viſible, diſcouering it to the world in *exhortation* to pietie, *wiſdome*, *prophecie*, *miracles*, *cures*, *interpretation &c.* *Rom.* 12. & *Cor.* 12. whence it followes that he makes it perpetuallie knowne; ſo, in all ages, to drawe men, eſpeciallie the predeſtinate, thereunto: that therein they may ſerue God. The ſecond thing to be obſerued, is that our bleſſed Sauiour promiſeth to be with his Apoſtles & their ſucceſſors, *teaching* and *baptizing*; that is, inſtructing, and admitting into the Church viſiblie: for baptiſme is viſible; it is a Sacrament: preaching, conuerting Nations, is viſible: the preaching is heard: the preacher ſeene, to thoſe he doth conuert, & bring into the Church. And this preſence of our Bleſſed Sauiour continues with Apoſtolicall men, (Paſtors and Preachers) not one age, onelie, but *all daies*, euen *to the conſummation of the world*. S. Marke in the laſt Chapter of his Ghoſpell, ſpeaking of the ſame Commiſſion, *Going into the whole world, preach the Ghoſpell to all creatures: he that beleeueth and is baptized* (behold a viſible profeſſion required of all men, and at all times; for ſuch is *baptiſme*) *ſhall be ſaued: he that beleeueth not* (what this ſucceſſion of preachers deliuer;) *ſhall be condemned*: addeth theſe words expreſſing further in another kind the Churches viſibilitie; *And them that beleeue, theſe ſignes ſhall follow: In my name they ſhall caſt out diuels, they ſhall ſpeake with new tongues. Serpents they ſhall take away, and if they drinke any deadly thing it ſhall* Mar. 16. v. 15. V. 17. 18.

not hurt them. They shall impose hands vppon the sicke, and they shall be whole. Heere is promise of assistance to miracles, and to endure whilest the Ghospell is preaching to the world: which promise wee see continuallie verified, from the Apostles time to this daie in the Church. Our Sauiour also tould the Apostles, and in them, their successors, that they were to professe him before *Presidents and Kings*: that they should
Mar. 13. v. 9. 10. 11. Mat. 24. 9. *be odious for his sake to all Nations.* Adding finally *that* (when) *the Ghospell of the Kingdome shall be preached in the whole world for a testimonie to all Nations, then shall come the consummation*: the world shall be at an end. He will assiste the Pastors of the Church till then; preaching, baptizing, working miracles, professing him before persecutors, which ACTS are VISIBLE: and then he will come againe, and iudge. Hauing brought thus much of our Sauiours mind touching the sense of the two alleaged places of Scripture, I make out of them this Argument for the Churches perpetuall visibilitie.

If it be true, that the Holie Ghost *abideth* in the Church *for euer*; & that our Sauiour doth assist *it teaching*, & *baptizing*, or admitting visiblie into communion, *all daies till the consummation of the world*, then
2. Arg. God hath in the world, perpetuallie, and at all times, a visible Church: Bnt, it is true, that the holie Ghost doth so *abide* in the Church; and our Sauiour so assist it; therefore God hath in the world, perpetually, and all tymes, a visible Church. I confirme this Argument out of those words of our Sauiour. *If thy brother shall offend against thee, rebuke him &c. and if he will*
Mar. 18. v. 15. 17. *not heare them, tell the Church.* This may concerne any one; and our Sauiour puts no limitation of one time more then other: Wherefore there is a Church at

all

all times, that ſo euerie one may follow this direction. And I ſuppoſe you will not ſaie that our Sauiour bids a man tell an Hereticall Church, of his brother, but the true Church: ſo that he ſuppoſed a true Church to be in the time of euery one of his ſeruants, and that Church ſuch a one, as if he which hath offended will not heare it, he is *to be* held *as the heathen and the publican.*

A third Argument for the perpetuall viſibilitie of the Church I will take out of the promiſes of God the father made thereof, and recorded by the Prophets. Many of them haue expreſſe teſtimonies for my purpoſe, but for breuitie I will content my ſelfe with one of them, to wit, Iſaie, who in his ſecond chapter hath the words aboue related, *In the later daies the Mountaine of the houſe of our Lord ſhall be prepared in the toppe of mountaines &c.* and in the two and fiftieth chapter, *Our Lord hath prepared his holie arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſaluation of our God.* And in the 59. *They of the weſt ſhall feare the name of our Lord &c. this is my couenant with them ſaith our Lord. My Spirit that is in thee, and my words a that I haue put in thy mouth, ſhall not depart out of thy* (a) *mouth, and out of the mouth of thy ſeede, and out of the mouth of the ſeede of thy ſeed ſaith our Lord, from this preſent and forever.* And chapter 60. *Thy gates ſhall be* b *open continually; daye and night they ſhall not be ſhut, that the ſtreingth of the Gentiles may be brought to thee, and their Kings may be brought. For the Nation* (harke Proteſtants) *and Kingdome that ſhall not ſerue thee ſhall perish.* And chapter 62. *Vpon thy walls*

Iſa. 2. v. 2. 3. 52. v. 10. 59. v. 19. &c. 60. v. 11.

a *Hic locus indicat veram verbi pradicationem fore in Eccleſia perpetuam.* VVhitt. cont. 2. q. 5. c. 19. at qui prædicatio eſt actus viſibilis.

b If continuallie into the *triumphant*, then continuallie alſo into the *militant*: for none come into the one (the triumphant,) but thorough the other.

walls Ieruſalem I haue appointed watchmen: all the daie,
62. v. 6. *and all the night forener they ſhall not hould their peace.*
Theſe places are manifeſtlie cleere, and out of them I argue

That communitie which is open ſtill for all to enter; whoſe Paſtors, are, in all ages, yeeres, monthes, and dayes; preaching: & which is expoſed to the viewe of all Nations; is perpetually viſible: Such is the
3. Arg. Church of the Meſſias, with which all ought to communicate: Therefore the Church of the Meſſias, with which all ought to communicate, is perpetually viſible. Wee haue had for the Churches viſibilitie the teſtimonie of our Sauiour; of the Euangeliſts, relating and regiſtring our Sauiours doctrine, and promiſe in this point; of the Prophets, for they accord with Iſaie, whoſe words I deliuered: I will adde now the teſtimonie of S. Paul Maſter of the Gentiles, which shall be my *fourth, and laſt argument*. And to this purpoſe, I cite *firſt* his words in the tenth chapter to the Romans, where he proues that if there be in the world a Church of people ſeruing God, ſuch as are to be ſaued, there muſt be alſo at the ſame time, Paſtors, teaching them what to beleeue; and how to liue. *How* shall *they* (euen the predeſtinate, whom you
Rom. 10. graunt to be in euery age, many) *inuocate in whom*
v. 14. 15. *they haue not beleeued? or how shall they beleeue him whom they haue not heard? and how shall they heare*
V, 17. *without a preacher? but how shall they preach vnleſſe they be ſent? Faith is by hearing and hearing is by the word of Chriſt*. Note heere, *that theſe* preachers are *ſent*; wherefore by them, he doth not meane the diuinitie working in the vnderſtanding: though God alſo, and principallie, doth moue men to beleeue. And 2. they are many, for ſo the words import; *how shall they preach,*

preach, vnleſſe *they* be ſent; wherefore the Apoſtle proues heere the neceſſitie of other Paſtors diſtinct from our Sauiour, (who is *one onely*,) ſent by him and ſubordinate vnto him. 3. His diſcourſe houlds euen in the elect, at all times; *how ſhall they beleeue vnleſſe they heare?* and ſo prooues, that, at all tymes, there be Paſtors to teach; ſince faith which is conceaued *by hearing* (for God reueales not to euery man imme- V. 17.
diatly, which is the Creede; which the Scripture; &c.) is to be at all times; els Hell ſhall haue preuailed againſt the Church, contrarie to our Sauiours promiſe *Mat.* 16. 19. *Next* I cite that to the Epheſians. *He*, Chriſt, *gaue ſome Apoſtles and ſome Prophets, and other ſome, Euangeliſts, and other ſome Paſtors and Doctors* Epheſ. 4.
(to what end?) *to the conſummation of the Saints, vnto* V. 11. 12.
the worke of the * *miniſterie, vnto the edifying of the body of Chriſt*: this bodie is the whole Church, eſpeciallie the predeſtinate of all ages; and the miniſterie ſpoken of, doth conſiſt in *teaching, baptizing, gouerning*, Which are viſible acts, manifeſting the perſons that exerciſe them: but how long was this to be? it followes, *vntill wee meete all into the vnitie of faith and knowledge of the ſonne of God*. That is, till the number of the predeſtinate be compleate. Heere my fourth argument, you ſee, is allreadie made: Our Sauiour, being God, 4. Arg.
by his decree hath conſtituted *Paſtors* in the Church to build it, till all be donne: therefore, till then, there be ſtill *Paſtors*, building the Church; and by this their miniſterie, themſelues, (and conſequenthe the reſt in their communion that be put together,

* *His verbis oſtendit*, Apoſtolus, *miniſterium praecipuum eſſe nervum quo fideles in vno corpore inhaerent, tum etiam indicat non aliter incolumem ſervari Eccleſiam poſſe, quam ſi his praſidijs fulciatur in quibus ſalutem eius depoſuit Dominus*. Caluin. 4. Inſtit. c 3

ther, edified, and incorporated,) be perpetuallie visible.

Assaies of answere, refuted.

To this I find 3. assaies of answere; but none serues. *First* it is saied, that the Apostle doth not heere testifie, that God promised perpetuallie to keepe Pastors, in this, or that place. *But* this answere, is not to the purpose: I vrge the text, to proue Pastors continuallie, *not* in this or that cittie: *but* in the *world*: and so much (as the Apostle doth heere witnesse) is decreed. *Secondly* it is answered; that it is not promised, there shall be all waies *Pastors* in the world, to build the Church: but onely perpetuall vse of the ministerie. *This* answere. 1. Admits a perpetuall visibilitie of the Church; for the vse and exercise of the ministerie, is sufficient to manifest it. 2. It doth also contradict the text, which saith, our Sauiour *gaue Pastors* &c. 3. The Scripture doth not saie, that the Church still needeth; so much it suppoſeth: but it saith, our Sauiour, *hath giuen them*, dedit. He knew, the Church still existent needed perpetuallie Pastors to preach; to baptize, to gouerne, to reconcile; and also to consecrate more Priests, and Bishops, so to cõtinue the *Succession*; this he knew. (See the confession of your owne Deuines for the necessitie of a *perpetuall* ministerie, and Pastors in the Church, in my L. of Chalcedon his booke *de Autore Protestantica Ecclesiæ cap.* 8. together with their confession, that your Church had it not, *cap.* 7.) *Thirdly* it is answered, that this prooues a visibilitie, of Pastors and people, among themselues; but not such a succession as wee call for. *I replie* that it prooues such a one, as wee maintaine to be necessarie in the Church of God; and demaund of you to shew, if you be the Church. It doth prooue such a *Succession* as wee maintaine to be necessarie, that is, one which is lawfull;

full; without interruption or breaking of; and Catholike, respecting the world generallie; wherein it is *euer building* the Church. If you haue such a Succession, produce it; for it is the thing I haue beene demaunding hitherto. Excuse not your selues by the Apostles pretended latencie in Ierusalem: their names and acts are knowne; Bishops euer knew their Predecessors, and Ordinators. Shew *your* petegree, produce the Catalogues of *your* Church: of *your* Protestant ministers: if you were alwayes knowne among *your selues*, and *taught*, and *ordained*, and *sent*, by *Protestants*, euer from the beginning.

§. II.

Protestant Arguments against Visibilitie, answered.

YOV haue heard part of our arguments. I thinke it not amisse, next to put yours: *Obseruing* that the Questiõ, is not heere of the *triumphant* Church in heauen; but of the *militant* on earth: which wee maintaine to be visible (*not all at once*: for it is existent successiuely, some in one age, some in another: but) some part of it still; though not still the same part. The state of the question.

Your arguments against the Church of the Iewes are impertinent, our assertion and proofe, being of the Christian Church, founded by our Sauiour; called by his disciples, and their Successors; out of all Nations; and established in better promises. *Heb.* 8. 6. *Matth.* 16. 19. & 28. 20. *Io.* 14. & 15. *Isa.* 59. 21. Wherefore these onelie are to be considered. Who so will

see

ſee the other, may find them together with their anſ. wers in Bellarmine.

Ob. 1. The Church is in the Creede, it is beleeued, therefore it is inuiſible: faith being an argumẽt of inuiſible things. Before I anſwere to this common obiection; I would knowe whether according to your *tenet*, the Apoſtles did beleeue Ieſus Chriſt: *in Ieſum Chriſtum* &c. If not, how were they Chriſtians? If they did beleeue, him, whom they ſawe, with their eies, why may not wee doe the like in this other article: *Sanctã Eccleſiam Catholicã*. They ſawe him ſuffer, and beleeued it too, if they beleeued the *Creede*, for it is there among the reſt; *paſſus ſub Põtio. &c.* You beleeue the Scripture which you reade, or you doe not? if not; you are an infidel: if you doe, then you doe both *beleeue* & *ſee* it. Heereby you perceaue there is no good conſequence in your argument: the reaſon is, becauſe the ſame *ſubiect* (to vſe Logicke termes) may haue one *attribute* viſible, and another inuiſible. *You* haue a face, that is viſibe; and a ſoule, that is inuiſible. The ſonne of God hath humane shape, that was viſible: and diuinitie, that was inuiſible. The word of God hath the letter, that is viſible; and the ſenſe, that is inuiſible. And the Church, hath her exteriour, forme or face; that is viſible: and her inner ornaments, her inner connexion of the parts with the heade, and among themſelues; her inner ſubſtance, (ſo wee may call it;) and that inuiſible. To come therefore to the Creede: the article is this, *I beleeue the holie Catholike Church*. This is *beleeued*, and *ſeene*. Wee *ſee* a Societie of men profeſſing the ſeruice of God; hierarchicallie diſpoſed; communicating in Sacraments, and viſible rights of Religion; deriuing Succeſſion, by viſible conſecration, euen from the Apoſtles: teaching

what

what they haue learned of thoſe fishermen, and they of Ieſus; and conuerting Nations, to this beleefe and profeſſion. This wee *ſee*; and the Iewes, and Pagans, and other infidels, doo *ſee* it too; and it is ſo manifeſt, that *all the world* may *ſee* it. *Wee beleeue*, that this Societie, is the holie Catholicke Church; taught by the ſonne of God; moued, and gouerned, by the holie Ghoſt: leade into all truth. Hauing in her heart, Gods holie lawe; and his words in her mouth: thereby to teach the world: not limited to one Nation, but, in the fullneſſe of time, to haue beene in the communion of them all. This wee *beleeue*: MOVED THEREVNTO, by the teſtimonies of Scripture, and Gods word; propoſed vnto vs by the ſame Church.

2. *Ob.* In the time of Antichriſt, the Church ſhall be inuiſible, as theſe words affirme Luke 18. 8. *The ſonne of man comming, ſhall he find trow you, faith in the earth?* *The Anſwere.* 1. It will not be inuiſible at that time, though it be but short; and, in her ould age, when the *world* is, as it were, to giue vp the Ghoſt. For, euen then she is to ſuffer extreame perſecution. *Apoc.* 20. 8.

2. If the words did ſignifie as you pretend, it would followe that to our Sauiour himſelfe (for of him the place doth ſpeake) it ſhould be inuiſible: and conſequentlie, ſhould not be at all. Which is directlie againſt the word of God. *Matth.* 16. 19. 3. Wherefore you muſt admit that our Sauiours ſpeach, hauing the forme, not of an aſſertiõ, but of an interrogation; doth inſinuate onely, that the good adhering to God, will be fewe in regard of the bad following Antichriſt: and, that perfect faith, ſuch as our Sauiour particularlie commended in ſome, will then (as S. Auguſtine and S. Ierom haue anſwered longe goe,) be rare.

S. Auguſt. de vnit. Eccl. c. 19. S. Hieron. dial. cont. Lucif.

3 *Ob.*

3. *Ob.* In the time of Antichrist it shall fall from the faith according to that of the Apostle, 2. Thess. 2. 3. *Vnlesse there come a reuolt first, and the man of sinne be reuealed &c.* Therefore it shall then be inuisible. *The Answere.* 1. Were it true that the Church all should fall into apostasie, loosing faith; *the gates of hell should preuaile*, & the Church wholly faile: which is cõtrarie to the Ghospell *Mat.* 16. 19. 2. If many, and very many too do fall; it followeth not that the Church is thereby inuisible: those who remaine vnder persecution (*Apoc.* 20. 8.) may be seene to their persecutors, and themselues: as in England wee are. 3. If the reuolt be other wise interpreted, (as you know S. Ierome and others doe, interprete it of the reuolt from the (a) Empire,) your argument hath yet lesse apparance. And neither waie any force at all against vs.

4. *Ob.* At least the Church in tyme of Antichrist (which is, Prot. saie, alreadie; and hath beene, now these 1000. yeares:) shall be wholly inuisible to other men: for it is saied in the Apocalips. 12. 6. *the woman fled into the wilderneſſe, where she had a place prepared of God, that there they might feede her a thousand two hundred sixtie daies.* The *Answere.* 1. That you say of inuisibilitie, is not true: for, whether that Church be taken for some particular Church; which others do respect as principall, as S. Augustine speakes of the Roman Church when he saieth *the principalitie of the Apostolicall chaire euer flourished in it*; and S. Cyprian when he calls that See, *the matrice & roote of the Catholike Church*; and S. Ireneus, acknowledging in it

S. August. epist. 162.
S. Cyp. li. 4. ep. 8.
S. Ireneus li 3. aduer. Hæres. c. 3.

a more

a. *Nisi venerit discessio primùm, quod Græcè dicitur ἀποστασία, vt omnes gentes quæ Imperio Romano subiacent, recedant ab eo &c. nisi, fuerit Romanum Imperium antè desolatum, & Antichristus processerit, Christus non veniet: qui ideo venturus est vt Antichristum destruat.* S. Ieron. epist. ad Algas. q. 11. tomo 3.

a more powerfull principalitie: which explication doth ſeeme to be grouńded in the ſame chapter v.17. Where the dragon is ſaid, (notwithſtanding her flight into the wildernes) to haue gonne *to make battell with the reſt of her ſeede, which* KEEPE THE COMMAVNDEMENTS OF GOD, (note this by the way) *and haue the teſtimonie of Ieſus Chriſt.* Or whether it be meant of the vniuerſall Societie of Catholiks at that time: it is manifeſt, that the *vniuerſall Church*, ſhall not then be whollie inuiſible, but retired from exteriour brightneſſe, and maieſtie, ſhall then indure perſecution *ouer the face of the earth*, as thoſe words, Apoc. 20.8. doe proue, *and they* (Antichriſts inſtruments) *aſcended vpon the breadth of the earth; and compaſſed the campe of the Saincts, and the beloued citie.* Wereupon S. Auguſtine li.20.de ciuit.c.11. *They are not ſaied to come into one place; as though the campe of the Saincts or the beloued Cittie, ſhould be in ſome one place: ſince this indeede is nothing but the Church of Chriſt ſpred ouer the whole world: and therefore whereſoeuer this Church ſhall be then (which ſhall be in all Nations, for ſo much is inſinuated by the latitude of the earth) there ſhall be Gods beloued Cittie; there ſhall she be beſieged by all her enimies, for they alſo ſhall be in all Nations with her.* Thus will she be vniuerſall, and viſible, in the hardeſt and darkeſt time of all. 2. The other part of the Argumẽt, which affirmed the flight of the Church into the wilderneſſe (ſpoken of in the Apocalyps) to be allreadie come 1000. yeares agoe; is contradicted in the ſame text: where, the time of that retirement, (Whatſoeuer it be,) is defined in the compaſſe of 1260. dayes. And the ſame time, is in the next chapter v. 5. ſpecified by 42. monethes: which make, not 1000. yeares, if you count it well; but three yeeres and a halfe.

And so long Antichrist his power will last. Dan. 7. 25. as the Fathers expound it, and by conference of the places of Scripture, it is manifest.

S. Aug. li. 20. de ciuit. c. 23.

5. *Ob.* In the time of the Arian persecution, the Church was inuisible. *Answere.* It is false; and against the *diuine decrees* aboue recited; and against manifest *Historie.* There were still, men eminent, that opposed themselues to the Arians: neither was that Heresie euer so vniuersall that it infected all Churches. The waues of persecution did indeed ouerrunne *the sands* for a great part; but the *starres* did still appeare: the Church was darkned something, with a multitude of scandals, but yet she did appeare, and shew her selfe, (b) *in suis firmißimis, in her most constant* members. This Answere I was taugh by S. Augustine Ep. 48. where the matter is debated with a Donatist.

b. Ipsa est quæ aliquando obscuratur & tanquam obnubilatur multitudine scandalorum, quando peccatores intendunt arcum vt sagittent in obscura Iuna rectos corde. Sed *etiam tunc* in suis firmisimis *eminet.* Et si aliqua in his verbis diuinis distributio facienda est fortasse non frustra dictum sit de semine Abrahæ, Sicut stellæ cœli & sicut arena quæ est ad oram maris: vt in stellis cœli pauciores, firmiores, clarioresque intelligantur; in arena autem maritimi litoris magna *multitudo infirmorum atque carnaliũ, quæ* aliquando tranquillitate temporis quieta & libera apparet, aliquando autem tribulationum & tentationum fluctibus *operitur* atque turbatur. Tale tunc erat tempus de quo scripsit *Hilarius*, vnde putasti insinuandum *contra* testimonia tot diuina, tanquam perierit ecclesia de orbe terrarum. *S. August Epist.* 48.

Replie. the whole world groaned, and wondred it was Arian. Saint Ierom. contra Lucif. *Answere. Who knowes not that at that time, many of little vnderstanding, were beguiled with obscure words, so that they thought the Arians beleeued, what themselues did beleeue: and that others yeelded for feare, and fainedlie did consent?* S. Aug. ep. 48. The Bishops at Ariminum (of whose act S. Ierom speakes,) were *delusi* (I speake with S. Augustine, or with S. Ierom *dolis irretiti,*) deceaued:

eaued: and *few defended the fact as well done; others* (c) *lamenting it.* It was not the generall condition of the *whole Church formallie*; as you would haue the simple reader to conceaue: much lesse was the Church hereby made inuisible, which is the point here disputed. That I may shew particularlie how you are not able to prooue *inuisibilitie*, out of the Arian plague or Heresie; It is certaine, first that vntill the Councell of Nice, wherein Arianisme was condemned, the Catholike doctrine was professed alwayes; and afterwards also, (as you confesse) till the yeere 359. wherein you pretend a generall disaparance of it. It was also confirmed (as S. *Athanasius* doth testifie) at Ariminum the Councell you name, before this accident, whereof you speake. Wherefore hetherto the Catholike Church was visible. Three yeeres after; that *anno* 362. the Nicene faith, was againe confirmed in a Councell at *Alexandria*, S. Athanasius being President; where *the world*, as S. Hierom saith, *Was taken out of the diuels mouth.* After that againe, *anno* 363. he, S. Athanasius I meane, with diuers Bishops, informing IOVIAN the Emperour, of the state of Christendome; told him, that *all Churches, euerie where, assented to the Nicene Creede, some few excepted, whose contradiction could not preiudice the whole* Christian *world.* You know too, that after the death of *Constantius*, which was *Anno* 361. that is, not long after the accident obiected by you: the Bishops that were by the Arians thrust out, returned vnto their Churches; S. *Athanasius* into Ægypt,

Athanas. de Synod. Baron. an. 359.

Vide Bar. hoc an. S. Ieron. cõt. Lucif. S. Athan. apud Theodor. l. 4. c. 3.

cited at large *infra li. 2 c. vii. nu. 5.* vide etiam *Hilar. li. de Synod* & Basil. Epist. 42.

c. *Igitur alij intra suam communionem remanere, alij ad eos confessores qui sub nomine Athanasij exulabant, cœperunt literas mittere; nonnulli irritam societatem, meliorum desperatione planxerunt. Pauci verò, (vt se natura hominum habet) errorem pro consilio defensauere.* S. Ierom. aduersus Luciter.

gypt, *S. Hilarie* into Fraunce &c. and were receaued again with common ioy, *S. Ieron. loco* (d) *citato*: (an argument, the people were not Heretique.) And after this time there is no difficultie. Fraunce knew no more *monsters*, the world was taken out of the *diuels mouth* as I said before; then followed the 1. generall Councell of Constantinople, &c. Those words also which are obiected, are for vs (if they be considered well) and for the visibilitie of the Church at that time. For those who doe wonder at a thing, and grieue at it, hereby declare that, they neither knew of it when it was doing; nor approue it being donne: But *all the world* did *wonder* and *grieue* to see it selfe Arian; therefore it neither knew of it when it was doing, nor approued it being donne. And if it neither knew of it when it was *doing*, nor approued it being *donne* (to speake *abusiuelie*, as S. Ierom doth in this case;) it was not culpable or guiltie of it; and so not Arian, but Catholike, as before. Whence I conclude out of the very *words obiected*, that euen then, the world in it selfe (e) was Catholike, notwithstanding that strange imputation from the fact of the Councell.

d. *Bessia (Constantius) mouitur, tranquillitas redijt. OMNES Episcopi qui de propriis sedibus fuerant exterminati, per indulgentiam noui principis ad Ecclesias redeunt. Tũc triumphatorem suum Athanasium Ægyptus, Hilarium reuertentem Gallia-rum Ecclesia complexa est: tunc ad reditum Eusebij lugubres vestes Italia mutauit. Concurrebant Episcopi (qui Ariminensibus* DOLIS IRRETITI, *sine conscientia hæresi ferebantur,) contestantes corpus Domini, so nihil mali in sua fide suspicatos* &c. S. Ieron. aduersus Lucif.

e. Catholike, *in se intrinsecè: in fide & fidei professione.* Arian, *extrinsecè imputatiuè: ex facto non approbato, ejtius, non liberi Concilij. Adde etiam quod imputatio sit figurata tantùm & impropria; nam talis Concilij decretum proprie non censetur decretum Ecclesiæ, vt ostendam lib. 4.*

THE SEVENTH CHAPTER.

Of the Protestant multiplication of Churches by Visible and Inuisible.

THE Church of God is one, as the Creede teacheth; *I beleeue one holie Catholike and Apostolicall Church*: and the same is visible as I haue prooued in the former Chapters. Yet you with two words, *visible* and *inuisible*, haue made a distinction to rend it into two, and do maintaine stoutlie that God hath two Churches, one inuisible, consisting of predestinate persons onelie, the other visible, which doth exteriorlie professe the faith. This you haue out of *Morton*, *Whitaker*, *Humfries*, and they out of the *Magdeburgenses*, and such others. But it is so grosse a foolerie, that some of yours (ashamed to owne the text in these termes) haue deuised other words to conceale the absurditie of it. Symbol. Constantinop.

The whole companie of the faithfull may be, and is by the diuine vnderstāding, deuided into two parts: the one part is predestinate, the *other* part is the companie of those which are not predestinate. By this, the whole is sufficientlie deuided, for euerie man in the companie belongs to one part or member of the diuision, and no man belongs to both. For you cannot affirme two contradictories of the same, as to say, Peeter is predestinated, and Peeter is not predestinated. This being

Ecclesia militans est duplex, visibilis & inuisibilis. Vrsinus Catech. p. 343. Ecclesiam ex sacris literis edocti sumus distinguere: vt alia sit aspectabilis; alia hominum aspectum fugiat. Vvhittak. ad orat. 3 Camp. *Duplicem esse Ecclesiam, Christus & res ipsa docent:* Magdeb. cent. 1. lib. 1. cap. 4. Morton. Appeale par. 1. li. 1. c. 1. & 3. Hum. ad rat 3 Camp.

being ſo, I demaund now which of theſe companies is viſible, and which inuiſible? And what makes the one to be ſo, rather then the other? If predeſtination make men inuiſible, why doth not reprobation make men inuiſible, ſince reprobation is a ſecret hard to knowe? If profeſſion of the faith make the reprobate viſible, why cannot profeſſion make the predeſtinate men viſible? And if theſe companies be together mingled, why are they not both viſible, or both inuiſible: or rather why is not the whole companie viſible, by reaſon of the *profeſſion* and *communion*, though Gods diſpoſition towards this and that man in particular be inuiſible and ſecret?

Wee beleeue that *the whole companie of Catholiques* is the Church, Wee beleeue that the predeſtinate are in this companie: that they die all of them in the communion of this Church: and that here they profeſſe their faith. This I will declare briefly, and then I will be ſo bould as to demaund ſome queſtions touching your inuiſible congregation, for looke on it I may not, becauſe it is not to be ſeene.

Firſt therefore if the thing be well conſidered, it is manifeſt that the predeſtinate doe profeſſe their faith, and thereby do manifeſt themſelues to be the Seruants of Ieſus Chriſt: and this alſo our Sauiour Chriſt requireth of his ſeruants, *euery one that ſhall confeſſe me before men, I alſo will confeſſe him before my father: but he that ſhall denie me before men, I will denie him before my father which is in heauen. Euery one that confeſſeth me before men, the Sonne of man alſo will confeſſe him before the Angels of God: But he that denieth me before men ſhall be denied before the Angels of God.* Hereupon the Martyrs of Ieſus Chriſt which haue beene at all times, and whereof all Chriſtian Nations haue yeel-

Matth. 10 v. 32. 33.

Luc. 12. v. 8. 9.

de-

ded ſtore: haue openlie in the face of perſecution made profeſſion of their faith, and thereby they were viſible: and being Martyrs, were alſo members of the predeſtinated Church, they were predeſtinate. The predeſtinate therefore, and the viſible profeſſors of the faith may be in one and the ſame Church, yea the ſame man may be predeſtinate and alſo viſiblie profeſſe the faith.

Secondlie it is manifeſt that the Apoſtles were viſible profeſſors of the faith, and therefore members of the viſible Church of God; and they were alſo predeſtinate, and therefore members of the predeſtinate Church: The ſame men therefore may be viſible and predeſtinate: and conſequentlie, viſibilitie and predeſtination deuide not the Church into two Churches. As I ſaid of the Apoſtles and Martyrs, ſo I ſay of the holie Doctors of the Church: they did preach and teach viſiblie, they were knowne farre and neere, & were predeſtinate alſo, whereby it is manifeſt that the predeſtinate did profeſſe theire faith, the ſame faith with other Catholiques, with others in their communion, and were viſible.

Thirdlie the Apoſtolique Church is viſible, it includes eſſentially publique perſons, As Apoſtles, and their Succeſſors, Apoſtolicall men for conuerſion of Nations, Biſhops; Paſtors; Doctors, as you knowe by Scripture. Now theſe publik perſons are manifeſtlie viſible: Paſtors, to their flocke: Biſhops, to their Dioceſe: Apoſtles and Apoſtolicall men, to the Nations they couuert: The *Apoſtolicall* Church therefore is viſible. And you know further that the holie *Catholique* and *Apoſtolicall* Church are one and the ſame, for ſo it is in the Greede, *I beleeue one holie Catholique and Apoſtolicall Church*: and this Creede you Symb. Conſtant.

professe that you beleeue, and you put it also amonge the fundamentalls of your faith. The *Catholike* therefore and *holy* Church is visible.

Fourthlie, if the Church be the mysticall bodie of Iesus Christ, and this bodie one, whereof visible men are members, and Predestinate also members, of the same; then are there not *two* Churches of Christ, one visible, the other inuisible; Now, it is most certaine by the testimonie of holie Scripture that the Chuch is the mysticall bodie of Christ, and that this mysticall bodie, is but (*) *one*, wherein are *visible* and *predestinate* persons; therefore there are not two Churches of Christ, one visible, the other inuisible; two bodies one visible, the other inuisible, but all appertaine to one bodie, and one Church. I confirme this out of S. Paul who in his Epistle to the Ephesians saith, that God the Father hath made Christ *the heade all the* CHVRCH *which is his bodie.* In this Church the Apostle saith, Christ put *Apostles, pastors* &c. till wee *all meete into the vnitie of faith*, which is till the end of the world: and in the same Church are *the citizens of the Saincts*: *the domesticalls of God*, *Those which are signed with the holie Ghost of promise which is the pledge of our inheritance*: in fine the predestinate, all. And S. Paul himselfe, was in this Church. This one bodie therefore had these two attributs, to wit, *it was visible*, for hauing in it intrinsecallie and for euer, publike persons, Pastors, Doctors, it might thereby be seene and heard: and *it had in it the predestinate*, which you call inuisible men; whence it followes that visible and inuisible in that sense leaue it still as it was, *one bodie*.

Rom 12 5. 1. Cor. 12.

(*) *Vide* li. 3. c. 2 Arg 8

εἰς ἓν σῶμα ἐβαπτίσθημεν. 1. Cor. 12. v. 20.

Ephes. 1. v. 22. 23.

Ch. 4. v. 13.

Cap. 2. 19.

Ch. 1. v. 13

Fiftlie our greate PASTORS fould is one, not two as your distinction makes it. He hath one fould: and that

that is *visible*. For the Church of God is visible as I haue manifestlie declared before, and to this fould his predestinate are all brought, out of what Nation, out of what part of the world soeuer. *Other sheepe I haue that are not of this fould* (a fould wherein the *Apostles* were, men visible to the whole world: and wherein their successors are, men also visible;) *them also I must bringe, and they shall heare my voice, and there shall be made one fould and one Pastor*. Heere by the testimonie of Iesus Christ, the fould, the Church is *one*: away then with your distinction; beleeue *one*, as wee doe; which is visible, in which the predestinate people are. Iohn. 10. 16.

And indeede, where should one looke for our Sauiours Schollers, but in his *Schoole*? where should wee looke for Gods domesticalls, but in his *howse*? where should wee looke for his members but in his *body*? where should wee looke for holie people, for predestinate, for Saincts but in the *Church*?

It is ridiculous to see what Churches you frame in your imagination: One, full of words, euer preaching, all mouth, but without Spirit, without hart, without sowle. The other, full of the Protestant Spirit, but silent, and ashamed of her owne doctrine, in so much that for a thousand yeeres together she was dombe: a Church without a mouth. The mouth and hart you know, are both parts of one man: the hart is within, and is not seene but by the mouth; in the mouth it doth shewe it selfe in what forme it pleaseth to affect: The Church too hath *hart* and *mouth*: hart to beleeue, to loue God; and mouth to praise, inuoake and professe him. These make not two Churches, they are two parts of one, and the same Church. His spirit is alwayes in her hart, & his words alwayes

in

in her mouth. *I will aske my Father and he will giue you*
Io. 14. v. 15. 16. 17. *an other Paraclete, that he may abide with you for euer, the Spirit of Truth, whom the World cannot receaue, because it seeth him not nor knoweth him. But you knowe him, because he shall abide with you, & shall be in you.* Thus our Sauiour to his Apostles, publike and visible persons, and in them to the visible Church. *My spirit that is in*
Isay. 59. 21. *thee, and my words that I haue put in thy mouth, shall not depart out of thy mouth &c. forever. If thou confesse with*
Rom. 10. v. 9. 10. *thy mouth our Lord Iesus, and in thy hart beleeue that God hath raised him vp from the deade thou shalt be saued, for with the* HEART *wee beleeue vnto iustice, but with the* MOVTH *confession is made to Saluation.* Gods Church therefore hath both hart and mouth, in her hart she hath Gods SPIRIT, in her mouth his WORD, and these are not two Churches, but *one Church.*

Status in mente. Neither doth predestination make it inuisible as childishly you imagine. The predestination it selfe indeede is inuisible vnto vs, it is Gods purpose and decree, and therefore is in God, as mans purposes are in the mind of man: and those purposes euen in men are secret and hidden till the men reueale them: But the predestinated as I said before are as visible as other men. So was S. Peter, S. Paul, and the rest of the Apostles; the Martyres of Iesus Christ were visible, otherwise how could they haue beene tortured as they were? The Doctors were visible, S. Ierome & S. Augustine, were knowne farre and neere. And to come neerer to our tyme, S. Francis, S. Thomas of Aquin, S. Bonauenture, S. Charles Boromeus, were visible, yet predestinate: whereby wee know that predestination doth not make men inuisible; they may be publike persons, and knowne to all the world, & predestinate also; And so may the CHVRCH

be

be both predestinate and visible too. And is so, though euery man in the Church be not predestinate, some are there more then number, as in a mans body there are some parts superfluous, which will not be resumed in the resurrection: and these parts are like the rest, they communicate with the rest, they beleeue as the rest, but they doe not persever as the rest. Now which those are that will persevere finallie, which will not, God hath reserued as a secret vnto himselfe. He hath not as yet made any secretarie coppie out of the booke of life. The sanctitie of some in all tymes he makes knowne for the example, and encouragement, and confirmation of others, by such signes as he pleaseth, such as you reade in the liues of Saincts, penned by saincts also, by S. Athanasius, S. Ierome, S. Augustine, S. Gregorie of Nissa, S. Gregorie the greate, S. Bede, S. Bernard, S. Bonauenture and others; who in their workes haue related diuers wonderfull things of holie men, and this is a further argument of their visibilitie: But God (as I said) hath not yet permitted the booke of life to be coppied out, and diuulged.

You obiect *first*, that *true worshippers adore in Spirit* Ioan. 4 23
and truth, and *vnction teacheth all. Answere.* This is 1. Io. 2. 27.
true. But those *worshippers*, those *annointed* are in the Church, they are a part, and the chiefest part of that visible communitie: they are in the visible fold of Christ. Were the Apostles and the rest of their Religion the true Church or no? were they, was that Bodie, that communitie, visible or inuisible? their sermons were not they heard? went not their sound ouer all the world? why, then they were visible. As for the *vnction*, it teacheth the *Catholique Church*, it teacheth men to giue assent to such things as the Apostles then did, and their Successors now doe pro-

pose. They may preach and be heard also, but without *vnction* the people will not beleeue. *Paul planteth and Apollo watereth, but God giueth the increase.* In the same Catholique Church are those adorers in Spirit, and in the *middest of it the sanctification of God is forever.* The Apostles did they adore in Spirit or not if they did not, who will beleeue that you do? Of this matter you shall heare more in the *third* booke, c. 1, &. 2. and in the *Dispute* with *Heterodoxus.*

2. Cor. 3.

Secondly you obiect that there are none in the Church but predestinate. Answere. If you *speake* of the Church *triumphant*, you say true: if you speake of the *militant Church*, it is not so. For all those that for a tyme adhere vnto this bodie, and are parts of it, do not finallie persevere; some are multiplied aboue number; and beleeue a while, but reuolt and fall of before they die. The Church militant is *the companie of beleeuers in communion with S. Peeter and his See.* It is the companie of Catholiques. And Catholiques some are in charitie and in the grace of God, & are saued, some die in mortall sinne, some loose their faith at last. In the primitiue Church some (a) *made shipwracke of their faith as Hymeneus and Alexander*, saith the Apostle. *Some do beleeue for a time* said our B. Sauiour, (b) *and in time of temptation do reuolt. And* (c) *the Spirit manifestlie saith that in the last times certaine shall depart from the faith, attending to the Spirits of errour.* (d) *Many are called, but fewe chosen.* There are some with wedding garments and some without: some wise virgins, some foolish: some corne, some chaffe: some vessells of honour some of dishonour: some good some (e) bad, some predestinate some (f) repro-

a. 1. Tim. 1. 19.
b. Luk. 8. 13.
c. 1. Tim. 4. 1.
d. Matth. 22. 14.

e. *Vide* C. R. in Refut. Apol. Pseudoc. 1. pag. 21. 22 &c. & in Duplic. cont. Mortoni Replic. c. 13. pag. 99.

f. Arca Noe, Ecclesiæ typus fuit. Vt in illa omnium anima-

lium genera, ita & in hac vniuersarum & gentium & morum homines sunt. Vt ibi pardus, hœdi, lupus, & agni; ita & hic iusti & peccatores, id est vasa aurea & argentea cum ligneis & fictilibus commoratur. S. *Hieron. aduers. Luciferian.* Nos faremur in Ecclesia Catholica & bonos & malos esse; sed tanquam grana & palcas. S. *Aug. tract. 6. in Ioan.* Modo corpus Christi mixtum est tanquam area. *tract.* 26. Arguens Cyprianus eos qui tanquam malorum consortium deuitantes se ab vnitate diruperant, ostendit magnam domum quam dixit Apostolus vbi essent non solum vasa aurea & argentea sed etiam lignea & fictilia, non se intellexisse nisi Ecclesiam, vbi essent *boni, & mali, donec* in fine sicut area ventilata purgentur. *Lib. 4. de baptis. c.* 12 Et foris & intus inueniuntur tales, (Antichristi) separationem tamen *eorum* qui intus sunt ab illius columbæ *perfectione* & vnitate, non solum Deus nouit in quibusdam &c. *Ibidem c.* 13.

reprobate in the Church. The predestinate will perseuer, the rest will not.

§. II.

A question or two touching the Protestants inuisible Church.

I come now to the second part of this Chapter, wherein I am to loose some tyme in asking a question or two about your dombe-preaching Church, about the Saincts of your election, about those people which were in all tymes but neuer before Luther, and in all Nations before his tyme, but no where in the world. And I demaund *first* whether all the rest were like you or no? if they were, why then were they inuisible? You say you are predestinate, and yet you are visible (notwithstanding your predestination) and a member of that Church: why then might not the other men be visible also; euerie one of them, and the whole, visible?

Ide-

I demaund *secondlie* whether you do knowe the reſt of your Church, the reſt of your predeſtinated breethren; or whether you knowe none of that Church but your ſelfe onely: and whether euery one in that Church knowe himſelfe onelie, and no more? If you do not knowe any of them, what Societie can you haue among you? what gouernment? what *forme* of a Church? If you do knowe any, I deſire to heare how; wee finde not your names in the Scripture, the booke of life is not printed with the ghoſpell: wee reade there that *our Lord knowes who be his*, that our greate PASTOR *knowes his sheepe*. That you can do it, that you can number his sheepe, that you can point them out, wee reade not. I pray you, how come you to knowe the ſecret? is it by exterior profeſſion? that ſerues not, they may diſſemble; and (which is worſe for you) none profeſſed your religion for 900. yea 1500. yeeres: and therefore by profeſſion you knowe none in all that tyme. Neither would an vnfained profeſſion haue ſerued the turne, for euerie one that perſuades himſelfe that he beleeues, is not conſtant in the faith, nor predeſtinate. What then be the *certaine markes* whereby you know your inuiſible brethren, that wee may know them too? or do you not indeed know them? if you know them let vs heare the markes, the markes of a predeſtinated Proteſtant: and bringe vs one example any time for 900. yeeres before Luther of ſuch a man; an example out of queſtion, a manifeſt example. If you do not know them, you cannot conferre with them in your difficulties, you cannot meete in Councell as the Apoſtles and Paſtors did in the primitiue Church; you cannot haue the face nor the gouernment of a Church.

1. Tim. 2. 9.

Ioan. 10. 14

I muſt

I must examine further by your leaue. In your Catholique Church of predestinate, is there order, or confusion? are there Pastors, and Doctors and Bishops, or no Bishops, no Pastors, no Doctors? is there a Hierarchie, or not? are the preachers and Superintendents seene and heard? or how are the things donne? The reason of my demand or doubt is, because this *Catholique* Church of *yours* is inuisible, and therefore it seemes that no man can see the Preacher, otherwise many in the companie might see him, if not all, and so he were visible. He also might see them he preached vnto, and so they were visible too, and consequentlie the whole companie and the whole Church were visible, not inuisible. (*a*)

It might seeme by your talke that this holie Congregation of yours hath greate eares and no eies: for if they had eies, they might then see the Ministers that instructe them, they might see their Superintendents; Or if they can heare and not see these Ministers, their eares reach a greate deale further then their eies. But this will not content me neither if you graunt it: for that which may be heard makes a noise, and by the noise discouers it selfe, if therefore your predestinated Preachers haue made a noise in the world, the Christians or Papists liuing with them should haue heard it, though they could not see those inuisible men, and this at least would be found on record, as other wonders are; to wit. That *in all Christian*

a. Soli Deo permittenda est cognitio suæ Ecclesiæ. *Calvin. li. 4. Institut. c. 1. §. 2.* Ex nullis notis possumus Ecclesiam inuisibilem diiudicare. VVhitak. *Cont 2. q 5. c. 3.* Ecclesia Catholica cum sit inuisibilis, nullum visibile signum habet. *q. 2 c. 2.* Catholicæ Ecclesiæ forma & regimen nunquam hactenus videri potuit. *Ibidem §. Primus locus.*

stian Countries there was a Protestant noise, and sermons euerie where, in euerie Nation, but no preacher seene. This would haue beene found in the Chronicles of all countries, and some would haue beene so curiouse as to haue noted the points of the Sermons and set downe the *doctrine*. But it hath beene so farre from this, that for a thousand yeares together there was a deepe silence in the world, and no Protestant sermon heard: yea Luther did verie earnestlie listen after such a sermon, but his learned eares could heare none saue onelie from the Diuell one, and that indeed he hath registred in his writing.

Luth. de Missa priuata tom. 7.

Hauing entred into the consideration of your inuisible Church, I will be bould to looke about me. Where are your Superintendents? how do they exercise their office without being seene? Your Ministers of this Church who creates them and how? is euerie one a minister, or some sheepe and some Pastors? how do you know the Pastors frō the sheepe? the ministers from other men? *are all Apostles? are all Prophets? are all Doctors? are all miracles? haue all the grace of cures? do all speake with tongues? do all interprete?* who do? who doe not? how may one know? how do you know? S. Paul saith, *some verily God hath set in the Church, first Apostles, secondlie Prophets, thirdlie Doctors, next miracles, then the graces of doing cures, helpes, gouernements, kinds of tongues.* Are these things in the inuisible Church? and if they be not there, how is it the *Catholique Church*? are there tongues in that deepe silence? is there gouerment in that confusion? are there helpes and cures, where no man seeth anothers wants and miseries? miracles and none wonder? Doctors and no Schollers? Prophets, and Apostles and no preaching of the word? Where

1. Cor. 12. v. 28. 29.

v. 27.

are

are the pulpits? where are your communion tables? how are the collections made? do you meete onelie in the night, or in the daie, or not at all? what calles you together if you meete? a signe? that may be seene. A sound? that might be heard, & so you might be found, which is *against the nature* of a Church *inuisible*. Your assemblies for a thousand yeares together how were they made, and where? or did none preach all that tyme? did no Bishops gouerne? did all beleeue, and so long, and so ordinarily, without preachers? how could that be? *how could your people inuocate in whom they beleeued not? how could they beleeue whom they heard not? and how could they heare without a preacher?* Answere for your Church, and teach S. Paul something, which he knewe not. If you admit gouerment, and instruction, and order in that Church, you grant it to be visible, for these things are visible. If you denie them, you cannot shewe how those your imagined predecessors had any faith, and were a Church militant. So that you puzzle your owne selfe in this busines, and are ouercome without an aduersarie. (*b*)

I note it therefore for a particular weakenesse in your braine, that determining to feine a Church of predecessors, you had not so much wit as to innent a thinge which did not infold a contradiction in it selfe, as this doth; for, being inuisible it hath no preachers (for preachers are visible things:) now where there are no preachers there is no faith, where there is no faith,

(*b*) We do not say that the Church was inuisible, but onlie wee say that it was not illustrionslie visible. *Answer.* Then you are not, it seemes, of that Sect with which I now deale; whereof I cited some *aboue, marg. lit a.* Whereunto it were easie to adde more as euerie Puritan can tell. If you be not one of them, go back to the *second* and *third* Chapters: there is your *taske.*

faith, there is no Church, the Church being a Congregation or *Societie of faithfull people*, therefore in making a Church nuisible, you make the same thing to be *a Church and no Church*. Againe there are no Saincts where there is no sanctitie, there is no sanctitie where there is no faith, no faith where there is no preaching, no preaching where there is no *mission*, no mission where there is no gouerment; no gouerment where there are no gouerners. And in an *inuisible companie* there *are* no gouerners; therefore from the first to the last, there are in it no Saincts. Notwithstanding; it hath nothing else you say but Saincts. So that it hath people in it, it is a Societie of Saincts (if wee beleeue you,) and yet hath not a Sainct in it: which is another contradiction.

Rom. 10. 15.

Moreouer this Church of yours hath preached continuallie *Protestantisme* in all Nations: because in all Nations you haue had Saincts, if your imagination be admitted: and sanctitie is grounded in faith, faith gotten by hearing, as I said before: yet all this time she hath not spoken, but was ashamed of her owne faith: Now, how these two hange together do you iudge. If you thinke I doe you wronge in accusing your Church of silence, take in hand againe the Argument of the former chapters; produce euidence of anie one man, yours or ours, frind or foe, Christian, Turke or Athiest that euer heard a PROTESTANT speake, in any place of all the world (a rome wide enough) in any part of fifteene hundred yeeres before Luther (a tyme long enough) or euer since the beginning of the world if you would haue a longer space; and though this will not serue for a Church of all Nations, yet will it shewe that you know something more then all your fellowes: and

He that shall be ashamed of me and of my words, him the sonne of man shall be ashamed of when he shall come in his Maiesty. Luke 9. 26.

that

that you haue profited a little since you wrotte last.

But you will be more liberall then this: You say you are, and were, knowne among *your selues* and that you had store: produce some; though wee knew none, though they concealed themselues from vs, they did not, from you: they did not plaie *bopeepe*, all the while, among themselues. If they were your predecessors, you succeed them; if you succeed them, produce the recordes which you reserued, then secrete. Each Minister had his *Consecration* from some bodie; if that were *a Protestant*, putt him downe for one. That which wee demaund is VISIBLE; *exteriour consecration of Ministers, administration of Sacraments, conuersion of Nations, preaching of the Word, professing the faith before the Tribunalls of Kings and Princes, miracles donne vpon the sicke and lame; condemning of Heresies, calling Councells &c.* If you can shew that which hath the *exteriour* and VISIBLE FORME of a *Protestant Church*, wee will be content to beleeue there was a *protestant* SPIRIT in it: as wee shall easilie beleeue that which hath the exteriour acts and shape of a man, not to want a soule. But you neuer had such a Church before Luther; nor a Councell; nor a presbyteries *nor a man.*

As touching the credibilitie of your deuice; they will beleeue yet another Gospell on your bare word, against all the euidence in the world, that beleeue this conceipt of yours: and euerie yonge Logician that hath heard his master talke of Chimeraes, can make as good, and ground them as solidlie as you doe. For euerie child knoweth that the Church militant is a Societie of men seruing God; which men are not meere Spirits, but things visible. The Societie of them also is a thing visible: teaching, baptizing, ruling, con-

uerting Nations, confuting Hereſies, are viſible acts, and acts of the Church of God. Man oweth vnto God viſible acts of worshippe, and not inuiſible onely; praiſe, ſacrifice, Sacraments, are viſible things: the word of God is viſible, yea God comming to raiſe this Church did exhibite himſelfe heere viſible, God himſelfe was ſeene (in our shape,) with mens eies. The Church you ſpeake of, being inuiſible, can be *no Societie* and therefore no Church. And as it is no Church but a Chimericall *non ens*, ſo the acts of it proportionablie be negatiues: it hath conuerted *no* Nations, it hath confuted *no* Hereſies, it hath brought vp *no* Saincts. Before Luther it was in *no* place, it administred *no* Sacraments, it made *no* Sermons. It had *no* conſcience, *no* mouth, *no* face.

In nullum nomẽ Religionis ſeu verum ſeu falſum, coagulari homines poſſunt, niſi aliquo ſignaculorum vel Sacramẽtorum viſibilium conſortio colligẽtur S Aug lib. 19 cont. Fauſt. c. 11.

Vnworthie therefore is this fiction of yours *to be compared* to the Church of God, theſe imaginarie Saints of yours to the Saints of Almigtie God: theſe dombe preachers to the Apoſtles of Ieſus Chriſt, and their Succeſſors: this vnſociable ſocietie not daring to appeare or whiſper afore men for many hundred yeeres, to that Church which hath had alwayes Gods Spirit in her hart, and Gods word in her mouth: which hath conuerted Nations; condemned Hereſies, aſſembled Councelles; maintained order; administred Sacraments; and bred Saincts. To the Church deſcribed in the Scripture; to the viſible, to the Catholique Church.

It may be that your ſelfe by this time are wearie of your owne inuention: to the end therefore I may giue you ſcope to interprete your ſelfe better then you haue done hetherto, I will aske a queſtion or two more, and make an end of this Chapter. Either it is ſufficient to ſaluation, to followe the inſtruction of

the

the visible Church or no? if it be *not* sufficient then God hath not prouided sufficient meanes for instruction, for *without a preacher* men cannot beleeue a I haue tould you from S. Paul. If it be sufficient, then leaue vs to follow this instruction, to be directed by this Church. Secondly the Church hath Gods *words euer* in her *mouth*, and deliuereth our Sauiours *doctrine* to men, I demaund now whether the supposed predestinate do beleeue this doctrine, thus perpetuallie taught, or not? if they doe not, they be not of the true Religion, they be not the sheepe of Christ, for *his sheepe doe heare his voice*: they may be your predecessors, they are not ours: they are *Saincts of your making*, but not Gods elect. If they doe, then this Church and Gods predestinate are all of one Religion, one faith: they all make one Church. Speake plainlie man, the Religion which God maketh the Church *to professe alwaies*, is it true or false? if false, how comes it from God? You haue profited sure exceedinglie by your Spirit, if now you taxe God with false doctrine: if it be true, wee may follow it, wee must followe it. The predestinated people are they of this Religion thus professed, or are they of an other? if of an other, I haue nothing to doe with them, *anathema, anathema*: if they be of this Religion, all is well.

Isay. 59. 21. Luc. 10. 16. Io. 10. Gal. 1. 1. Cor. 16.

To conclude; that the *Church* of God *is one* & *visible*, & that the *predestinate are in it*, hath beene the sense & faith of all the Catholique world who haue all hoped to be saued in this Church, in the VISIBLE Church of God: it hath beene the faith of all the auncient Fathers & Doctors of the Church, who acknowledged themselues children of it, and were directed by it: it hath beene the faith of the Saincts and predestinate

destimate themselues, who did here beleeue as wee doe, & God hath by miracles, and other waies manifested their sanctitie vnto the world. And finallie it is the sense of the Spirit of the Catholique Church which cannot erre in such a point, as I will hereafter prooue at large, and you in your grounds should confesse, because the thing is fundamentall, and therefore it is a signe of extraordinarie stupiditie or malice, or both, to stagger in it.

There is latelie come fourth a verie learned Booke in Latine, called Refutatio Apologiæ Pseudocatholicæ Thomæ Mortoni, Authore C. R. Theologo, *wherein this matter of the Visibilitie of the Church is examined and discussed. The Reader (if he vnderstands latine) may be pleased to peruse it*; as also *the* Duplication of the same Author, *against* Mortons Replie *thereunto.*

THE EIGTH CHAPTER.

That no satisfaction is giuen by pretense of Scripture.

THE last shift whereunto in fine you betake your selfe, is to leaue Antiquitie, and to be tryed by the word, or Scripture onely. And here too, you are so nice, that you will admit but a part, whereof I am to speake hereafter. *Heere* I replie that wee haue Scripture too, and that you cannot bringe sufficient euidence that the Scripture is against vs, and with you. For tryall of this I am contented according to your desire to abstract from all other meanes whatsoeuer: from the testimonies of learned Fathers, from the definitions of generall Councells, from consent

of

of Nations, and other arguments of that kinde, and to see, whether the *Scripture alone* will approue or condemne our Religion. Moreouer because in deducing a consequence out of obscure premises, a mans wit may be deceaued; I will abstract from this also, that is, from drawing *consequences* out of Scripture, looking onely to that wich is, and necessarily must *be true, and* wich is *formallie* auouched or denied in Gods word: and *argue*. THE SCRIPTVRE doth no where formallie denie any point of our faith, nor formallie affirme any point which our Church doth denie, therefore the Scripture doth not formallie condemne vs. I say formallie, for your consequences are not Scripture, and therefore I abstract as I said, from them as impertinent to the termes and state of this Question wherein now wee are. Argumẽt.

To this argument you and your fellowes make answere by allegation of Scripture against vs, The chiefest I will briefflie runne ouer here; the rest shall be answered in other places at it comes. The first text. *Thou shalt not make to thy selfe any grauen thing, nor the likenesse &c. Exod.* 20. 4. brought against the worshippe of Images. *The Answere.* The State of the Controuersie is this. Wee say there is some veneration due to images; *not*, λατρεία, Soueraigne adoration, *but* Adoratio *honoraria*, (inferiour, relatiue.) This is defined in the 2. *Councell of Nice*. So the temple was had in reuerence among the Iewes, so Moyses *Ex.* 3. 5. and Iosue *Ios.* 5. 16. honoured *the ground*: so the Israelites were bid to *adore* Gods *footstoole*, *ps.* 98. 5. that is, the Arke, 1. *Paralip.* 28. 2. wherein were Images also of Seraphins, by Gods appointmẽ *Exod.* 25. 18. whence it came to passe that the Iewes adoring the Arke, were to *bowe before* thoses images. *The Iewes* Images

Conc. Nicen. 2. act. 7.

in times past did worshippe the SANCTA SANCTORVM; *because there were the* CHERVBINS, *and the propitiatorie and the Arke &c.* But you, now, our new Masters; opposing your selues to the perpetualle practise of the Church; to the Authoritie of the foresaid generall Councell; & to the precedent and *warrant* found in SCRIPTVRE: say that images may not haue any veneration at all; not so much as the later which the Church alloweth. Bringing for your selues a place of Scripture which hath nothing of it, nor is any way contrarie to the former places, wich I cited for veneration of things distinct from God. whereunto

S. Ieron. Epist. 17. ad Marcellam vt migret. to. 1. p. 124.

I answere that it makes not against vs: because, respectiue or *relatiue* honour giuen to pictures in regard of the reference they haue to the Samplers, is not there spoken of; but *soueraigne* honour onely: and this wee do not giue to pictures. The truth of this answere is cleere by the *circumstances of the text* wherein allmightie God reserues his Soueraignetie and the honour due to God, vnto himselfe, as being the onely God, and none God but he. To helpe out your argument here, you add a word of your owne to the text, and reade, *thou shalt make to thee no grauen image*, whereas the Hebrew word *pesel*, dothnot signifie an image, but *sculptile*, a grauen thing. You might as well haue said *sculpere* were Latine for *to paint*. The Greeke text hath εἴδωλον, whence the Latine word *Idolum*, in English an Idol: and the litterall sense is, thou shalt not make to thy selfe an Idol that is a feined God, nor adore him. Now Catholiques neither make to themselues, nor adore Idols, nor yeeld *Soueraigne* honour or acknowledgment of Deitie, to any but to God, wherefore this place is not against vs

λατρείαν οὐ προσκυνήσεις αὐτοῖς, οὐδὲ μὴ λατρεύσεις αὐτοῖς, non adorabis ea, neque latria coles ea. The 70. Interpreters.

And

And if you will needs haue the Scripture to contradict vs in this point, ſince contradiction muſt be affirmation and negation of the ſame, and ſince the words *worship* and *honour* haue diuers ſenſes (for men do *worship* alſo others that are not Gods, and do *honour* their Prince, their Parents &c.) let vs heare out of the Scripture the oppoſite of that which wee ſay: ours is this, *it is lawfull to honour Images with a relatiue honour which is not the ſoueraigne honour due to God, but an other infinitely leſſe*: the contradictory whereunto is this, *it is not lawfull to giue ſuch an honour vnto Images*. Showe this propoſition in the Scripture, and you condemne vs, otherwiſe it is impertinent: & becauſe I know it is not there at all, I goe to the next, wherein

You labour to knocke our Church on the heade by prooving the Pope to be Antichriſt: becauſe Antichriſt is called *the man of ſinne, the ſonne of perdition, that is an Aduerſarie, exalted aboue all that is called God*; and ſo farre that *he ſitteth in the temple of God, ſhewing himſelfe as if he were God*. 2. *Theſſ*. 2. *v*. 3. 4. The *Anſwere*. Forerunners of Antichriſt, leſſer Antichriſts, if you will call them ſo, there haue beene many: all heretiques are ſuch, and you are in the companie. But *the man of ſinne*, our Sauiours chiefe viſible Opponent; the greate Antichriſt; he is not yet come. The (*a*) Empire is firſt to be ruined quite & ouerthrowne; ten Kings are to deuide among themſelues the Roman world; the two witneſſes (Enoch and Elias) are to appeare; many ſignes, foretould, are before to be fulfilled. And when he comes the Iewes will 2. Theſſ. 2. Apocal. 11. & 13.

a *Ergo dicamus quod* OMNES SCRIPTORES *Eccleſiaſtici tradiderunt. in conſummatione mundi quando regnum deſtruendum eſt Romanorum, decem futuros Reges, qui orbem Romanum inter ſe diuident.* Sleron. cap. 7. Daniel.

Ioan 5.43. 2.Thess 2 vide Bell. de Pont. lib. 3 cap 13 §. *Cum ergo.*

will receaue him as Messias: he will sit in the Temple, (of Hierusalem then to be reedified, as most of the Fathers thinke;) and his raigne will be short, 1260. dayes, or 42. monethes: he will denie Christ, and the blessed Trinitie: extolling himselfe *aboue all that is called God, or worshipped.* This is the greate Antichrist. As for the Pope, he hath beene those 1600. yeeres alreadie; communicated with the Catholike and vniuersall Church, in all ages; succeeding to S. Peter, in his *Pastorall* Authoritie: professing the beleefe of the blessed *Trinitie*, the *Incarnation* of the sonne of God, the *Creede of the Church*: how then, (if you doe reallie beleeue what the Scripture saith of the great Antichrist,) can you thinke that it is the Pope? and not one onely, but more then 100. or eigtscore of them successiuelie? This deuice cannot stand with the text. *You obiect* that Antichrist is to sit in Rome in all his glorie. *Ap.* 17. *Answere.* Your imagination in this is false: Rome shall be desolate, and burnt with fire, by the ten Kings that forerunne him. *Ap.* 17. 18. wherefore he cannot, in his glorie, sit in Rome. See v. 16. & 18. *But* were it so, that he were to sit in Rome: is euerie one Antichrist that sits, or hath sate in Rome: was euerie Bishop, euerie Pope there Antichrist? Was *S. Gregorie* who conuerted our countrie, *S. Leo* who did communicate with all the Christian world, *S. Siluester* who baptized the first Christian Emperour, *S. Peter* the first Pope, Antichrist? These all were in Rome, these made lawes; these did sit in that high See; Pastors of the Church. The *principallitie of the Apostolicall chaire still did florish there*; the faithfull round about resorted thither because of the *more powerfull principallitie of that Church*; it held the sterne in the gouernment of *all the Churches in the world.*

Apoc. 11 & 13. 1 Ioan. 2 Dan. 11 2. Thess 2

The Pope.

world. If to be ſuch, is to be Antichriſtian, it was neuer other: our Sauiour gaue the forme; Chriſt, if you ſay true, laid the grounds of Antichriſtianity. You *Obiect* againe, *that* the Pope ſaies he hath from Chriſt power to forgiue ſinnes. *Anſ.* So had Saint Peeter. *That* he can make lawes to binde in conſcience. *So* could Saint Peeter. *That* he defines in Councels. *So* did Saint Peeter. *That* he hath the Keies of heauen. *So* had S. Peeter. *That* he is aboue all other Bishops. So was S. Peeter. If for theſe reaſons he be Antichriſt, the ſame muſt be ſaied of S. Peeter.

The text you cite is againſt your pretence, in euerie particle: no one, of them all, agrees vnto the Pope: yet *all* should, if he were the man. As for the forme of your argument you muſt obſerue better that the text of Scripture doth not affirme that which wee denie, or denie that which wee affirme. Wee ſay *the Pope is the Paſtor of the Church, vnder Chriſt*, and that *he is not Antichriſt*. The Scripture, doth not ſay, *the Pope is not Paſtor of the Church, vnder Chriſt*, that *he is Antichriſt*. And therefore our Church hetherto is not formallie contradicted by the Scripture.

Thirdly to contradict the Church which doth beleeue the holy *Euchariſt* to be the *body* and *bloud* of Chriſt, and not bakers breade, and bare wine, though it be in the outward formes of them. You bringe the place of S. Paul, *The chalice* OF BENEDICTION *which wee do bleſſe is it not the communication of the bloud of Chriſt? and the bread which wee* BREAKE, *is it not the participation of the body, of our Lord? The anſwere.* Wee beleeue that which the Scripture teacheth vs in plaine termes; vizt, that the Euchariſt is the *bodie* and *blood* of Chriſt. 1. *Cor.* 11. The *bodie deliuered*, *giuen*, κλώμενον *broken*, (immolated, ſaies Caluin) *for vs.* 1. Cor. 10. 16.

τὸ ποτήριον *the Chalice*, ἐκχυνόμενον *Luke* 22. *shed, for vs.* Wee beleeue that to be in the *cup of benediction, which did issue out of the side* of our Sauiour; as S. Chrysostome doth interprete these very words which you haue obiected *1. Cor.* 10. *hom.* 24. I answere therefore that our doctrine is not here denied but affirmed; for the Apostle teacheth (importing withall by the manner of speache, the doctrine to be so well, and so commonly knowne, that none can denie it, he teacheth I say) that the breade and the cuppe are the *communication* and *participation*, of the *bodie* and *blounde* of our Lord. The reason whereof is cleere, because *in those formes are exhibited reallie the* BODY *and the* BLOVDE *of Christ*. Whereas in your sense there were no reall receauing giuing or participating, of the body and bloud of Christ, but of bakers breade and meere wine. And therefore to the Apostle, the Corinthians (if they had beene of your Religion) might haue answered, no: it is not any communication, participation, or communion of *bloude* and *flesh*, but of *ordinarie meate* and *drinke*. If you stick at the word *breade*, you are dul, for the words annexed to it doe interprete fully what breade it is; and before, you haue the word applied, and the sense of it inculcated, in the Sixt of S. Iohn, where our Sauiour saith, *the breade which I will giue is my flesh, my father giues you true bread from heauen, I am the breade of life &c.* where I thinke you are not so senseles as to take the word *breade* for that which bakers make. Moreouer this flesh or body of Iesus Christ, is in the forme of bread in the Church, as it was also in his owne hand when he gaue it vnto his disciples, and therefore after the phrase of Scripture it is called breade: as Angells appearing in mens likenesse are there called men. Now

Reall Presence.

Vide Cyrill. Alexan. li. 11. in Ioan. c. 16. & 17.

Io. 6 v. 51. 32. 58. 48.

Matt. 26 28.

Mar. 16. Act. 1.

to

to reflect on your entrepriſe. It is not heere ſaid, the holy *Euchariſt is not the body and blood of Chriſt reallie.* Wherefore wee are not heere *formallie* contradicted.

Fourthlie, whereas wee ſay that it is not neceſſary the publike ſeruice or *praier* be ſaid in the vulgar tongue. You oppoſe thoſe words of S. Paul. *If I pray in a tongue* (to wit, which I vnderſtand not) *my Spirit prayeth, but my minde is without fruite. Anſwere.* The controuerſie, is, Whether it be well donne of the Church to ſay Maſſe in a language not vnderſtood by the vulgar. Wee hould it is; hauing beene the cuſtome in the Chriſtian Church, euer from the beginning. Neither is it neceſſarie that the people vnderſtand it as it is in ſermons, for praiers are not made to the people, but to God, who doth vnderſtand euerie language. S. Paul in the Chapter cited, ſpeaks of *the guift of tongues*, and of the guift of *Prophecie, and interpretation*; which *guifts* in the time of the Primitiue Church many had; (as before in the 12. Chapter he had inſinuated, *To one by the Spirit is giuen Prophecie, to another kinds of tongues, to another interpretation of languages*; 1. *Cor.* 12. 10) and sheweth that the guift of *tongues* is not ſo vſefull as the guift of *Prophecie*. He that ſpeakes a ſtrange language is not alwaies vnderſtood, and therefore he wisheth him that hath the guift, to pray that he alſo *may interpret*, *v.* 13. and, *if there be not an interpreter, let him hold his peace in the Church, and ſpeak to himſelf and to God.* v. 28. 1. Cor. 14. v. 14. Maſſe in Latine.

To God he may ſpeake; and he that vnderſtands not the words of the praier which he recites (ſuppoſe the *Pater noſter* in Greek or Hebrew,) may ſay it *to God* alſo. The Sonne of God made the petition; it is good, and approued publicklie; I may offer it *to God* the

the Father: I may saie it, though I do not vnderstand the language it is in. It is, I beleeue, an excellent Petition, wherein my case is well proposed, as by the most learned in the Church I am told, wherefore on my knees I will present it. And the Psalmes of Dauid, though I vnderstand them not, I will also recite dailie, for I am told by the Church, and with reason do beleeue, that they containe most excellent praises of God and my Redeemer. Say Protestant? may not I do thus?

To the words obiected I *Answer* that it were indeed better to vnderstand the Psalmes, and the mysteries which are in them, and to meditate vpon the points of our Lords praier, then otherwise: for by contemplation of the things the soule receaues a new benefit: yea euerie one is to know the sence and meaning of the *Pater noster*. Yet, If I saie it in a language which I do not vnderstand, and the Psalmes of Dauid also, this place will not be against it; for, though my mind be without the fruit before mentioned, yet my soule ascendeth vnto God, *my spirit praieth. v.14.* which is a good thing: and though he that heares me be not edified with that I saie because he doth not vnderstand the language, yet I *giue thanks well. v. 17.*

v. 16. You vrge againe, *if thou blesse in Spirit, how shall he say amen which doth supplie the place of the vulgar, since he knoweth not what thou sayest? Answere.* The meaning is, if thou speake of God, and indeede well, but be *not vnderstood*, he that supplies the place of the vulgar cannot say *amen* to it. Neither is this against vs, for our commom prayers or *Liturgies* are both knowne and approoued by the Church, to whom this approbation doth belonge, and this *all do know*: where-

wherefore the clarke, or he that supplieth the place of the vulgar may boudly say *Amen*. Moreouer the Apostle doth not censure as ill, that blessing in Spirit, which you do vrge, but sayeth expressely that he *doth giue thankes well* which doth so. If you say the contrarie, then you contradict the scripture, not wee. v. 17.

The fift place is to shew that men are iustified not by *workes*, but by *a speciall* kind of *faith*, whereby they beleeue their sinnes are forgiuen them. The place is, *Abraham beleeued God, & it was imputed to him to iustice.* Rom. 4. 3. *Answere* 1. You doe whollie mistake the Scripture: that which Abraham did beleeue in that place, is *not* remission of his sinnes, *but* an ample Posteritie *v.* 16. *&* 17. 2. More ouer, the words contradict you: for they import, that God esteemed Abrahams acte to be a worke of *iustice*; (as more clearelie in an other place, *by faith they wrought iustice* Heb. 11. 33.) and, that he was by that his *workes*, iustified. 3. It is the interpretation of *S. Iames*, who teacheth vs that Abraham was *iustified* by his *workes*. Iac. 2. 21. Whence he deduceth this doctrine, contradictorie to your *tenet*: *by workes a man is iustified; & not by faith onely. v.* 24. But you, will not distinguish a *Second* iustification from the *First*: & workes, grounded *in faith*, from the workes donne by *the force of*, & grounded in *nature* onelie: which is the reason why you doe mistake the sense of Gods word, and thinke those places opposite, which are not. 4. Touching the *Obiect* of your iustifying faith; you make it not to be any thing diuinely reuealed, (for where is it written in all the Bible, that God hath *actually* forgiuen you your sinnes?) but an imagination of your owne braine: wherefore it is not *diuine* faith, (for that beleeues Iustification.

beleeues onely *verities reuealed*,) but fantasticall. 5. the *Obiect* of iustifying faith, according to the Scripture is, that *Iesus is the sonne of God.* 1. *Io.* 5. *v.* 5. that God *hath raised him from the deade. Rom.* 10. 9. that God *doth reward such as do seeke him. Heb.* 11. 6. 6. IVSTIFYING Faith, is that which doth set before vs, the diuine GOODNESSE; whereby that sacred *loue* is conceaued and bred, which doth sweetly incline and subordinate our harts to the soueraigne will of GOD, and *is the* FVLLNESSE *of the Lawe. Rom.* 13. 10. 7. Not workes donne by strength of nature meerelie, though ioyned with exteriour obseruances of the Lawe, (as some imagined, against whom S. Paul in his Epistles doth dispute:) but faith *working by Charitie*, doth iustifie a man.

Gal. 5. 6.

The *sixt* place is about communion of lay people in both kinds. You, would haue it a diuine precept for the lay people: *I* admit a diuine precept for the Priests who do consecrate; and denie that there is any such whereby the lay people are commanded to receaue the Sacrament in both kinds. Your place is, *Drinke ye all of this. The Answere.* The question is, whether this place, be a *commaund* for the *laitie* to receaue the *Chalice*: whether the word ALL, be directed to them or no? Whereunto I answere, that this speech of our Sauiour is not a precept or commaund for the lay people to receaue the chalice: for the speach is not directed to the *lay people*, but to the *Apostles*: the word *all*, is referd to them, and was verified by them. This is manifest by the words of the Gospell. *He gaue to* HIS DISCIPLES, *and said, take and eate: this is my body. And taking the chalice he gaue thankes and gaue* TO THEM (the same disciples) *saying, drinke* YE *all of this, for this is my bloode &c.* And S.

Mat. 26. 27.

Communiō.

Ibid. v 26. 27. 28.

Marke

Marke relating it saith, *and taking the chalice, giuing thanks, he gaue to them, and they* ALL DRANKE OF IT. If *all*, dranke of it, then by *all*, the Apostles are meant onely, for all men were not there: neither haue all Christians drunke of it. In this therefore you haue produced no diuine precept for all *men* in their *owne persons* to receaue the *chalice*: and so no formall contradiction. Mar. 14. 23.

The *seauenth* place is to proue the Scripture to be iudge of Controuersies, and *sufficient of it selfe* without helpe of Tradition. Wee hold the necessitie of Tradition too. The place is: *All scripture inspired of God is profitable to teach, to argue, to correct, to instruct in iustice, that the man of God may be perfect, instructed to euery good worke. Answere.* This is not against vs, wee graunt that it is *profitable*: Wee denie that it is, *all sufficient.* These two, you must distinguish; the first is there affirmed, the second is not. There must be meanes to knowe which is *Scripture*, which Booke, which Chapter, which verse: and to know the *sense* of it: And herein wee must be directed by the SPIRIT in the CHVRCH Wee must take the Scripture from her hands, and the meaning of it from her mouth. Harke what the same Apostle saith in an other place. *Hold the Traditions you haue learned, whether it be by word or by our Epistle.* But of this you shall heare more heraffter. Hetherto, you haue not shewed *any opposition betwixt* THE CHVRCH, *and* GODS WORD. 2. Tim. 3. 16. Scripture not all-sufficient. 2. Thess. 2. 15. τὰς παραδόσεις.

§. II.

Other places of Scripture are answered.

BEing past the monstrouse Argument which thought to affright me with the multitude of his heades, I was going on to cite Scripture against you, but an other Chimera meets me in the WAY. Iohn White in his preface had made his bragge that Protestants *haue Scripture in manifest places, free from all ambiguitie on their side.* And being to make this good in his Defence, hath pickt out such places, as he thought of most aduantage and most cleere. Parte of them are the same with some of those I haue allready spoken of in the former chapter. The rest I will runne ouer briefly: beare with me if I be longer in this point then you desire.

VVhites VVay. I. whites Defense c. 8. n. 4.

The *first*. An Angell would not be adored by S. Iohn, but refused it, saying, *see thou doe not, I am thy fellowe seruant, adore God.* The Apostle againe another tyme fell downe to adore the Angell, and it was againe answered as before. *The answere.* The Question is, whether one may honour an Angell, not with *Soueraigne*, but with *inferiour* adoration; without offending God. You denie it, contrarie to the Scripture. Ios. 5. 15. where Iosue *adored* one, and was bid to reuerence the *place* too, where the Angell stood. To the text in the Apocalyps, not contrarie to the other in Iosue: I Answere, that the Angell indeed refused adoration from him; and this wee beleeue: But it is not said here, that *it is ill to adore an Angell*, yea in the iudgment of S. Iohn, it was conuenient, and being told

Apoc. 19. 10. 22. v. 9.

Honour to Angels.

told of it he ſtill beleeued it to be conuenient, for he did offer, notwithſtanding the firſt refuſall, to doe it the ſecond tyme. The place therefore is againſt you. Neither is there any difficultie in the matter: for S. Iohn might well offer it, and the Angell, conſidering how deare the Apoſtle was to the Sonne of God, and Lord of Angells, and how greate his Apoſtolicall dignitie was, might well * refuſe it.

Talis apparuerat Angelus vt pro Deo poſſet adorari. *S. Aug. q. 61. in Geneſ.* Ego ſum primus & nouiſſ. *Apoc. 1.*

The ſecond. *When you* HAVE *done all things that are* COMMANDED *you, ſay, wee are vnprofitable* SERVANTS, *wee haue done that which wee ought to doe.* This is brought to exclude all merite from our actions donne by and *in grace. The Anſwere.* The Controuerſie is, Whether the workes or ſufferings of the iuſt, be profitable to the workers or no? The Scripture ſaith, *momentanie tribulation, worketh aboue meaſure exceedingly, an eternall weight of glorie in vs.* 2. Cor. 4. 17. The ſame wee ſay, againſt you who do attribute nothing at all to workes, though dõne in grace. Neither doth the place which you obiect, wholly exclude, the worth, power, and merit of good workes; (which our Sauiour ſo eſteemes that he will honour them with eternal reward, Matt. 16. 27. Apoc. 3. 4.) or contradict the other words of S. Paul: *firſt* becauſe here is ſpeach onely of things *commanded*, now there are other actions *not commanded*: and by thoſe at leaſt wee may merite, notwithſtanding this ſentence. *Secondly* God by creation is LORD of all his creatures, and men thereby are naturallie bound to ſerue him. By grace men are made partakers of the diuine nature, and are SONNES of God, & he their Father: Wherefore if as *ſeruants* they could not merite (as by nature indeed they cannot;) as *children* they might. And this place hath nothing to the contrary. *Thirdly* our

* *See Bede, S. Anſelme, and others vppon this place.*

Luc 17 10

Workes.

The text ſuppoſeth that wee *may do all things which are commanded.* A tenet, expreſſely againſt you. Matt. 19. 21. 1. Co. 7 v. 25 38. 40 2. Pet. 1. 4. Iohn. 12.

labour is vnprofitable *to God* our Lord and Master, for he is neuer the better for that wee doe, being infinitelie happie in himselfe, but it may be profitable *to our selues*: as the words of Saint Paul 2. *Corinth.* 4. do conuince euidentlie. *Finallie*, when all is donne which wee are bid to doe; when *the cõmaundements of* God are fulfild; we must not be prowd of it, or thinke that God stood in neede of this our seruice: but humblie acknowledge it *due on our parts, without any necessitie at all, on his*. His being, or well being depends not, on that wee do. It is a fauour in a selfe-happie Maiestie to admit the *seruice* of a creature, wholly dependant on him.

Seruants are *vnprofitable*, if their *masters* profit come not from their seruice: howsoeuer they may be peraduenture good husbands for themselues.

The third. *Blessed are the dead which die in our Lord, from hence forth now saith the Spirit, that they rest from their* LABOVRS, *for their* WORKS FOLLOW *them.* Apoc. 14. 13. This place is brought against Purgatorie, or paine after this life, suffered by such as depart in the grace of God. *The answere.* The Controuersie is, whether any Soules, departed in state of grace, doe suffer any thing before they see God. The Christian Church EVER Li 5. c. 21. HATH BELEEVED, that some do. *The fire*, saith holy Scripture, *shall trie the worke of euerie one.* 1. *Cor.* 3. *v.* 13. and *if any mans worke* (built vpon the foundation) *doe burne, he shall be saued, yet so as by fire. v.* 15. Neither is the place obiected, contrarie. Some with S. Augustine vnderstand it, of *Martyrs*; and Martyrs instantlie goe to heauen, wherefore in that way there is no difficultie in the words. Others with S. Anselme interprete *from hence*, that is, from the Resurrection or generall Iudgment: and they are grounded in the discourse of the chapter. This way hath no difficultie neither, for all immediatly after that tyme are in blisse. S. Thomas doth distinguish

Purgatorie.

S. Aug. l. 20. Ciuit. c. 9.

S. Ansel. vpon this place.

S. Th Aq in 4. d. 21. q. 1. a. 1. q 3. ad 1.

working

working wich is in way of merite, from *ſuffering* in way of purgation: and graunts that ſuch as are *deade in our Lord*, as being ſecure of their ſaluation, do reſt from their worke or labour of merit; that labour is paſt: they did many good works in their lyfetyme, and thoſe FOLLOW *them to reward*; they neede no more. But ſome of them neede purging: wherefore they may ſuffer and be punished. The *ſoule* departing out of this world, and going to the Tribunal of Gods iuſtice, is attended by *her works*, and according to them receaues her ſentence. *Wee muſt all be manifeſted before the iudgment ſeate of Chriſt, that euery one may receaue the proper things of the body, according as he hath donne either good or euill.* The forme of the laſt iudgment you haue Mat. 20. v. 31. 32. &c. conſider the reſpect it hath there to *Works*.

Ob Phil 3. 12. *Anſ* ib. v. 15. & Gen. 6 9.

2. Cor. 5. 10 τὰ ἴδια τῦ σώματ@.

The fourth. *The kings of the gentiles ouer rule them, but you not ſo.* Cited againſt our doctrine of the Primacie. *The Anſwere.* S. Peeter was made the *fūdatiō* of the Church. *Matth.* 16. 18. and the Apoſtles, being part of this Church, were then to relie on him, as their Superiour, (yet Subordinate vnto our Sauiour) and *Paſtour* of all Chriſtians. *Io.* 21. 18. The place obiected, is not contrarie. And I anſwere to it, *firſt*: the Primacie was not thē inſtituted, but afterwards, wherefore if our Sauiour had ſaid that none was firſt at that tyme, it were not againſt vs. *Secondly* if you preſſe the words, they will prooue one greater then the reſt, *he that is the greater among you, let him become as the the yonger: and he that is leader, as the waiter.* Which precept doth ſuppoſe a *greater*, and a *leader* among them. *Thirdly* the ſenſe you make, would take Bishops alſo from the Church, for of them Scripture ſaith likewiſe that they muſt not *ouer rule* the

Luc. 22. 25. Primacie.

Io. 21. 18.

v. 26. ἡγούμεν@. 1. Pet. 5. 3. μηδ' ὡς κατακυριεύοντες τῶν κλήρων.

Clergie: and the word in Greeke is the ſame with
Act. 20 28 that wereby S. Matth. doth expreſſe the *ruling* wich you do vrge, yet you know *the holie Ghoſt hath placed Bishops to rule the Church. Fourthly* our Sauiour doth not ſay that among the Apoſtles none ſhall be Superiour, but he ſaith onelie that it muſt *not be ſo* among them in matter of gouerment and ſubiection, *as it is* among the heathen Princes: which wee do graunt. Thoſe Princes ordinarily, κατακυριεύουσιν *domineere imperiouſly*, regarding not ſo much the good of their ſubiects, as their owne *priuate ends*. This doth not conſiſt with Chriſtian diſcipline, and is here forbidden. *Laſtlie* the Greeke text of S. Mathew doth take a way all apparence of doubt in this point: the
Mat. 20. v. 25. 26. words are οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγαλοὶ κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἔσται ἐν ὑμῖν. *The Princes of the Gentiles* domineere ouer them and *ouerrule them: and they that are the greater, exerciſe power againſt them: It ſhall not be ſo among you.* You know the power of ἐξ, which is here twiſe vſed. Turne your lexicon and reade there κατακυριεύω *Dominium exerceo aduerſus*, κατακυριεύουσιν αὐτῶν *dominantur aduerſus eos*, do beare rule *againſt* them: put then all together, and you will be aſhamed of your owne argument.

The *fift*: brought for wiuing of Bishops, is this. *It behoueth a Bishop to be the huſband of one wife.* 1. *Tim.* 3. 2. *The Anſwere*. You muſt here attend vnto the point of *our difference*: and then looke vpon the text.
Vide Cõc. Trid. Seſſ. 24 can 9. & S. Tho: 2. 2. q. 88. a. 11. Luc. 8. *Firſt* the CHVRCH doth not ſay that there is a *diuine precept*, commaunding a Bishop not to take a wife: the law which is, *is Eccleſiaſticall. Secondlie*, wee do not denie that euer any maried men were taken to be Bishops; this hetherto is not the point of *diffe-*

rence,

rence. But wee say *two* things: *One* is, that he who *is Bishop*, cannot (by reason of a contrarie Ecclesiastical Constitution,) TAKE *a wife*. *The other* is, that he which is *Bigamus*, is not a fit man to be made a Bishop. And this second is the thing which the Apostle doth heere speake of; *putting* the force in the word ONE. He that is assumed to be a Bishop must not be *bigamus*, a husband of two wiues; together or *successiuè*. Thus the Fathers *S. Ierome*, *S. Chrysostome*, and others, cited by *Coccius tom. 2. li. 8. a 6. & 7.* vnderstood the place. Neither is there any apparence of contradicting vs. The Scripture doth not saie *a Bishop must haue a wife*. S. Paul himselfe, S. Iohn, and others who were Bishops, and Saincts too, had none. Or, that a BISHOP, *may* TAKE, *a wife*. Bishops ought to be CONTINENT: as *Antiquitie obserued* in practice, and *the Apostles taught*. So wrot the Councell (*a*) of Carthage, more then 1200. yeeres agoe. And before that, S. Paul, *A Bishop must be without crime &c. sober, iust, holy*, CONTINENT. Tit. 1. 8.

Continencie of Bishops.

ἐγκρατῆ.

The Sixt. *In the last times, certaine shall depart from the faith &c. forbidding to marrie, to abstaine from meates.* 1. Tim.

Abstinence and fast.

a *Omnibus placet vt Episcopi, Presbyteri, & Diaconi, & qui Sacramenta contrectant pudicitiæ custodes etiam ab vxoribus se abstineant.* Conc. Carthag. 2. can. 2 *Vt quod Apostoli docuerunt & ipsa seruauit Antiquitas, nos quoque custodiamus.* Ibid. vide S. Epiphan. Hæresi 59. & S. Ieron. contra Vigil. *Quoniam in Apostolicis Canonibus dictum est, eorum qui non ducta vxore in clerum promouentur, solos lectores & cantores vxorem posse ducere: & nos hoc seruantes, decernimus, vt deinceps nulli penitus hypodiacono, vel Diacono vel presbytero post sui ordinationem, coniugium contrahere liceat.* Græci in Trull. can. 6. Vide c. cum olim de Cleric. coniug. & Conc. Lateran. sub Inn. 3. c. 14. The Power which binds, can dispence. Be it a part of your taske heere, to produce one cleere example of any Bishop in the Catholike Communion, of the west or Easterne Church, that *tooke* a wife; any time these 1600. yeeres. Had the Church beene of your mind you would find multitudes in each age.

1. Tim. 4. 3. *The Answere.* 1. Take heed you be not to busie, in pressing the letter of this place, lest you, forbidding to abstraine from meates, proue your selues to be among those, that are said here to depart from the faith. Examine the construction, without adding to the text; and you will know my meaning.

2 Cor. 6. 6 Mat. 9. 15. & 11. 27. & 16. 19. & 18. 18. Ioel. 2. 12. Epiphan. hæres. 66. Aug. hæres. 46.

2. The obseruation of Lent, is an (a) *auncient tradition* the Fathers tell vs; and our blessed Sauiour commended, (S. (*b*) Augustine sayes *commaunded*) *fasting*. S. *Paul* did frequent it much. Our Sauiour foretould the Church should vse it, and gaue power to commaund it: and God in the ould Testament exacted it of the Iewes. To the place obiected I answere, that there were men to come who would forbid to eate meats, esteeming them *vncleane*, and created or *made by an ill cause*: such were the Maniches, who did hold there were two prime causes, one good, the other bade: both eternall, both Gods. And flesh they said the bad God created. The Apostle speaketh of these men as S. Augustine and others well obserue, and it is manifest by the reason in the text whereby the Apostle doth impugne the foresaid men, *for* saith he *euery creature of God is good*. Which proposition is euident in it selfe, and opposite to the ground of the foresaid Heretiques. But this doth nothing concerne vs who do abstaine sometimes by the *example* of our Sauiour, and by the cõmaund of the Church, not for that reason of the Manichees, but for other *good ends*.

Aug. l. 30. con. Faust. c. 5. & 6.

v. 4.

Vide Coc. tom. 2. lib. 3. a. 8. 9. 10.

Rom. 13. 1. The seuenth. *Let euery soule be subiect to the higher powers.*

a *Nos vnam Quadragesimam, secundum Traditionem Apostolorum ieiunamus.* S. Hieron Epist. ad Marcellam.

b *Ego in Euangelicis & Apostolicis literis, totoque instrumento quod appellatum Testamentum Nouum, animo id reuoluens, video præceptum esse ieiunium.* S. Aug. Epist. 86. ad Casul.

powers, *for there is no power but from God. Answere,* wee teach the same, as you see by all our commentaries vpon this place. But what your Master Caluin thinks of the businesse, the world knowes. I referre you to the Preface of the Protestants Apologie, to Monarchomachia, &c. Vide li. 4. c. 3.

There is another place like to this that is obiected too, *Render the things that are Cesars to Cesar, and the things that are Gods to God. Matt.* 22. 21. Whereto *I answere* that nothing is commanded here to be rendred, but *that which is Cesars:* he is to haue, *honour, tribute*, whatsoeuer is due to him. But his dignitie and power, is bounded; so that he hath not *all* power, all dignitie: *all kind of honour is not his due.* God hath an other dignitie, a greater honour. And our SAVIOVR, (being the sonne of God, *heire of all*, Heb. 1. *Prince of the Kings of the Earth.* Apoc. 1. *Bishop*, and chiefe *Pastor of our soules*, 1. Pet. 2. and our lawgiuer, *Isa.* 33. ordaining and disposing the NEW LAW, the ould expiring, hauing *all*, deliuered into his hands, *Mat. vlt.*) gaue to S. Peter, to the Apostles; and to the Bishops, GOVERNOVRS of the Church; the *spirituall* Principalitie and *Iurisdiction*; He gaue it not, to temporall Princes; to Kings, and Queenes, and Emperours. No. The *quorum remiseritis*, and *quæcunque ligaueritis*, and *principes super omnem terram*, and *dabo claues regni cœlorum*, and *pasce oues meas*, was not said to them. They are not Superiours in that kind: their *quæ Cæsaris*, doe not extend so farre. In a word; there is *Ecclesiasticall authoritie*, and *temporall authoritie*: our faith doth teach vs, to giue to each, the obedience *due* vnto it; bidding such persons, as are subiect in either kind, *paie their dutie there, where they owe it.* And this is our Sauiours, and the Apostles intent, in the *places* obiected.

Princes honour

Io. 20. 22. & 21. 18. Mat. 16. 18 & 18. 18. Ps. 44. 17.

The

The eight. *The woman which thou saweſt, is the great* CITTIE, *which hath Kingdome ouer the Kings of the earth. Apoc.* 17. 18. cited to proue the Church of Rome to be the whore of Babilon *Anſwere.* 1. The text doth not ſaie that The Church of Rome or in Rome, is *the whore of Babilon:* wherefore it doth not heere *expreſlie* contradict vs in this point as you pretend. 2. The woman or whore the place ſpeakes of was in Saint Iohns time: ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων. Will you ſaie that the *Church* in Rome or of Rome in Saint Iohns time, was this *woman*? 3. The Societie in Communion with the See of Rome is *the Catholike Church*; *li.* 2. *c.* 2. §. 1. & 2. and the Catholik Church *is not* any bodies whore. The *Holy Ghoſt* is ſtill with, and in it. In the *Creed* she is called *Holy*; and in the *Scripture* she is called the *Spouſe* of *the Sonne of God*: What! will you call his Spouſe, *whore*; and be thought a good Chriſtian? To ſay nothing that the ſame Church, this woman, is your *Mother*. 4. The myſticall Woman which the words obiected ſpeak of is, Saint Iohn ſaies, a *Cittie*, ἡ πόλις ἡ μεγάλη: which Cittie, ſome think to be the confuſed and vniuerſall multitude of the wicked which is *the Cittie of the Deuils*; and is oppoſite to the Societie of the good or *Cittie of God*, the Church. Others, think it to be Rome as vnder the power and gouerment of INFIDELITIE perſecuting the Church: ſuch as Rome was in the time when Saint Iohn wrot this Book. This *woman* did * patronize *all Idolatrie*; and putting to death Chriſtians innumerable, was *drunk with the blood of Saints and Martyrs*. Be it this, or that, or ſome other, you faile in your endeuours; as you did alſo before ſtriuing to proue the Pope (who is, vnder Chriſt, Paſtor of the Church) Antichriſt. It is not heere

Whore of Babilon.

Fie Catharist!

Vide c. 5. §. 2.

* Mother of fornications and abominations of the earth. v. 5.

heere ſaid that, The Church in, or of Rome is *the whore*. Why then do you alleadge the text? what makes it to the Argument wherein I ſaied The Scripture doth nowhere *formallie* contradict vs? or how doth it iuſtifie your bragge that you *haue Scripture in manifeſt places free from all ambiguitie on your ſide?*

And thus farre, concerning the texts alleaged by Iohn White, which he affirmed to be manifeſtlie and without ambiguitie for the Proteſtants: whereas not any one, doth *in termes* contradict that which our Church doth teach, which was the thing he made his reader to expect. But you will bid a man aske the Spirit for *the ſenſe* of theſe places: And to meete with you at this turning too, *ſo will I*. You will direct him to the Spirit in your ſelfe, in Iohn White. I will direct him to the holie Spirit in the Church. My direction and reſolution is well grounded, as I will declare hereafter: Yours is not. And if by this litle which hath beene ſaid, a man would make a gueſſe at your Spirit, he ſhould quicklie find his nature. *Firſt* he contradicts the Scripture; in many things. *Secondly* he contradicts the SPIRIT of the Fathers who held Purgatory, merit. &c. *Thirdly* he contradicts the SPIRIT of the Catholike Church which he doth oppoſe. *Fourthly*, he contradicts the Spirit of S. Iohn the Apoſtle, and imputes vnto him a deliberate act of ſuperſtitious Idolatrie (ſo you call adoring Angells;) together with groſſe ſtupiditie, that being tould once, and that by an Angell too, he would not forbeare, but doe it againe. But of this, I ſhall ſpeake againe elſwhere. That which for the preſent I conclude here is, that *the Scripture doth not condemne vs in* PLAINE WORDS. You haue done all you can to ſhew it, and cannot yet finde *one place* for this purpoſe.

Lib. 3.

Lib. 3. & 5.

pose. You see all so by the way, what I thinke, of your *consequences*, though that was not my scope in this discourse as I declared in the beginning of this Chapter.

THE NINETH CHAPTER.

That it is vnpossible for Protestants to winne the cause by Scripture.

WEE haue now seene the issue of your best indeauours, in seeking to make your cause good, and to ouerthrow ours, by the *sole* and *formall* text of Scripture. It is but a vaine attempt in you: neuer effected, or possible to be donne; by any. God is constant in the truth, and faithfull in his promise to the Church. It hath *the holy Ghost*, still assisting, to the discouerie of *all truth*. If further, you require what *diligence is* vsed on her part; I may well affirme that she hath innumerable eies, still regarding the Scripture; comparing places; consulting Fathers; searching Monuments; whereunto she doth adde fasting and prayer, endeauouring by all meanes possible, to penetrate into the truth, more and more.

To shew now further how vnpossible a taske it is for you to declare and make it euident out of Scripture that yours is the true Religion and ours not, I will turne the argument which I did vse in the beginning of the former chapter into an other forme and make it thus. If the SCRIPTVRE doth *formallie* auouch *our* doctrine and denie yours, it is vnpossible for you to make it euident by the Scripture that your Religion is true, and ours false: But the SCRIPTVRE doth *formallie* auouch *our* doctrine and denie yours:

Argumẽt.

and

and this I will shew running thorough the points, wherein our maine difference doth consist, which are, *Images; inuocation* and *worship of Saincts*, and *Angels; purgatorie, with prayer for the dead; vowes; workes of Supererogation*, or not commanded; *single life; free will* in workes of grace, *obseruation* of the commandements; *iustification* by workes, and *reward; iustice* before God, and intrinsecall; *Indulgences; absolution* from sinnes, by the Priest; S. Peters *primacie*; the reall *presence* to the signes; *oblation* and vnbloodie sacrifice; *Tradition*; and the *infallibilitie* of the Church in deliuering and proposing the Scripture and Gods word generallie. In these generall heads the rest are included, and these you name alwayes, and stand most vpon them. I am now by my promise, to bringe their grounds out of Scripture.

Before I begine the taske, three thinges are to be noted: The *first* is, that I am not in this chapter to contend about the *sense* and meaning of any place if you pretend it is not that which the words offer immediatly: but that my taske is donne if I bring places of SCRIPTVRE which affirme formally (*if the words be taken in their proper sense,*) that which wee doe. A further Iudgment or determination of the meaning and sense of the words I bringe, is to be taken from the testimonie of the holy Spirit. The holy *Spirit* (I say) *is to be iudge of the sense* and meaning: not the spirit of externes, or in them; but the holy Spirit in Gods Church. And this Iudgment is euidently our side as I will prooue in the third booke. Here I am not to meddle with it: but onely *to find our doctrine in the same or equiualent words*, and to put it here downe. This you must beare in minde likewise for the argument which in the fourth chapter I made out of the Fathers. 1. Obseru.

Fathers. It ſuffiſed there, againſt you, to cite *our doctrine* out of *their mouthes*. Of their *meaning*, the holy *Spirit* muſt be *Iudge*. And, not the Spirit in externes: but the Spirit in the Church.

2. Obſer. The *ſecond* is, that, ſince to deſcend vnto particulars and to inquire each ones opinion in matter of Religion among Proteſtants is endles, becauſe euery man holds what he liſts, & doth aſſume to himſelfe the iudgment of controuerſie in Religion: I meane here to name onely your two Maſters, the late pretended lights, ſunne & moone of your Ghoſpell, Luther and Caluin; and to cite them in this buſines, including you *as farre as you conſent* with them: for I intend in this chapter to extend my former ſcope a litle, and to shewe more generally the oppoſition of Proteſtantes to the Scripture. Of Proteſtantes, (for I ſpeake now of the whole body ſuch as it is) ſome be Lutherans, ſome be Caluiniſts: in ſomethings the Lutherans oppoſe the Scripture more then Caluiniſts: in other things the Caluiniſts more then the Lutherans: in other *both* are equally oppoſite vnto it. When you are on that ſide which doth conſent with vs, then my diſcourſe doth not proceede againſt you: yet then alſo, my argument holds, in as much as in that caſe *it is confeſſedly true*, that *in thoſe points* the Scripture is not againſt vs. If (I ſay) at any tyme you diſſent from your maſters whom I will name, and admit that they & their Spirit of interpretation are *contrarie* to the *Scripture*, you may interprete your ſelfe not to be included amongſt them I ſpeake vnto: But my argument will runne on againſt you for *all the reſt* of the points wherein you conſent and agree with them, which are almoſt all, *in ſubſtance*, howſoeuer there may be ſome litle difference about the *manner*.

If the

If the Scripture affirme any thing absolutely, ἁπλῶς, and you graunt it onely πῇ, or, with a limitation, I goe on in such cases against you as opposite vnto the Scripture. So in the points of single life, keeping the commandements, free-will as you expound your selues, tradition, diuine assistance; and some other. Likewise if you admit the words, but vnderstand them improperly, as in the matter of the reall presence, priesthood, absolution: for in such cases your consent is but verball, and vnder the words, you conceale a different and hereticall sense, whereby the common people are deceaued. Of the Fathers authorities I meane the same. If you admitte our doctrine plainely, *subscribe*; and along to the next: if you do not, then attend to the plaine sense of the Scripture which I produce.

The *third* thing, is that, one place of Scripture, may haue diuers *litterall* senses; as *S. Augustine* teacheth in his twelfth booke of *Confessions*: and fitly, because it is the word of God, who conceaues all things at once; and knowing, all the significations, of all words, may put the same word to signifie at once, many things. Wherefore if you should find an other sense of any of those places, then that which the words offer at first, and makes directly against you, you must not thinke I shall esteeme your doctrine free from contradicting the words, vnles you shew and *vnanswerablie conuince*, that *the words haue no sense, but that, which contradicts you not*. In which case, it will not suffice to appeale to the Authoritie of any *fallible* Expositor, if perchance he should say, as you would haue him, that there were no sense in the words, but that one; for, notwithstanding all, which any *fallible Author* or Expositor, declareth, (since he may

3. Obserue,

Auncient or moderne; whosoeuer he be; so his Authority in expounding be *not infallible.*

may be deceaued,) the words may be ſtill oppoſite vnto you, and for the doctrine of the Church. And further yet, if you bring an *infallible* Expoſitor, in confirmation of one ſence, *not oppoſite* vnto you, this will not ſuffice to make an end of the Controuerſie, betwixt vs: for, there may be yet *another ſenſe*, in the ſame words *oppoſite vnto you*, which the foreſaid *infallible* Expoſitor *denies not*; wherefore it may ſtill be vrged againſt your *tenet*. For example, If to proue the *eternall generation* of the ſonne of God, againſt ſome that doe Arianize, I ſhould alleadge thoſe words, *thou art my ſonne, I this day* (wherein God is, that is, of eternitie) *haue begotten thee*. *Pſ.* 2. *v.* 7. It would not ſuffice if the Arian ſhould ſay, the place were to be vnderſtood of the *reſurrection*: alleadging to this purpoſe *S. Paul, act.* 13. *v* 33. where he doth interprete it ſo indeede; and S. Paul is an *infallible* Expoſitour. Yet this, I ſay, would not ſuffice, for, S. Paul doth *not* there *denie*, that it hath alſo another ſence: and he himſelfe, when another occaſion occurred, did vſe it in *another*, *Hebr.* 1. 5. *oppoſite* vnto the Arian. And ſo might haue donne many other places, as that of Iſaie. 53. 8. *who ſhall declare his generation?* which ſome Fathers vnderſtand of the *temporall*, ſome of the *eternall* Natiuitie of the ſonne of God. And both well; without contradicting each other: *both ſenſes* are in the words.

To come now to the matter; I beginne with ſuch points as doe touch vpon *adoration*; and deſire you whilſt you reade, to beare in mind that, *adoratiõ* or *honour*, is due to Excellencie: Excellencie, is either *abſolute* or *relatiue*. Abſolute Excellencie is either *by eſſence*, as in God; or *by participation*, as in Saincts and bleſſed Angells. To God, (in whom all excellẽcie and perfe-

perfection, is *essentiallie*,) (a) wee giue *Soueraigne honour, Latriam*: to Saincts and blessed Angells, whose Excellencie is inferiour, and *participated*; wee giue a lower honour, *duliam*: To pictures, which haue onelie *relatiue* excellencie; wee giue *a relatiue honour*: *cultum honorarium*. λατρεία δουλεία. προσκύνησις. Cõc. Nic. 2. ac. 7.

§. II.

Scripture for the catholiks against Protestants.

YOVR Master Iohn Caluin, denies that images of Saincts or Angells may be sett in Churches. Caluinus li. 1. Institut. c. 11. Wee say they may. THE SCRIPTVRE. *Two Cherubins shalt thou make of beaten gould, on both sides of the Oracle.* God to Moyses, *Exod.* 25. 18. And Salomon, *put the Cherubs in the middes of the inner Temple.* 3. *Kings.* 6. 27. You say that one may not bowe before an image, or honour it at all. Caluin li. 1. Instit. c. 11. l. 4. c. 9. Wee say that a man Images.

M

a *Populus Christianus Memorias Martyrum* RELIGIOSA *solemnitate concelebrat; & ad excitandam imitationem, & vt* MERITIS *eorum consocietur, atque* ORATIONIBVS ADIVVETVR. S. Aug. lib. 20. contra Faust. cap. 21. COLIMVS *ergo* MARTYRES, *eo cultu dilectionis & societatis, quo & in hac vita coluntur sancti homines Dei; sed illos tanto deuotius quanto securius post incerta omnia superata &c. At illo, cultu, qui Graecè* λατρεία, *dicitur, Latinè vno verbo dici non potest*; „*cùm sit quadam propriè diuinitati debita seruitus, nec colimus, nec colendum docemus nisi vnum Deum.* Ibidem. *Animaduertendum est quod in eo precepto,* (Dominum Deum tuum adorabis & illi soli seruies) *non dictum, Dominum Deum tuum solum adorabis: sicut dictum est, & illi soli seruies, quod est Graecè* λατρεύσεις, *talis enim seruitus non nisi Deo debetur. Vnde* DAMNANTVR IDOLOLATRAE, *id est, eiusmodi seruitutem exhibentes: dolis, qua debetur Deo.* Quæst. 61. super Genes.

a man may giue it *adorationem honorariam*, a proportionable, and *relatiue* kind of honour or veneration, *in regard of the relatiue Sanctitie* which it hath. THE SCRIPTVRE. *Adore yee his footestoole* (the Arke, wherein the Cherubins were,) *because it is holy. ps.* 98. 5. So Moyses was commaunded to putt his shoes of, in regard of the *sanctitie of the ground* whereon he stood. *Loose the shoes from thy feete, for the place whereon thou standest is holie ground. Exod.* 3. 5. And Iosue in like manner, *Iosu.* 5. v. 15. 16. You say, none may be inuocated, but God. Caluin. li. 1. Inst. c. 14. & 3. c. 20. Wee say that the blessed Angells, and holy men, departed, may be called vppon too, in their kind: and, as *intercessors*, though not as *authors* of our good. The Patriarch Iacob in SCRIPTVRE. *The Angell that deliuereth me from all euils, blesse these children,* (Ephraim, and Manasses) *and be my name called vpon them,* inuocated: *the names also of my Fathers, Abraham and Isaac. Gen.* 48. 16. Remember heere, the *first and third Obseruations.* (b) *Grace to you and peace, from him that is and that was and that shall come; and from the seuen Spirits which are in the sight of his throne. Apoc.* 1. 4. These *seuen Spirits* be not the Persons of the blessed Trinitie, those be not seuen; they be onlie three. Neither be they *accidentall formes* in any thing: such *formes* be not inuocated. And the letter imports properlie subsisting Spirits. In the 4. *chapter* v. 5. they be called *the seuen lamps burning before the throne of God.* in the 5. *chap.* v. 6. they

An honour

Inuocation.

Inuocetur.

b. God doth vse the *ministerie* of Angels. As, in the *deliuerie* of Saint Peeter. *Acts,* 12. 11. In the promulgation of the Lawe.

Acts 7. 38. *Hebr.* 2 *v* 2. 3 *If the Word that Was* SPOKEN BY ANGELS *became firme,.....how shall Wee escape if wee neglect so great a saluation Which When it Was begunne to be* DECLARED BY OVR LORD, *&c* Of these Angels, one did represent God. *Acts* 7 *Exod.* 20 *Deut* 33 See also *Apoc.* 1. *v.* 17 & 18 & *c.* 22. *v* 8. & 9. *and compare* the places.

v. 6. they be called *the seuen eies of the lambe sent into all the world.* In the 8. *chap. v.* 2. they be called expreslie *seuen Angels.* (*c*) You say that none may be adored but God; and that worship and adoration of Angells, is vnlawfull. Cal. li. 1. Instit. c. 11. & 12. and hence you condemne S. Iohn for adoring the Angell: wee say they may be honoured, and adored with an *inferiour adoration;* not with λατρεία. Gods honour. The SCRIPTVRE. *I am the Prince of the hoast of our Lord,* said the Angell to Iosue; *and Iosue fell flat on the ground, and adoring, said, What speaketh my Lord to his seruant? loose saith he, thy shoe from thy feete, for the place whereon thou standest is holie. And Iosue did as it was commaunded him; Ios.* 5. *v.* 14. 15. the like, *Gen* 19. 1. *Num.* 22. 31. Wee say that the subordinate Intercession and prayers of Saincts, and Angells, for vs, relying on the merits of our Sauiour; are profitable to vs, agreable to their happie estate, and presidencie; and conformable to the Scripture: beleeuing also, that they doe praye for vs in particular. You say no. Cal. 1. Instit. c. 14 & 3. c. 20. The SCRIPTVRE. *The Angell of our Lord said, ô Lord of hoasts how long wilt thou not haue mercie on Ieruſalem, and on the citties of Iuda, with which thou hast beene angrie. Zach.* 1. 12. The like, *Dan.* 10. And in the Apocalips, the 24. *Seniours,* that were clad in *White,* with

Adoration.

Intercession.

Apoc. 4. v. 1 2. 3. 4.

(*c*) I am Raphael, an Angel, one of the *seuen* which assist before our Lord. *Tob.* 12 15. you reade in your Bible thus, *I am Raphael one of the seuen holy Angels. Which present the prayers of the Saints and which go foorth before his holy Maiestie.* This Booke of Tobie was auouched for *Canonicall Scripture* in the Councell of Carthage held *anno* 419. which is more then twelue hundred yeeres agoe: and since, the Catholike and Vniuersall Church hath vouched it for such. See li. 5. c. 2. & li. 2. c. 2.

crounes of gould on their heads, *sitting*, about the *throne* of Christ; in (d) *heauen*; which are circunstances of persons that haue attained the prize and are in blisse;) *fell before the Lambe, hauing euery one harpes and golden vials full of odors, which are the prayers of Saincts.* *Apoc.* 5. 8. and in another place. *The smoke of the incenses of the prayers of the Saincts, ascended from the hand of the Angell before God.* *Apoc.* 8. 9. So then, it is true, that they doe *pray* for vs, and also *offer* our prayers. And if they offer our prayers to God, they doe take and receaue them; after their intellectuall manner; that is, *vnderstand* them. Wereupon wee reade in Scripture, of *inuocation* directed to them, as you heard before; & the Auncient Church did frequent it. Reflect on that I said, about the SENCE, and the Expositour, *Obserue.* 1. & 3.

d. Neither are the words c. 5. v. 10. ἐπὶ τῆς γῆς contrarie to this text of the 4. c. v. 1. &c. ἐπὶ signifies *ouer*, as well as, *vpon*, ἐπὶ τῶν ἐθνῶν, *ouer nations*: Apoc. 2. 26 ἐπὶ πολλῶν καταστήσω, I will make ruler *ouer* many things. Mat. 25. 21. *your selues* translate it so.

§. III.

Euangelicall Counsells.

COncerning the distinction of works, into some that are commanded, others that are not; which distinction you reiect. Wee beleeue that there are some works not commanded, yet proposed by way of Counsell, for attaining of greater perfection. You say no, Luth. de Vot. monast. Caluin. 4. Inst. ca. 13. The SCRIPTVRE, *If thou wilt be perfect goe sell the things which thou hast, & giue to the poore, and thou shalt haue treasure in heauen, and come follow me.* And the

Matth. 9. v. 21.

haue

Apostle. *Concerning virgines, I haue not a commandemẽt from our Lord, but counsell I giue.* And againe, *She*, the vnmaried, *shall be more blessed, if she remaine so according to my Counsell.* Wee beleeue that single life consecrated vnto God, is better then wedlocke. You say No. Luth. Serm. de Matr. Caluin. in 1. Cor. 7. The SCRIPTVRE. *He which ioyneth his virgin in matrimonie doth well and he which ioyneth* her *not doth better.* Wee beleeue that Religious profession vnder vowe, is according to the word of God. You say No. Luth. de Vot. Monast. Calu. 4. Inst. c. 13. The SCRIPTVRE. *They shall vowes voweo to our Lord, and shall paie them.* And we beleeue they are in conscience bound to pay their vowes. You say no. Luth. Cal. cit. The SCRIPTVRE. *Vowe ye and render to our Lord God.* Let me note here by the way that you discouer your Church not be Gods, since it contemnes these things which God foretould would be in his, and approoues as good; and if the thing were to be tried by the Spirit in any man, any man of iudgment would rather acknowledge the Spirit of S. Bennet and S. Francis, which God by miracles (recorded by Saincts also) hath witnessed to be from him, then your spirit vnderstanding this Scripture oppositelie to their spirit.

1. Cor. 7. v. 25. Ibid v. 40. γάμῳ,

1. Cor. 7 38.

Single life.

Isay 19 21

Vowes

Ps. 75. 12.

As for the commandements. Wee beleeue that he which will attaine to euerlasting life, must keepe them. You say no. Lut. in 3. Gal. Calu. in 5. Act. The Scripture. *If thou wilt enter into life k'epe the commandements. Lord who shall dwell in thy tabernacle, or who shall rest in thy holie hill? he that walk'th without Spot, and work'th Iustice* You say they are intollerable. Lut. de Libert. Christ. Calu. Antidot. Conc. Trid. sess. 6. c. 12. wee say, no. The SCRIPTVRE.

Mat. 19. 17. Psal. 14. 2.

Commaundemẽts kept.

His commandements are not heauie. Wee beleeue that they may be, & haue beene obſerued. You ſay No. Luth, in 4. Gal. Caluin. in 3. Rom. The SCRIPTVRE. *Zacharie & Elizabeth were both iuſt before God, walking in all the commandements and iuſtifications of our Lord without blame.* And of King Ioſias the Scripture ſaith that *he returned to our Lord in all his hart, and in all his ſowle, & in all his power according to all the law of Moyſes.* (a) *Thow ſaweſt a fewe names in Sardis which haue not defiled their garments: and they ſhall walke with me in whites for they are worthy.* (b) *In this wee knowe that wee haue knowne him if wee obſerue his commandements. He that ſayeth he knoweth him, and keepeth not his commandements, is a* * *lier and the truth is not in him: but he that keepeth his word, in him in verie deede the charitie of God is perfited. In this wee knowe that wee be in him.*

1. Io. 5. 3.

Luc. 1 6 εἰτολαῖς καὶ δικαιώμασι

4. Kings. 23. v. 25.

a Apoc. 3. 4.

b. 1. Io. 2. v. 3. 4. &c.

* Proteſtāts liers. The Apoſtles kept it. Io. 17. 6.

Wee beleeue that there is iuſtice inherent in men, which is ſuch in the ſight and iudgment of God. You ſay No. Luth. in 3. Gal. Calu. in 8. Rom. Daniel in the SCRIPTVRE. *Before him*, God, *iuſtice hath beene found in me*. He *that doth iuſtice, is iuſt, euen as he*, Chriſt, *is iuſt*. Moreouer you cannot deny that the Apoſtles and many other haue had Charitie or loue, *and loue* is vitall and inherent; and *is the fulneſſe of the lawe*: πλήρωμα νόμου ἡ ἀγάπη. And, *He that loueth his neighbour hath fulfilled the lawe. The Charitie of God is powered foorth* IN *our harts, by the holie Ghoſt which is giuen vs.* Wee beleeue that a man which hath Charitie may by Gods grace auoid ſinne: You ſay No; Lut. in 2. Gal. Calu. de Lib. ar. l. 1. all his actions you ſay are ſinnes. The SCRIPTVRE. *Euery one that is borne of God committeth not ſinne, becauſe his ſeede abideth in him.* (*) And againe, *euery one which is borne of*

Dan. 6. 22. Iuſtice inherēt

1. Io. 3. 7. δικαιός.

Rom. 13. 10.

Ibid. v. 9.

Rom. 5. 5.

1. Io. 3 9. Sinne Eſchued.

God

God ſinneth not: but the generation of God preſerueth him and the wicked one toucheth him not. *1 Io. 5. 18.

Libertie or power to make choiſe of good to Saluation by the aſſiſtance of Gods grace, and to eſchewe that wich is bad: Alſo, to make choiſe of the better in good things occurring, wee acknowledge, You denie. Lut. art. 36. Cal. Conf. fid. p. 108. 2. Inſtit. cap. 3. The SCRIPTVRE. *I haue ſet before thee this day, life and good, and contrariwiſe death and euill, that thou maiſt loue our Lord thy God and walke in his waies, and keepe his commandements &c. I haue propoſed vnto you life and death, bleſſing and curſing: Chooſe therefore life, that both thou maieſt liue and thy ſeede.* And the Apoſtle, *He that hath determined in his hart being ſetled, not hauing Neceſſitie, but hauing Power of his owne Will, and hath iudged this in his hart to keepe his virgin, doth well. Therefore he that ioyneth his virgin in Matrimonie doth well, and he that ioyneth* her *not doth better.* (c) *If thou doe well, ſhalt thou not receaue againe? but if thou doeſt ill, ſhall not thy ſinne forthwith be preſent at the dore? but the* LVST THEREOF *ſhall be vnder thee and thou ſhalt haue Dominion ouer* IT. Wee beleeue that good works may be done in contẽplation of a reward, or crowne: You ſay No. Luth. in FEST. OO. SS. Calu. in Antid. ſeſſ. 6. c. 16. Dauid in SCRIPRVRE. *I haue inclined my hart to do thy iuſtifications foreuer, for reward.* And the Apoſtle. *Euery one that ſtriueth for maiſtrie refraineth himſelfe from all things: and they certes that they may receaue a corruptible crowne: but wee an incorruptible.* Wee beleeue that men haue reward for their works giuen them by Gods iuſtice: You ſay No. Luth. in 2. Gal. Caluinin. 4. Rom. The SCRIPTVRE. *The ſonne of man ſhall come in the glorie of his Father with his Angells,*

habit. τῆς

Deut. 30: v. 15. 19.

Liber-tie.

1. Cor. 7. 37.

c. Gen. 4. 7. Vide S. Aug. l. 15. de ciuit. c. 7.

Pſ. 118 v. 112. S. Ierom. t. 8. Sept. ibid.

1. Cor. 9. 25.

Matt. 16. 27.

gells, and then will he render to euerie one according to his works. (d) Behold I come quickelie and my Reward is with me, to render to euerie man according to his works. (e) Thou saweſt a fewe names in Sardis, which haue not defiled their garmente, & they shall walke with me in whites, because they are Worthie, ὅτι ἄξιοί εἰσιν, because they merit and deſerue it. And the Apoſtle. There is laid vp for me a Crowne of Iuſtice, which our Lord will render to me in that day a iuſte Iudge; and not onelie to me but to them alſo that loue his comming. Wee beleeue that a mã may increaſe in Iuſtice, according to that in the Reuelation he that is iuſt let him be iuſtified yet and let the holie be ſanctified yet, and that men are not iuſtified by faith onely, but alſo by works donne by & in grace. You ſay, By faith, only. Luth. in 2. Gal. Cal. in Antid. ſeſſ. 6. c. 9. The SCRIPTVRE. A man is iuſtified by works and not by faith onelie.

Reward and Merit,

d. Apoc. 22. 12.

e. Apoc 3 4.

2. Tim. 4. 8.

Apoc. 22. 11.

Iz. 2. 24.

workes iuſtifie.

Wee beleeue that vpon S. Peeter, by grace made a Rocke, the Church was built: You ſay no. Luth. in 16. Matth. Caluin. ibid. The SCRIPTVRE. Thou art Peeter, a rocke, and vpon this rocke will I build my Church. In the Syriacke in which language our Sauiour ſpake the thing is yet cleerer, for in both places for that wee reade Peeter, and Rocke, is the ſame word Cephas thus: thou art Cephas, & vpon this Cephas will I build my Church. See the third Obſeruation. Moreouer the circumſtances of the text, and the connexion of the ſpeach doe conuince that the Church was built on Peeter; and the Fathers, vnpartiall Iudges, ſo vnderſtood it; witneſſe your owne men (for here I am not to alleage Antiquity) Danæus: The Fathers interpreted naughtilie thoſe words of Chriſt, Matthew 16. Thou art Peeter &c. of the perſon of Peeter. Zanchius another greate Proteſtant, the Fathers expoſition, vpon this

Mat. 16. 18

Primacie.

Dan. Cõt. 3. 16. 277. peßimè.

Zanc. de Eccleſ. c 9. t. 8. col. 94

this Rocke *that is*, vpō Peeter, *is not admitted*. And Luther the great Apostle of Protestancie, *Here all, either* Fathers *or* Doctors AS MANY *as hetherto haue interpreted Scriptures haue stumbled, as when, that of Matthew* 16. Thou art Peeter &c. *They interprete of the Pope.* Wee beleeue that one of the Apostles peculiarly was made Pastor of the Church. You say, No. Luth. in Assert. art. 25. Calu. 4 Inst. c. 6. The SCRIPTVRE. *Peeter feede My Sheepe.* Wee beleeue that the Apostles, and their Successors had power to forgiue and to retaine sinnes: You say, No. Calu. 3. Instit. c. 3. & 4. c. 19. Luther here so ouerlasheth on the affirmatiue side that in his booke *de Clauibus* he auoucheth the keies to apertaine to all Christians equallie *euerie way*. And in another place (*de abrog miss. pr.*) he houldes that if the * Deuil should absolue, it were valid. *Dum vitant stulti vitia &c.* In the scripture power to forgiue sinnes, (I do not say to declare them forgiuen, or hidden and not imputed as you mince it, but to *forgiue* and detaine Sinnes) is giuen to Men only, and to some, not to all. The SCRIPTVRE. *Whose sinnes you shall forgiue they are forgiuen them, and whose you shall retaine they are retained.* Wee beleeue that power was giuen to S. Peeter and the Church to release mē by way of indulgence, from temporall punishment remaining due for sinne: You say No. Luth. Cap. Babil. Caluin. l. vnic. Inst. cap. 9. The SCRIPTVRE. *What soeuer thou* Peeter *shalt binde on earth shall be bound also in the heauens: and Whaat soeuer thou shalt loose in earth, it shall be loosed also in the heauens.*

Lut. in 2. Pet. c. 5. fol. 490.

Io. 21. 18.

Omnibus modis.

* Luthers Ghostly Father.

Io. 20. v. 22.

Absolution.

Matt. 16. 19.

Indulgences.

In the matter of the Eucharist, the Protestant schoole is diuided about the reall Presence, and you follow Caluine: So do Iewell, Perkins, Rainolds, Whittaker, Bilson, White, &c. And howsoeuer some

of your

of your followes *in words* admit a reall Presence, being forced therevnto by the arguments of our men; yet they also when they are lookt into, are *essentially* Caluinists in this point, beleeuing no more that Christ is in the signes, or in the formes of breade and wine, then a mans lands are in the Cheſt where his writings be, or in his fathers will and testament whereby they were made his, which is Whites example. Wee beleeue that in the Eucharist, vnder the accidents of breade and wine there is the bodie and blood of Iesus Christ, You say No. So Iohn Caluins schoole. Our Sauiour in the SCRIPTVRE. *This is my* BODIE, *This is my* BLOODE. Wee beleeue that the breade which our Sauiour gaue, was in substance *flesh*, the verie same with that which was giuen on the crosse, for the redemption of the world: You say No: it was not in substance flesh but plaine breade. Calu. schoole. Our Sauiour in the SCRIPTVRE. *The breade which I will giue is my flesh, which I will giue for the life of the world.* (e) *This is my bodie which is giuen, for you.* Wee beleeue that the drinke in the Cuppe, in forme of wine, was shed for vs, and therefore was in substance *bloode*, and not wine: You say No, it was meere wine. Calu. Schoole. The SCRIPTVRE. *This is the Chalice the newe Testament in my bloode* τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον *which* Chalice *is shed for you.* (f) *My flesh is meate indeede, and my blood is drinke indeede.* Wee beleeue that the *Church* is to eate the *flesh* of our Sauiour, and to drinke his *bloode.* You say No. Calu. schoole. The SCRIPTVRE, *Vnlesse you eate the flesh of the sonne of man, and drinke his bloode you shall not haue life in you.* Wee beleeue that the Christian Church doth Sacrifice and offer vnto God publiklie an Oblation euery where. You say No, There is no Sacrificing

Mat 26. v. 27. 28.

Reall presence.

Io 6. 51. ὁ ἐγὼ δώσω &c.

e Luc. 22 19.

Luc. 22. 20.

f Io. 6. 55.

Ioan. 6. 53.

eing or offering of any publike Oblation since Christ offered himselfe at Hierusalem on the crosse. Luth. de for. Mis. pro Eccl. wit. Calu. 4. Inst. c. 18. The SCRIPTVRE. *From the rising of the Sũne euen to the going downe, great is my name among the Gentiles, and in euery place there is sacrificing & there is offered to my name a* CLEANE OBLATION *because my name is greate amonge the Gentiles saith the Lord of hosts.* It is prettie to see how you offer to interprete this place of your works, as if they were the *cleane Oblation* here spoken of and opposed to the publick visible Sacrifices of the Iewes, when notwithstanding, you teach and maintine that all your works are fowle and impure; All your iustice or righteousnesse as the cloath of a menstrued woman; all your fairest and best actions mortall sinnes. These, forsooth, are that which God himselfe esteemes a *cleane oblation.* These are the rare Sacrifice which could not be found amonge the Iewes. Further, wee beleeue that our Sauiour being *a Priest according to the Order of Melchisedech*, did offer his *bodie* & *bloode* after an *vnbloody manner* before his passion, for his Church, and *for the remission of Sinnes:* And that he did ordaine it should be continued and frequented in the Church; which is to offer and institute *a Propitiatorie Sacrifice.* You say No. Luth. de Capt. Bab. Cal. 4. Inst. c. 18. & 1. Cor. 9. The SCRIPTVRE. *This is my bodie which is giuen for you.* τὸ ὑπὲρ ὑμῶν κλώμενον *which is broken for you. Do This. This is my bloode of the newe Testament* τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. *Which is shed for many vnto remission of Sinnes.* Τὸ τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, which translated word by word is, *This the chalice, the newe Testament in my bloode, which* chalice *is shed for you.* In which sentence the

Malac. 1. 11. Oblation.

Luth. de bon. oper. fol. 581. Cal. l. 1. de lib. arb. p. 141.

Ps 109. 4. Heb. 5. 6.

Luc. 22. 19. 1. Cor. 11. 24. Mat. 26. 28. Luc. 22. 20. Propitiatorie Sacrifice.

the word signifying *effusion*, τὸ ἐκχυνόμενον doth not accord with the wood αἷμα which signifieth *blood*, but with the word ποτήριον, which signifieth the *Chalice*, as euery Syntaxian knowes; whereby the sense is, *This the Chalice which chalice is shed for you.* And since you *cannot exclude* the time present, because the word ἐκχυνόμενον imports it, & all the Greeke texts of the Euangelists agree in it, it is cleere that *then, before the passion*, at *the last supper*, the chalice was shed *for* the Church, & *for* remission of Sinnes, by Iesus Christ a Priest according to the Order of Melchisedech; And this wee call *an vnbloodie & propitiatorie Sacrifice*. Wee beleeue, that vnder Iesus Christ our high Priest there are Priests in the neve Testament. You say No. Luth. Abrog. Mis. pri. Cal. 4. Inst. c. 18. The SCRIPTVRE. *I will send of them that shall be saued to the Gentiles into the sea, into Affricke and Lydia: into Italie and Greece; to the Ilands farre of &c. And I will take of them to be Priests and Leuites saith our Lord.* Wee beleeue the Apostles, and their successors were by Christ his institution, for a perpetuall memorie and representation of his death and passion, *to doe that* which our Sauiour did at his last Supper, that is (as I haue declared by the Gospell) *to offer vnbloodie Sacrifice*. You say No. Luth. Calu. cit. The SCRIPTVRE. *Doe this for a commemoration of me.* Wee beleeue that there is also in the Christian Church, an Altar: these three things Sacrifice, Priest, and Altar hauing reference in coexistence. You say No. Luth. for. Mis. Eccl. Wit. Calu. 4. inst. cit. & 1. Cor. 9. The SCRIPTVRE. *In that daye there shall be an Altar of our Lord in the middest of the land of Egypt.* And the Apostle. *Wee haue an Altar whereof they haue not power to eate who serue the tabernacle.*

Marc. 14. 24. διδόμενον. κλώμενον. ἐκχυνόμενον.

Isay 66. v. 19. 20. 21.

Priests Episcopi & Presbyteri *propriè* iam in Ecclesia vocantur Sacerdotes. S. Aug. li. 20. de Ciu. c. 10.

Luc. 22. 19.

Isay 19. 19.

Altars.

Heb 13. 10.

Wee

Wee beleeue that Traditions are to be obſerued, whether receaued from the Apoſtles in writing, or els *by word of mouth*: You ſay No. Luth. Poſt. in feſt. ſancti Steph. Calu. 4. inſt. c. 8. & Antid. ſeſſ. 4. Kemn. ibid. The SCRIPTVRE. *Hold the traditions which you haue learned, whether it be by word, or by our Epiſtle.* 2. Theſſ. 2. 15. τὰς παραδόσεις. Wee beleeue that Gods word ſhall by diuine Aſſiſtance be continuallie deliuered by word of Mouth, and openlie be ſtill profeſſed. You acknowledge no infallible deliuerie of true doctrine by word of Mouth. Luth. Calu. cit. & Beza not. Eccl. Whitt. cont. 2. q. 4. c. 3. & q. 5. c. 17. The SCRIPTVRE. *My words that I haue put in thy mouth ſhall not depart out of thy Mouth, and out of the mouth of thy ſeede, and of the mouth of the ſeede of thy ſeede ſaith our Lord, from this preſent and for euer.* Iſay 59. 21. The ſame place your brother Puritan, doth alſo contradict, in denying a *perpetuall viſible* Church. Wee beleeue that the Church is aſſiſted by the holy Ghoſt to *all* truth. You ſay No. And ſo do all Heretiks. Our Sauiour in the SCRIPTVRE. *I will giue you an other Paraclete that he may abide with you for euer, the Spirit of Truth. He ſhall teach you all truth.* Ioh. 14. 16. & 16. v. 13.

Traditions.

Thus I am come in fine, to the end of my taske, & this laſt doth *confirme all the reſt*, in ſo much that what I haue ſhewed, in this laſt place out of Scripture, doth prooue, that the Church-doctrine deliuered by word of Mouth is all true, whether it *be written* downe in the Bible, or *be not*: for theſe places of *Tradition by word, the word of God euer in the mouth* of the Church, and *the Spirit ſuggeſting & teaching all truth*, are *not limited* in the Scripture to writing, as in the text, you ſee. And therefore, now I repeate my argument made in the beginning of this Chapter. If the Scripture doth

doth formallie auouch our doctrine, and denie yours in the *maine points* wherein wee differ, it is euidently vnpossible for you, or any man breathing to make it euident by the Scripture, that the Apostles and primitiue Church were of your Religion not of ours; or, that yours is true, ours false: But the Scripture doth formally auouch our doctrine, and denie yours in the maine pointes wherein we differ: as I haue showne: Therefore *it is euidently vnpossible* for you or any man breathing *to make it euident by the Scripture that the Apostles and primitiue Church were of your religion, not of ours*, or, *that yours is true, ours false*.

Argumēt.

§. IIII.

HEERE I desire the Reader to make a stād; & reflect on the State of the Questiō as it hath been hetherto disputed, *videlicet*, Whether the Protestāts be indeede able to produce a Succession of PROTESTANTS from the beginning: & to make it so cleere that it appeare thereby that, they be the true Church, euer-visible, liuing in the communion of Nations, and Apostolicall. Or, this failing them, whether they can make it euident vnto Schollers by monuments of Antiquitie, that in the first 600. yeeres at least, Protestancie was the common Religion of the Christian world: that the 39. articles, were then currant among Christians generallie and beleeued, *explicitè* distinctly, ALL; and by all, who were *then* held, by the rest in the generall Communion, to be Orthodox. Or this failing too, whether it be possible for a Protestant Deuine, to make it euident, or euidently credible, against a Catholike Deuine (of equall wit, learning, and studie) and *out of* SCRIPTVRE precisely;

that

that YOVR Religion, wherein you differ from vs, (contained in the points, or heads aboue ſpecified) is true, and *ours* falſe. If the Scripture be the IVDGE of Controuerſies, the SENTENCE is alreadie giuen, plainelie, in EXPRESSE, cleere termes, againſt you; as it hath beene heere demonſtrated. And, to make a iudicious Deuine beleeue, that, that which himſelfe heareth the Scripture to ſay, in words plaine, & expreſſe; (the ſame being Seconded by the CATHOLIKE CHVRCH, wherein the holy Ghoſt is, with all his guifts, aſſiſting, to all trueth;) is not the meaning of God, it is not poſſible. It ſhould be ſuppoſed, (if all things did goe well,) that you would not vrge, and as farre as is in you, force vs, to leaue our Religion, and be of yours, vnleſſe you were able to make it *euidently credible* at leaſt, that the Scripture, (which onely you pretend as Iudge,) is for you, againſt vs. This hetherto, is not donne: and the more *you* ſtriue, the more, *wee*, looking on Scripture, doe perceaue how MANIFESTLY you contradict it. For ſhame leaue this kind of proceeding; forbeare to maintaine hereſie; honour and imbrace the truth; beleeue God, and make no further ſhew of doing that, which your ſelfe in the ſecret of your owne conſcience do know, (if you be indeede, as you would ſeeme to be, learned,) is not poſſible to be donne. Wee, haue the cleere text of Scripture; the ſuffrage of the pureſt and beſt Antiquities; the conſent of the Church Catholike, wherein Gods elected are: the teſtimonie of the holy Ghoſt; the communion of knowne Saincts; together with the perpetuall voice of lawfull Paſtors. And, here were ſtand immoueable; ſince no greater Authoritie, no ſurer Teſtimonie, no more euident Credibilitie, can be produced,

to

to make a wise man, to leaue this, and to beleeue the contrary: vnlesse a man be so mad, as to thinke there is an Authoritie, greater then GODS Authoritie; a Testimonie, greater then the Testimonie of the HOLY GHOST, to the conscience of the Church: a Succession of Pastors, better then that, which onely hath beene perpetuall, and vniuersall: and a Visible Proponent of the faith, to men here on earth: to be harkned vnto, rather, then that CHVRCH, which only, is auncient, holie, Catholike, and Apostolicall. What haue you to bring, greater then all this?

If you will needs attempt, to make the like demonstration, against vs; since our faith, in the things wherein wee dissent from you, is put downe in the Councels; and particularly, in that of Trent: I require of you, (supposing your aime be the scanning of the truth,) that you put downe our *tenet* still as it is deliuered by the Church, IN THE COVNCELL; for to that wee doe all stand: but are not tied to the Opinion of this or that Deuine; and his manner of explication. Had I found such *generall decrees* of all Protestants, I would haue proceeded so too; but you are deuided among your selues; Lutherans, and Caluinists, and Parlamentarians &c. acknowledging no common, visible Iudge; or infallible Authoritie: wherefore I was faine to take another course, leauing you the libertie to interprete your selfe to be in, or out of the number; which libertie Catholikes haue not; for all, must, and doe stand to, the GENERALL DECREES of an approoued Councell. There, is our doctrine; that wee beleeue; Papistrie, so you call it, is there: and it is in the Scripture too, as I haue punctuallie declared, noting the bookes, chapters, & verses. The Bible, euen in those bookes which you receaue, doth teach it:

Vide li. 5. c. vlt.

it doth teach Papistrie, traditions, iustice of workes, the primacie, reward and merit, libertie in actions supernaturall, obseruation of the lawe, workes of supererogation, vowes, iustice inherent, visible oblation to God for the remission of sinnes, priests, altars, images, and the rest which you dislike.

But whence came yours, which is contradictorie herevnto? not from Scripture, not from God, he doth not contradict himselfe; not from the holie Ghost, he would not tell the Church one thing, and you another: he is the Spirit of Truth, and speakes truth onely. From whence then is your doctrine? what kind of Spirit is your suggestor? from what place did he come? This were worth the knowing. And I could find it out without difficultie, and would set it downe but that I haue alreadie beene to longe. I will therefore onely shewe you the way to finde it, and so conclude. Looke out the PLACE where Gods *commandements* are neuer kept, but esteemed vnpossible: where *all actions* are sinnes: and *sinnes neuer remitted* or wiped cleane away: where there is no *Indulgence* or remission of any paine due to sinne, no *works of supererogation* acknowledged, no *state of perfection*, no *Merit* of works, no *Libertie* to doe well, no *prayer for the deade*, no *Communion with Saincts* in heauen, nor prayers made vnto them: where *Priestlie functiō* is abhorred, holy *Sacrifice* blasphemed: & the very *Images* of Christ and his Saincts loathed and detested: where there is no *Iustice inherent*, no constant rectitude or *infallibility of iudgment*, no continuall *Visibilitie of sacred Profession*, no *Vnitie* in Religion: but a confused admittance of *all* that are against the Catholique: of Wicklefists, and Arians, and Athiests, and *all people* that will obstinatly refuse *confession* of their Sinnes,

works of pietie, and the *the* common *Creede*; and make themselues, their owne wittes the Iudges, of *all*: looke out this place and the rest you will finde there. I haue heard, and reade, and doe beleeue, that the *Spirit* * which instructed Luther your Master, came from thence.

* Luther doth *confesse it* in his Booke de Missa pri. tom 7. fol. 228. Wittemb. a. 1558. See Luthers life by Mr. Brerely c. 1. §. 2. & Refut. Apol. Pseudocath. Tho. Mor. in Præf. ad Lect.

6 NO 63

The end of the first Booke.

THE

The conclusion.

THE Protestants are not able to giue satisfaction in the Question of the Church; whereby, (as also by their Opposition to the Scripture and Antiquitie,) it is manifest that theirs is not the true Religion, which or where else soeuer the true Religion be.

THE SECOND BOOKE

WHEREIN IS DECLARED which is the true Church.

THE FIRST CHAPTER.

Shewing, that the true Christian Church is Catholike for time and place; and in what manner God in Scripture doth describe it.

SINCE your Church cannot be prooued to be Catholicke or vniuersall in regard of a *generall communion with the world, and perpetuall visibilitie*, you pretend that there is no necessitie of any such latitude of place or tyme: and would perswade vs that it is Catholique for doctrine, because it holds the Creede, with Baptisme and the Supper: and is not tied to one tyme or Nation, but such as may be in any: which you call negatiue vniuersalitie for tyme and place: and for doctrine, positiue. *Thou seemest to speake acutelie* (said S. Augustine to Vincentius a man of the Rogatian Heresie, and your Master in the way of defending your Religion as it seemes,) *when thou doest interprete the name Catholique, by the obseruation of all*

of all diuine Precepts and all Sacraments, and not of the communion of the whole world &c. but indeed the thing which thou doest indeuour to perſuade vs is that onely Rogatians haue remained who are rightlie to be called Catholique by the obſeruation of all the diuine lawes and all Sacraments, and that you onelie are the men in whom the ſonne of man may finde faith when he comes. Pardon vs: wee beleeue it not. And afterwards in the ſame Epiſtle, *you are with vs in baptiſme, in the Creede, in the reſt of our Lords Sacraments: In the ſpirit of Vnitie, and in the band of peace, and finallie in the Catholique Church you are not with vs.* As that Rogatian, ſo you in your interpretation would ſeeme acute, but vnto ſuch onelie as neither knowe Scripture, nor the ſtate of the Queſtion. It is true that the doctrine of the Church is perfect, and the Obiect of her faith entire in it ſelfe: but in your books and beleefe it is mangled and diuided ſo, that part onelie is there allowed, as hereafter ſhall appeare. The Queſtion is not here about that, but about the Church: that is, about *a certaine congregation of men*, and about the Vniuerſalitie of ſuch a Congregation not *negatiue*, as you would haue it, but *poſitiue*, of *tyme* and *place*. And becauſe you admit not a poſitiue vniuerſalitie, that is, a being of the Church in all Nations, and in all tymes, I will demonſtrate vnto you by Scripture the Vniuerſalitie of the Church which ſoeuer it be, whether the Roman or any other: of which further point I will not diſpute in this Chapter. And although the Scripture be full of teſtimonies for this vniuerſalitie, I will alleadge a fewe onelie, and thoſe in order out of Moyſes, the Pſalmes, Prophets and Goſpell; which being well looked into, will ſuffice. (4)

S. Aug. ep. 48.

a. Sunt certè libri dominici, quorum authoritati vtrique conſentimus vtrique credimus vtrique ſeruimus: ibi quæramus Eccleſiam, ibi diſcumus cauſam noſtram. S. Auguſt. li. de Vnit. Eccleſ c. 3. Vide infrà. li. 4 c. 11. §. 9. num. 4.

Vniuersalitie.

To begin with *Moyses*; wee haue in him the promise of an ample Posteritie to old Abraham, Father of Beleeuers, made by God himselfe, and expounded by S. Paul of the Church of Christ, *I will blesse thee, and I will multiplie thy seede as the starres of heauen, and as the sand that is in the sea shore: thy seed shall possesse the gates of their enimies, and in thy seed shall be blessed all the Nations of the earth.* This did God then confirme with an oath: and proceeding in the promise, confirmed it againe to Iacob afterward: *thy seed shall be as the dust of the earth, thou shalt be dilated to the west and to the east, and to the north, and to the south, and in thee, and in thy seede, all the tribes of the earth shall be blessed.* Next in the psalmes wee heare God the Father saying vnto his sonne our Sauiour, *aske of me and I will giue the Gentiles for thine inheritance, and thy possession the ends of the earth.* And the Prophet adds in an other psalme, *all the ends of the earth shall remember and be conuerted vnto our Lord, and all the families of the Gentiles shall adore in his sight. All Nations whatsoeuer thou hast made shall come and shall adore before thee ô Lord.*

Gal. 3.

Gen. 22. v. 37.

28. v. 14.

Psal. 2. v. 8.

21. v. 28. 29.

65. v. 6.

Among the Prophets, Esaie. *In the latter daies the mountaine of the house of our Lord shall be prepared in the top of mountaines, and shall be raised aboue the little hilles, and all Nations shall flowe vnto it: And many people shall goe and shall saie, come and let vs goe vp to the mount of our Lord, and to the house of the God of Iacob: and he will teach vs his waies, and wee shall walke in his paths.* And againe: *vpon thee ô Ieruſalem shall our Lord arise, and his glorie shall be seene vpon thee: and the Gentiles shall walke in thy light, and kings in the brightnes of thy rising: lift vp thine eies round about and behold, all these are gathered together: they are come vnto thee: thy*

Isa. 2. v. 2. 3.

60. v. 2. 3. 4. 5.

sonnes

ſonnes shall come from a farre, and thy daughters shall ariſe from thy ſide: then shalt thou ſee and shalt abound, and thy hart shall wonder and be enlarged when the multitude of the ſea shall be conuerted vnto thee, the ſtrength of Gentiles shall come to thee. After him Daniel: *I beheld in the viſion of the night, and loe with the clouds of heauen there came in as it were the ſonne of man, and he came euen to the auncient of daies; in his ſight they offered him: and he gaue him power, and honour and kingdome: and all people, tribes, and tongnes shall ſerue him, his power is an eternall power that shall not be taken awaie, and his kingdome shall not be corrupted.* The like is in the reſt: I adde onelie Malachie which is the laſt, and neereſt to our Sauiours tyme: *from the riſing of the ſunne euen to the going downe, great is my name among the Gentiles, and in euerie place there is ſacrificing, and there is offered vnto my name a cleane Oblation, becauſe my name is great among the Gentiles, ſaith the Lord of hoſtes.* (b)

Dan. 7. v. 13. 14.

Mal. 1. v. 11.

As the old Teſtament, ſo the newe doth eſtablish the foreſaid vniuerſalitie of the Church, and our Sauiour doth giue commiſſion vnto his diſciples, and to their Succeſſors to raiſe ſuch a one. *All power*, ſaith he, *is giuen me in heauen and in earth; going therefore teach yee all Nations, baptizing them in the name of the Father and the ſonne and of the holie Ghoſt, teaching them*

Mat. 28. v. 19. 20.

b. Quid ad hæc dicturi ſunt quæ commemoraui ex lege & Prophetis & pſalmis de Chriſti Eccleſia *qua toto orbe diffunditur*, cui malunt repugnare peruerſi, quam communicare correcti? Quid inquam dicturi, ſunt, vtrum hæc falſa eſſe an obſcura? Sed falſa eſſe non audent dicere, præmuntur enim mole tantæ authoritatis ..... Et cùm quæſieris ab eis, cur hæc impleri non poſſunt? Reſpondent, quia homines nolunt; Cum arbitrio quippe, inquiunt, libero homo creatus eſt, ... Quaſi verè neſcierit Spiritus Dei futuras hominum voluntates? Quis hoc inſaniſſimus dixerit? *S. Auguſt. de Vnit. Eccleſ. c. 9.*

to obserue all things whatsoeuer I haue commaunded you: and behold I am with you all daies euen to the consummatiō of the world. Going into the world preach the Gospell to all creatures. And in another place, he declares the issue of the foresaied propheticall speaches, against such as would haue imagined they were conditionall speaches onelie. *These are the words which I spake to you, when I was yet with you that all things* MVST *needs be fullfilled which are written in the lawe of Moyses, and the prophets, and the the psalmes of me.* I neede not adde any more: for by this, is aboundantlie showne that the Christian Church was by the ETERNALL DECREE of God the Father, And by the intention, full purpose, and ORDER of his Sonne Iesus Christ, to be in the COMMVNION OF ALL NATIONS, and Catholique in this positiue sense: and that all this infalliblie was to be, and would be fullfilled. This much, no Iewe, nor Christian, turne about which waie he will, can denie. (c)

Mar. 16 v. 15.

Luc. 24 v. 44 45 46

Now further, least one should foolishlie conceaue that in the primitiue tyme it had gotten to this amplitude fullie, and then decaied, I proceede and shewe that the same Church is *vniuersall for tyme* likewise; & indeede, this tergiuersation might be refuted by experience, because the world knowes that many Nations came into the Church since that tyme, (which is S. Augustines argumēt against the Donatists, who thought by that meanes to deceaue the Catholiques, and delude their arguments of vniuersalitie;) but here I will prooue it by Scripture. And first I might vrge to this purpose the testimonies alreadie cited

c. Teneamus ergo Ecclesiam ex ore Domini designatam vnde expta & quousque peruentura esset; exptura scilicet ab Hierusalem & peruentura in omnes gentes. S. Aug. de Vnit. Eccl. c. 19.

cited, both hecauſe the extent of the Church vnto all Nations doth conſequentlie reach vnto all tymes: all Nations and people being not at one tyme converted, and Chriſtian: as alſo, becauſe ſome doe expreſſe a perpetuitie: but the Scripture being full, I will adde more. God the Father in the Pſalmes, ſpeaking of his ſonne, amongſt other things, ſaith. (a) *I will put him as the firſt begotten high aboue the kings of the earth, and I will keepe my mercie vnto him forcuer, and my teſtamẽt faithfull vnto him: I will put his ſeede for euer & euer, & his throne as the daies of heauẽ &c. His ſeede ſhall continue for euer, and his throne as the ſunne in my ſight, and as the moone perfect forcuer.* And of the Church. (b) *They of the weſt ſhall feare the name of our Lord &c. My Spirit that is thee* (the Church,) *& my words that I haue put in thy mouth ſhall not depart out of thy mouth, forcuer.* (c) *Thy gates ſhall be open continuallie: daie and night they ſhall not be ſhut, that the ſtreingth of the Gentiles may be brought to thee.* (d) *Thou ſhalt be a Crowne of glory in the hand of our Lord, and a diademe of a Kingdome in the hand of thy God. Thou ſhalt be no more forſaken, and thy land ſhall no more be called deſolate. Vpon thy walls Ieruſalem, I haue appointed watchmen; all the daie & all the night forcuer, they ſhall not hold their peace.* (f) *I will make a league of peace to them, an euerlaſting couenant ſhall be to them: and I will forme them, & will giue my ſanctification in the middeſt of them forcuer: & my tabernacle ſhall be in them, and I will be their God, and they ſhall be my people; and the Gentiles ſhall knowe that I am the Lord the Sanctifier of Iſrael, when my ſanctification ſhall be in the middeſt of them for euer.* (g) *The God of heauen will raiſe vp a kingdome, that ſhall not be diſſipated for euer, and this kingdome, ſhall not be deliuered to an other people: and it ſhall breake in peeces and ſhall conſume*

Perpetuitie.

a. Pſal. 88. v. 28. 29. 37. 38.

b. Iſa. 59.

c. Cap. 60.

d. Cap. 62.

f. Ezech. 37. v. 26. 27. 28.

g Dan. 2. v. 44.

ſume all thoſe kingdomes, and it ſelfe ſhall ſtand for euer.

To which the newe Teſtament doth conſent. He, Chriſt, (h) *ſhall raigne in the houſe of Iacob for euer, and of his kingdome there ſhall be noe end. Vpon* (i) *this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* (k) *I am with you all daies euen to the conſummation of the world.* (l) *I will aske my father and he will giue you another paraclete, that he may abide with you foreuer &c.* The like is in many other places, amongſt which S. Auguſtine doth vrge that of Saint Matthew, ſpoken of the good ſeede and the cockle ſowed in the ſame field, *let both growe till harueſt*; becauſe our Sauiour doth expound himſelfe by the *field* to haue vnderſtoode the *world*, by the *good ſeed* the *children of the kingdome*, by the *cockle* the *children of the wicked one*, by the *harueſt* the *end of the world*: ſo that *both* are to growe vntill *then*. Laſtlie, that I leaue not the Apoſtle of the Gentiles out in this buſines, *He* (Chriſt) *gaue ſome Apoſtles, and ſome Prophets and other ſome Euangeliſts, and other ſome Paſtors, and Doctors, to the conſummation of the Saincts, vnto the worke of the miniſterie, vnto the edifying of the bodie of Chriſt: vntill wee meete all in the Vnitie of faith and knowledge of the ſonne of God.*

b. Luc. 1. v. 33.
i. Mat. 16. v. 19.
k. 28 v. 20.
l. Ioh. 14. v. 15.
S. Aug. de vnit. Eccl. c. 13.
Mat. 13. v. 30. v. 37. &c.
Epheſ. 4. v. 11. 12.

In theſe places is inſinuated alſo that her forme is *Hierarchicall*; and that she is gouerned by Bishops and Paſtors. *He gaue ſome Apoſtles &c. vt ſuprà. Go teach all Nations, &c.* To theſe places of holy Scripture I adde others wich do ſpeake of her *Iuriſdiction*, and *power to remitte ſinnes*; and of her *Iudicature*. *For thy Fathers there are borne Sonnes to thee, thou ſhalt make them Princes ouer all the earth. They ſhall be mindfull of thy name in all generation and generation. Therefore ſhall peoples confeſſe to thee for euer; and for euer and euer. Pſal. 44. v. 17. 18. Behold I will lay thy ſtones in order,*

Iudicature.

and will found thee in saphires, and I will put the iasper stone for thy munitiõs, & thy gates into grauen stones, &c. Euerie vessel that is made against thee shall not prosper, and euerie tongue resisting thee in iudgment, thou shall iudge. Esa. 54. v. 11. & 17. *The Nation and Kingdome that shall not serue thee shall perish.* c. 60. v. 12. *Take heede to your selues, and to the whole flock wherein the Holy ghost hath placed you Bishops to rule the Church of God, which he purchased with his owne blood.* Acts 20. 28. *Simon of Iohn, Feede my spheepe.* Ioan. 21. 18. *Thou art Peter* (a rock) *and vpon this rock will I build my Church, and the gates of hell shall not preuaile against it. And I will giue to thee the keies of the Kingdome of heauen &c.* Matt. 16. v. 18. 19. *If he will not heare the Church lett him be to thee as the heathen and the Publican. Amen I saie to you whatsoeuer you shall binde vpon earth, shall be bound also in heauen, and whatsoeuer you shall loose vpon earth, shall be loosed also in heauen.* cap. 18. v. 18. *He that heareth you heareth me, and he that dispiseth you dispiseth me.* Luc. 10. 16. *Whose sinnes you shall forgiue they are forgiuen them, and whose you shall retaine they are retained.* Ioan. 20. 23.

The *Sanctitie* of this Church you haue before out of *Ezechiel*; and God doth further promise in *Ieremie* that he will *write his lawes in her heart.* Ierem. 31. 33. Of the exteriour worship by her frequẽted I spake likewise before out of Malachie, *In euerie place there is sacrificing, and there is offered to my name a cleane Oblation, because my name is great among the Gentils saith the Lord of Hosts.* Mal. 1. 11. Her power of doing *miracles* is in the Gospell of S. Iohn. cap. 14. v. 12. and of S. Marck. cap. 16. v. 17. Finallie, that notwithstanding the foresaid *amplitude* mentioned in the beginning of this chapter she is *one* it is by Scripture manifest; she being

Sanctitie.

Vnitie.
10. 10. 16.
* Lib. 1. c. 7. Ephes. 4. v. 16.

being *one fold*, and *one bodie*, as I haue proued * above and vnder *one Pastor* and *one head* Iesus Christ: *of whom* (saith the Apostle) *the whole bodie compact and knit together by all iuncture of submiſtration, according to the operation into the meaſure of euerie member, maketh the increaſe of the bodie vnto the edifying of it ſelfe in Charitie.* By which words wee are taught likewiſe that this bodie is, in regard of the functions in it, heterogeneall, that is, conſiſting of diuers kinds of parts (as mans bodie is, whereunto this myſticall bodie is compared;) hauing in it, *eies, mouth, feete*, and the like, in proportion.

See more of this in the 3. book. c. 2.

1. Cor. 12.

Thus farre I haue proceeded in the Scripture; ſhewing you *there*, the Church of God, *built on a rocke*, againſt which the gates of hell *cannot* preuaile; a *perpetuall kingdome*, if you beleeue God, that ſhall *not be diſſipated, corrupted, deliuered to another people*: that ſhall *ſtand for euer*: and *haue no end*. A people that ſhall be *no more forſaken, no more deſolate*; but ſhall haue the *Spirit of God, abiding*: *not departing from them*; and *Ieſus Chriſt aſſiſting, all dayes, to the conſummation of the world*, with *the Sanctification of God in the middeſt of them, forever*. A ſocietie *Hierarchically* diſpoſed, and Gouerned by ſpirituall *Princes*; *Iudging* her aduerſaries, *forgiuing ſinnes*, enacting *lawes*; with the *keies of heauen* in her Paſtors hand. *Offering* to God, *euerie where*, a pure ſacrifice or *Oblation*; and, by the *Sanctitie* of her profeſſion, and working *of miracles*, calling people from all parts into her communion, whereunto ſhall come *the ſtreinth of Nations*, the *multitude of the ſea*, all *Kings*, and *people*, and *tongues*: all the *families of the Gentiles*, all *Nations whatſoeuer*. They ſhall be dilated to the *Eaſt*, *Weſt*, *North*, and *South*: and ſhall be *multiplied as the duſt* of the earth, as the *ſand*

of

of the Sea, as the *ſtarres in the firmament*. They ſhall be *as the ſunne* in the ſight of God, and as the *daies of heauen*. They ſhall haue *Paſtors* and *Doctors* to the worlds end: the word of God ſhall *neuer out of their mouthes*, and they ſhall *not hold their peace, daie nor night, for euer*.

Compare this now to your Church, to your companie: which wee haue ſearched and hunted after in the *former booke*, but could not get tidings of *in all the world*, before Luther. I, in the meane tyme will on further *to looke out* this Church of God. But firſt I would haue you to note, that as in the naturall bodie there are many ſuperfluous materiall parts of fleſh, fatte, and ſome other, euen in the hands, eares, and eies (as you ſee in men that are groſſe;) which parts though they be coherent now, are not reſumed all in the reſurrection, becauſe they would extend and increaſe the bodie vnto more then the iuſt bignes of the man, and beyond the originall propottion of the ſoule: So in this MYSTICALL BODIE of Ieſus Chriſt, are many parts, which will not riſe with it vnto glorie: and therefore are multiplied aboue the number wich is writen in the booke of life. Yet being called (as *many are called, few choſen*,) for a time they doe beleeue, are baptized, and incorporated: but they fall of, out of grace before they die. Another thing you may note if you pleaſe: that as the naturall bodie receauing the ſowle when the principall parts are prepared, doth growe and flourish, and afterwards looſeth againe the exteriour beautie in ould age: So the Church receaued the Spirit, when by the inſtruction of the ſonne of God, the chiefe parts (the Apoſtles) were prepared, and then did extend it ſelfe in bignes, and flourished: but in her ould age, in the

c. 1. &c. 2.

Lib. 1. c. 6. §. 1.

in the daies of Antichriſt she will looſe her exterior beauty and maieſtie, and be greeuouſlie afflicted, and perſecuted for a * tyme, as S. Iohn doth foretell. But now to finde this Church.

* See aboue li. 1. c. 8. §. 2.

THE SECOND CHAPTER.

The Catholike Church aſſigned.

BY that which in the precedent chapter hath been ſaid, it appeareth manifeſtlie that the Catholike Church is *the moſt ample Societie* in the world, and the moſt permanent: hauing to this effect two *great powers* beſtowed on her, whereof the one is efficacie in propoſing the word to conuerte Nations, that she may in time attaine her full bignes; the other is ordination and Iudicature, whereby she may, conſerue her ſelfe in being; the Holie Ghoſt interiourlie aſſiſting and working principallie, to them both, to her *iudgment* and her *propoſall*, and thereby to her growth or amplitude, and permanence or abiding. Of this greate Church, all muſt learne; by her we muſt all be directed: wee muſt all imbrace her communion. Wee muſt not imbrace the communion of Hereticks, nor learne of them, nor be directed by them.

I come now to ſee *which this Church is*, and looking about vpon all that do profeſſe, or heeretofore haue profeſſed the Religion taught by Ieſus Chriſt, I finde it to be *the Societie of beleeuers in communion with the See of Rome*. This was knowne to be the Catholike Church in the time of S. Paul; the ſame was acknowledged to be the Catholike Church in the time of S. Auguſtine, S. Gregorie, and euer ſince; and is

now. Out of this great Societie went those who began the Schisme in Englād; and out of the same went Luther the father of the Schisme, who looking about could not finde in all the world a Societie professing his religion.

That the Societie by me specified is *the Catholike Church* of whom all must learne, and whose communion they must embrace, I proue, because vnto it and to this onlie, the Description made *in Scripture* by God who best knowes his owne Church, doth agree; as I will shew by running ouer the particulars, where of the first that occurres (and that answerable to the worde *Catholike*) is the greatnes or amplitude. That the Societie of beleeuers in communion with the See of Rome is of all Christian Societies *the most ample*, and that *yours is nothing* comparable to it, appeares first by your confession. It is confessed by the learned of your side that Papistrie (to vse your word) *was the generall Religion of the Christian world before Luther came*. In so much that (*a*) Caluin affirmes *all the Westerne Churches to haue defended it*, and (*b*) that *his separation was from all the world*. (*c*) White saith it was *a leprosie breeding in the Church so vniuersally that there was no visible companie of people apparing in the world free from it*. (*d*) Morgestern. *The whole Christian world knowes that before Luther all Churches were ouer whelmed with more then Cymerian darknes*. (*e*) Bancroft. *The Priests*

a *Tota Occidentalis Ecclesia defendit quicquid impietatum detestamur. Caluin.* Resp. ad Versip. p. 354. b *Discessionem à toto mundo facere coacti sumus.* Id. Ep. 141. c White. defence c. 37. pag. 136. The Papacie, or articles wherein Wee refuse the Church of Rome, are a leprosie & c. d Benedict. Morgest. in tract. de Eccl. pag. 145. and he saith there further, that it is ridiculous to thinke that in the tyme before Luther any had the puritie of doctrine, and that Luther should receaue it from them. e Baucroft.

Censure.

Priests and all the people too, were drowned in the filth of Poperie, from top to toe. (f) Iewell. *The whole world, people, Priests and Princes, were ouerwhelmed with ignorance: All Schooles, Priests, Bishops, and Princes of the world were by oath obliged to the Pope.* (g) Camierus. *Errour possessed not one litle part or other, but Apostasie auerted the whole Body from Christ.* (h) Brocard. *When the preaching of the Gospell and the first assault made vpon the Papacie was approued in Luther, the knowledge of Christ was wanting in all and euery one of his members.* (i) Whittaker. *In tymes past no Religion but the Papisticall had place in the Churche.* And (k) *That Antichristian plague hath gone thorough all partes of the world, and all visible Churches.* Thus in generall. To runne thorough the particulars were infinite. They say, (l) *The whole world was filled with the abuse of images.* That (m) *All to the very common people were imbued with this principle that man hath free will.* That (n) *the principall point of Religion, iustification by* faith onely, *was blotted out of memory.* That (o) *the errour* (so they speake,) *of the reall presence, preuailed amongst all the Christians of the world.* That (p) *All the world erred, in that article of the reall presence.* That (q) *the Masse made drunke*

Censure. c. 4 *f* Iewell serm. on the 11. c. Luc. *g* Daniel Camierus ep. 49 *h* Brocard in c. 2. Apoc. fol. 41. *cognitio Christi defuit in omnibus & singulis suis membris* *i* VVhit. Cont. 4. q. 5. c. 3. *k* Id. Cont. 2. q. 3. *per omnes visibiles Ecclesias grassata est.* *l* Luther, serm. de simulacr. fol. 277. *Altero abusu* (imaginum) *totus orbis oppletus est.* *m* Calu. 2. Instit. c. 2. §. 4 *Ad vulgus etiam ipsum omnes hoc principio imbuti sunt, preditum esse hominem libero arbitrio.* *n* Confess. Aug. c. 20. *Fateri omnes necesse est de fidei iustitia fuisse altissimum silentium.* Magburg. præfat. Centur. 13 *extincta est doctrina de fide tantùm sine operibus* Calu. Res. ad Sadolet. p. 125. *Dogma istud* (de iustificatione per solam fidem) *quod in religione summum erat, dicimus fuisse à vobis ex hominum memoria deletum.* *o* Bucerus li. de concord. p. 660. *Hic error* (de reali præsentia loquitur)

opus

drunke all the kinges and people of the earth, from the first to the last. That (r) *ſcarce any thing was more beleeued then that the Maſſe was a Sacrifice.* That (ſ) *all endeuoured to merit, to ſatisfie* &c. And to ſumme all vp in a word, they confeſſe our Religion to haue preuailed ouer their ſuppoſed Church and Religion ſo farre (t) *that the* Proteſtant *faith was abolished and extinguished.* That (u) *vnder the Papacie there was an extreme abolishing of the true* Proteſtant *Religion and the diuine word.* That *Vnder the Papacie the* DOCTRINE *without which* Proteſtant *Chriſtianitie doth not ſubſiſt,* WAS ALL *reiected and buried.* This was the ſtate of things before Luther, as they conceaued: and not for a ſmall tyme, but *for nine hundred yeares*, euen from the tyme of Boniface and Gregorie the Great: All the knowne Churches in the world, all that time frequenting and beleeuing Maſſe, confeſſing to Prieſts, praying to Saincts and for the deade, beleeuing iuſtification by workes donne in grace, and the merit of them, ſatisfaction, traditions, religious vowes &c. and the communion of the Pope was with the Chriſtian world generally all that tyme. Let vs now goe on with the confeſſion of your men for the generall acknowledgment of our Religion and the ge-

apud totius orbis Chriſtianos inualuit p Gualt. in præfat. Com. in ep. ad Rom q Calu. 4. Inſtit. c. 18. § 18 *Miſſa abominatio in calice aureo propinata, omnes Reges terra & populos à ſummo vſque ad nouiſſimum ſic inebriauit, vt proram & puppim ſua ſanitis in hac vna ſtatuerint.* r Luth. Captiuit. Babil. fol 68. ſ. Calu. Reſponſ ad Sadolet. p. 130. t Luth. Capt. Babil. fol. 77. Id in Pſal. grad. fol 568. & in 2. Gall. fol 306. u Magburg. præf. Centur. 5. W. Calu. 4. Inſtit. c. 2. §. 2 *Sub Papiſmo doctrina citra quam Chriſtianiſmus non conſtat, tota ſepulta & exploſa.* Of this matter ſee *more* in the book *de Authore & eſſentia Proteſt. Eccleſiæ*, li. 2. c. 1. & 3. The Proteſtant *Euaſions* and endeuour of Anſwer to theſe and the like *Confeſſions*, is there alſo refuted. c. 2.

nerall pouerty or not existencie of your supposed Church. Speake Perkins. (a) *During the space of nine hundred yeeres the Popish heresie hath spred it selfe ouer the whole earth.* Bale, (b) *From Phocas* (who liued anno 602.) *till the renuing of the Gospell, the doctrine of Christ was for that space amonge Idiotes, and in lurking holes.* And, (c) *after Gregorie, the puritie of* Protestant *doctrine perished.* (d) Powell. *I graunt that from the yeere of Christ 605. the professant companie of Poperie hath been very visible and conspicuous.* (e) Fulke. *The Religion of the Papists came in, and preuailed in the yeare of our Lord 607.* and so vniuersally that, *the reuelation of Antichrist with the Churches flight into the wildernesse was anno 607.* (f) Hutter. *I graunt willingly that the Papist Idolatrie hath inuaded allmost all the world, especially these last thousand yeares.* (g) Simon Voyon, *When Boniface was stalled in the Papall throne the whole world was ouerwhelmed in the dregges of Antichristian filthines with superstitions and Traditions of the Pope: There was that vniuersall Apostasie from the faith, foretould by Paul.* (h) Bibliander. *It is of it selfe knowne, most cleere, and out of all question, that from the death of Gregorie the greate the Pope of Rome is Antichrist, who with his abominations, blasphemies, and idolatries, so made drunke all kings and people from the highest to the lowest, that they*

a Perkins expos. Creede pag 266 b Bale Centur. 1 74 c Id. p. 65. d Powell. Consid. Pap reas. p 105 e Fulke Ans. Count. Cath. p. 36. f Hutter de sacrif. Missat. p. 377 *Libenter concedo Idolomaniam ponti, cuius verum est Sacrificium Missaticum, totum pene terrarum orbem inuasisse, præsertim superiore proximo millenario* g Simon Voyon Catal. Doct in ep. to the reader. h Bibliander orat. ad Princip. Germ. c 72 apud Calunno urc. l. 1. c. 4. *A morte Gregorij magni ponimus esse per se notum, clarissimum, & extra omnem dubitationem quod Papa Romanus sit Antichristus qui suis abominationibus, blasphemijs & Idololatrijs omnes reges terræ & populos à sua-*

they were more stupid then very beasts. (i) Hospinian. *In the age of Gregory the greate, all kinde of superstition and Idolatrie hath as a See ouerflowed almost all the Christian world, not only none resisting but rather all helping and adding thereunto what force they could.* The like others haue in places where they treate of the reuelation as they call it, or manifestation of *Antichrist*; which they thinke was then first of all in the person of Boniface. And thus I haue, by Protestants assigned to me, the space wherein Papistrie hath beene generall, and the supposed Protestancie suppiest: I meane *from Luther vpwards to Boniface, and to the death of Gregory the great.*

The same doth appeare, by Ecclesiasticall Records and Monuments, so plainely, that it is impudence to question, and vnnecessarie to proue it, any further. Your owne Chronicles would suffice to make it euident; not to speake of other writings innumerable which do still tell the Religion of those times. To the same purpose I did elswhere vrge *Tradition*. In Luthers daies, the *Societie communicating with the See of Rome*, was, of all Christian Societies, the most ample; and *all these men, professing* Papistrie, as you call it, and *dying* in it, did thereby testifie that it was the Religion which they receaued from the precedent Age. The same did the Age before them; liuing and dying in this our Religion which you call Papistrie: and professing that they receaued it from the precedent Age. The same also did *euerie* former Age, euen to the time of Gregorie. He that perceaues not well this discourse lett him turne to the next §. where Edit. alt.

à summo vsque ad nouissimum sic inebriauit vt brutis ipsis essent stupidiores.
i Hospinian. Hist. Sacram. l. 2 p 157. *Gregorij magni aetate omne superstitionis & idololatriae genus &c.*

nerall pouerty or not existencie of your supposed Church. Speake Perkins. (a) *During the space of nine hundred yeeres the Popish heresie hath spred it selfe ouer the whole earth.* Bale, (b) *From Phocas* (who liued *anno* 602.) *till the renuing of the Gospell, the doctrine of Christ was for that space amonge Idiotes, and in lurking holes.* And, (c) *after Gregorie, the puritie of* Protestant *doctrine perished.* (d) Powell. *I graunt that from the yeere of Christ* 605. *the professant companie of Poperie hath beene very visible and conspicuous.* (e) Fulke. *The Religion of the Papists came in, and preuailed in the yeare of our Lord* 607. and so vniuersally that, *the reuelation of Antichrist with the Churches flight into the wildernesse was anno* 607. (f) Hutter. *I graunt willingly that the Papist Idolatrie hath inuaded allmost all the world, especially these last thousand yeares.* (g) Simon Voyon, *When Boniface was stalled in the Papall throne the whole world was ouerwhelmed in the dregges of Antichristian filthines with superstitions and Traditions of the Pope: Then was that vniuersall Apostasie from the faith, foretould by Paul.* (h) Bibliander. *It is of it selfe knowne, most cleere, and out of all question, that from the death of Gregorie the greate the Pope of Rome is Antichrist, who with his abominations, blasphemies, and idolatries, so made drunke all kings and people from the highest to the lowest, that they*

a Perkins expos. Creede pag 266 b Bale Centur. 1 74 c Id. p. 65. d Powell. Confi l. Pap reas. p 105 e Fulke Ans. Count. Cath. p. 26. f Hutter de sacrif Missat. p. 377 *Libenter concedo Idolomaniam pontificiam, cuius verum est Sacrificium Missaticum, totum pene terrarum orbem inuasisse, præsertim superiore proximo millenario* g Simon Voyon Catal. Doct in ep. to the reader. h Bibliander orat. ad Princip. Germ. c 72 apud Caluino urc. l. 1. c. 4. *A morte Gregorij magni ponimus esse per se notum, clarissimum, & extra omnem dubitationem quod Papa Romanus sit Antichristus qui suis abominationibus, blasphemijs & Idololatrijs omnes reges terræ & populos à sum-*

they were more ſtupid then very beaſts. (i) Hoſpinian. *In the age of Gregory the greate, all kinde of ſuperſtition and Idolatrie hath as a See ouerflowed almoſt all the Chriſtian world, not only none reſiſting but rather all helping and adding thereunto what force they could.* The like others haue in places where they treate of the reuelation as they call it, or manifeſtation of *Antichriſt*; which they thinke was then firſt of all in the perſon of Boniface. And thus I haue, by Proteſtants aſſigned to me, the ſpace wherein Papiſtrie hath beene generall, and the ſuppoſed Proteſtancie ſuppreſt: I meane *from Luther vpwards to Boniface, and to the death of Gregory the great.*

The ſame doth appeare, by Eccleſiaſticall Records and Monuments, ſo plainely, that it is impudence to queſtion, and vnneceſſarie to proue it, any further. Your owne Chronicles would ſuffice to make it euident; not to ſpeake of other writings innumerable which do ſtill tell the Religion of thoſe times. To the ſame purpoſe I did elſwhere vrge *Tradition*. In Luthers daies, the *Societie communicating with the See of Rome*, was, of all Chriſtian Societies, the moſt ample; and *all theſe men, profeſſing* Papiſtrie, as you call it, and *dying* in it, did thereby teſtifie that it was the Religion which they receaued from the precedent Age. The ſame did the Age before them; liuing and dying in this our Religion which you call Papiſtrie; and profeſſing that they receaued it from the precedent Age. The ſame alſo did *euerie* former Age, euen to the time of Gregorie. He that perceaues not well this diſcourſe lett him turne to the next §. where Edit. alt.

à ſummo vſque ad nouiſſimum ſic inebriauit vt brutis ipſis eſſent ſtupidiores.

i Hoſpinian. Hiſt. Sacram. l. 2 p 157. *Gregorij magni ætate omne ſuperſtitionis & idololatriæ genus &c.*

the Ages be ſeuerallie putt downe, and remember what I haue ſaid heere, *vzt* that euerie *later age* reſoluesit ſelfintothe Agebefore it. Now, that all the men of ſo ample a Societie, as many as liued in one age, being diſperſed ouer the world, in all Nations, would deceaue their poſteritie, their deereſt friends and children, in this matter of greateſt importance and regard, which concerned their eſtate in eternitie: or that their poſteritie, and that *ſo ample*, could be deceaued in matter of *Fact*, ſubiect euerie where to the eie; as, going to Maſſe, confeſſing to Prieſts, &c. there being amongſt them infinite eies obſeruing religiouſlie, what was donne in this matter of exteriour worship, and infinite eares religiouſlie attending what was taught in Sermons and Catechiſmes; this I ſaie cannot with honeſtie be pretended; it is both incredible and impoſſible: wherefore ſeeing it is ſoe teſtified vntovs, that our Religion was profeſſed generallie in the world, before Luther, and in the Age before that, and ſo vpwards still the time of Boniface the third, and to the death of Gregorie the great our Apoſtle; we muſt in all reaſon beleeue that it was ſo. The ſame hath alſo beene *confeſſed*, as we haue alreadie ſeene.

Now further that the Religiõ, generall in the world then, was the ſame with that which was generall in the tyme of Gregorie the greate, who died but three yeares before Boniface, is manifeſt by the teſtimonie of a world of *eie witneſſes*, that is, by the teſtimonie of all Kingdomes, Nations, Schollers, Paſtors, People; by the teſtimonie I ſay of all Chriſtian Churches, which being in the time of Boniface, and of our Religion as you heard your Deuines confeſſe, had moſt of them ſeene the exerciſe of the Religion in all the

world

world in S. Gregories tyme, and could not be deceaued in the *fact*, ſubiect to the eie, euery where; as going to Maſſe, praying to ſaincts, confeſſion to Prieſts, adoration of the Bleſſed Sacrament &c. They had alſo all meanes that men could haue to be informed certainly of the Religion of the world in S. Gregories tyme, Books, Records, Relations; eies to ſee the practiſe, eares to heare what they ſaid, Inſtruction, Baptiſme, Bible, Orders, all, they had from them immediatly; and the matter touched them all, and each in particular more then lands, life, or whatſoeuer elſe can be deare to man. I might confirme this further out of *Gods aſsiſtance to the Church*, out of which it commeth ineuitablie, that neither the former Religion could abruptly ſtop as you imagine, and the faith faile, the Church fall on on the ſuddaine, the Church I ſay diffuſed thorough the world; nor all knowne Chriſtian Churches in ſucceeding time, or the whole Chriſtian world generally erre in a matter of the greateſt moment, in the diſcerning the true Religion, and the true Church of former tymes. Leauing you therefore to deale with babes, whom you may peraduenture make beleeue, on your bare word, without euidence, againſt hiſtories, againſt the promiſe of almighty God, and againſt the teſtimony of all the Church of that tyme, that (whilſt all were a ſleepe it ſeemes by your dreame) the Religion of the world was generally changed in Boniface his tyme after the death of Gregorie: I take vpon the teſtimonie of a world of people, vpon the Teſtimonie of all Nations then Chriſtian, that *it was not*, but, that, *the Religion then currant, was the Religion currant in the tyme of Gregorie the greate.*

Now that S. Gregorie had communion with all the world euery one knowes by his Epistles to the Bishops of Corinth, Siracusa, Constantinople, Alexandria, Carthage, Numidia, Ierusalem, Arabia, Antioche, Arles, Vienna, &c. You graunt also that he did communicate with the former ages, and was of the same Religion with them, which *is also cleere by the consent and iudgment of the Christian world* IN HIS TIME, *which beleeued that he and they were of the same Religion with the Church of the precedent age, and had best meanes to know it.* The same Church and Religion in the tyme of Leo the greate, was also vniuersall, and this like wise out of his writings may be prooued. The vniuersalitie I say, of Leo his communion, is knowne cleerly by his Epistles to the Bishops of Italie, France, Thessalonica, Vienna, Sicilie, Campania, Tuscia, Alexandria, Antioch, Constantinople, Ierusalem &c. in a word, it is included, and to the world made knowne, by the Councell of Chalcedon. If you will ascend higher with this *vniuersalitie*, goe vp to Sylvesters tyme, and his communion with all the Christian world you haue in the first Nicene Councell: & further I thinke you will not presse me, though I could produce ample testimonie of this vniuersalitie before out of Irenæus and Tertullian; and before that out of S. Paul, witnessing of the Roman faith that it was renowned in the whole world.

Ex ant in te Op. D. Greg.

In oper. S. Leonis.

Iren. li. 3 c. 3. Tertul. li. con. Iud. c 3.

I haue hitherto spoken of the amplitude of *the Societie of beleeuers in communion with the See of Rome.* The next thing to be considered is, that all Nations hetherto conuerted from *Infidelitie*, haue receaued the Faith of Christ *by men of this great Societie*, and haue beene baptized by them. For the first 600. yeers,

you

you graunt that it was so; since which time there haue beene *conuerted* by it, the Germans, Vandals, Polonians, Danes, Hungarians, Noruegians, Brasilians, Indians, and many others; and to your Societie, immediatlie from *Infidelitie*, none at all. This Argument toucheth the matter of a large Historie, or of many Historiès rather, whereby each Christian Countrie can demonstrate their *Conuersion* to the Religion of *the Church in communion with the See of Rome*, and do gratefullie acknowledge her to be their mother. We were conuerted by S. Augustine and his companie, moncks, sent from S. Gregorie. The Scots, by S. Palladius, sent by Celestin. The like acknowledgment the Bulgarians make to Nicholas the first; the Bohemians to Steeuen the seuenth; Noruegia to Adrian the fourth, all Bishops of that See. And all other Nations were conuerted by such as held communion with it. He that desires to see the particulars, may reade the *Theatrum conuersionis Gentium totius Orbis*, written by *Mermannius*. This well considered and examined in historie (as a Scholler hauing a good librarie may do it easilie, and shall find it *confessed* too by Protestāts as far as it is necessarie to desire,) is a plaine demonstration sufficient by it self (though I do not heere vrge it so) to proue that the Church which I speake of is the Catholike; *all Nations being at their conuersions baptized by it, and into it.*

* Magdeburg. in each *Centurie.* Protest. Apol. *tract.* 2. *c.* 1. *sect.* 4.

Thirdlie; vniuersall Church-gouerment, enacting of decrees to binde all Nations, censuring of errours against Faith; in a word, the generall prouidence in matters of Religion, hath been exercised in all occasions by the Pastors of this Societie; and no decrees repugnant to it euer vniuersallie released. This ap-

peares (and the same is withall a further demonstration of the vniuersalitie of this Societie) in the Generall Councells, which were assembled out of the whole corps or bodie of this great Societie, and did communicate with the See of Rome. I cite and vrge them heere to shew their care of common-Church-affaires and their communion with that See. Of the
Lib. 4. certaintie of their definitions I shall speake elswhere; heere in this place I do not meddle with it, but with their practice, for which (as it appeares by the former chapter) they did not want sufficient authoritie.

The first Nicene Councell an. 325. Fathers 318, Against Arius. Communicated with Sylvester Bishop of Rome. *Cedrenus, Photius, Socrates, Eusebius, Baronius.* The first Constantinopolitan Councell an. 381. Fathers 150. Against Macedonius. Communicated with Damasus B. Rome. *Vide ep. Conc. ad Damas. Theod. & Socr. Phot. Bar.* Ephesine Councell an. 431. Fathers 200. Against Nestorius. Cōmunicated with Celestine B. Rome. *Epist. Concil. ad Celest. & ep. ad Imperat. Marcellin. Liberat. Theophan. Balsam. Niceph. Baron.* The Councell of Chalcedon. an. 451. Fathers 600. Against Eutiches. Communicated with Leo B. Rome. *Vide acta Conc. & Leon ep. 50. Baron.* Second Constantinop. Councell an. 553. Fathers 165. Against Anthim. & Theodor. Communicated with Vigilius B. Rome. *Zonaras, Euthicius Ep. ad Vigilium. Greg. magn. Niceph. Baron.* Third Constant. Councell an. 680. Fathers 289. Against Monothelites. Communicated with Agatho B. Rome. *Vide acta Conc. Zonar. Theoph. Cedren. Baron.* Second Nicene Councell an. 787. Fathers 350. Against image-breakers. Communicated with Adrian B. Rome *Vide act. Conc. Cedren. Zonar. Baron.* Fourth Constantinop. Councell an. 869. Fa-

869. Fathers 101. *Genebr.* 300. Against Photius. Communicated with Adrian 2. B. Rome. *Vide acta Conc. Anastas. Nicep. Platin. Baron.* Vide distin. 16. can. *Sancta octo.* The first Lateran Councell an. 1122. Fathers 300. For instauration of Discipline &c. Communicated with Calixtus 2. B. Rome. *Sugerius Abb. Platina, Onuphrius, Baronius.* Second Lateran Councell an. 1139. Fathers 1000. For the Right of the Clergie. Cōmunicated with Innocent. 2. B. Rome, *Otho Frisin. Sigon. Platin. Onuph. Baron.* Third Lateran Councell an. 1179. Fathers 300. For Reformation. Waldens. condemn. Communicated with Alexander 3. B. Rome. *Gulielm. Tyrius. Plat. Onuph. Baron.* Fourth Lateran Councell an. 1215. Fathers 1285. Holy Warre. Transubstantiation defined. Reformation of the Clergie. Albigenses condemned. It Communicated with Innocentius 3. B. Rome. *Vide Acta Conc. Palmer. Onup. Plat. Genebr. Spondan. in Auctar. ad Baron.* The Councell of Lions an. 1274. Fathers 1000. Against the errours of the Greekes. Communicated with Gregorie 10. B. Rome. *Guliel. de Nangis, Gregoras, Matth. Palm. Plat. Onuph. Spond.* The Councell of Vienna an. 1311. Fathers 300. Against seuerall Heresies. Communicated with Clemens 5. B. Rome. *Platina. Palm. Onuph. Spondan.* The Councell of Florence an. 1439. Fathers 141. The Revnion of the Greeke and Latine Churches. Armen. Ind. Communicated with Eugenius 4. B. Rome. *Palmer. Chalcond. Volaterran. Plat. Spond.* The Councell of Trent. Communicated with Pius 4.

Fourthly, Were all Papistes silent in the matter of the Church, the thing is so notable that Heretickes themselues, against their will, would lead vnto it, and point it out. For, if you consider well, there is but one truth;

truth; and many wayes there are to goe against it; *one true Church*, many false and hereticall. And all those Hereticall are against the Catholike Church, as errours are all against the Truth. Now, by Ecclesiasticall Recorde, it is cleere that *all confessed Heresies* from the first to the last, haue opposed themselues seuerallie to the companie, with which the Bishop of Rome did communicate in the tyme wherein those Heresies were; and this companie likewise *hath opposed it selfe* to them all; neither did they euer oppose them selues *all* to *any other* cõpanie whatsoeuer. This companie therefore which I speake of, & no other is, & euer hath beene, the true Church. Of the Councels wherein she condemned Heresies, I spake but now.

Harke how the canones roare (if your nicer eares will beare the word) in Bithynia, in Thrace, in Ionia, in Italie, in France, euerie Where. Against Arius and his faction at Nice, against Macedonians and Monothelites at Constantinople, against Nestorians at Ephesus, against Eutichians at Chalcedon, against Waldẽses, & Albigenses at Rome, against the Begardes at Vienna, against moderne Greekes at Lions & Florence, and against Lutherans, Caluinistes, and all Protestantes at Trent: In Defence, Of the Sacramentes, Of the Primacie, Of the Reall Presence, Of the Incarnation, Of the consubstantialitie of the Sonne of God; and other pointes of the Catholike faith and Church. Againe, Sabellius from men of this communion receaues his doome in Alexandria, Paulus Samosetanus in Antioch, Pelagius in Charthage, Berengarius in Vercells, Gilbertus Porretanus in Rhemes, Nouatus and Donatus in Rome. Finally all Heresies that haue beene hetherto, haue had their

sentence

ſentence of condemnation from men of this communion and Societie, *from this Church* of ours. This Church and no other hath maintained the faith hetherto at all tymes on all occaſions. This hath maintained the *word of God*, and kept it to this day, and you know not otherwiſe which it is. This Church and no other hath maintained *the Fathers doctrine* and the authoritie *of Generall Councells* hetherto. This Church hath triumphed ouer all confeſſed hereſies. She hath already ſuppreſſed more then two hundred: and hath bruiſed the heads alſo of thoſe which laſt peeped out of Hell to hiſſe againſt the Truth.

Fiftlie; that in this greate Societie there is practice of *Confeſſion and Abſolution by Prieſts*; and offering of that pure Sacrifice or (*) *Oblation* ſpoken of by the Prophet, and this *in all Nations*; as alſo, following of Chriſt in the waie of *Euangelicall Counſels*; it is ſo manifeſt, that our Aduerſaries hauing not in their Societies the practice of theſe things, (it is the ſame of *miracles.*) do diſeſteeme and impugne them, though the Scripture doth auouch them conſtantlie, as appertaining to the Church. Whereby they declare euidentlie (as alſo by want of *Spiritualitie* and generallie of all arguments of the *holie Ghoſt inhabiting* their Societie,) that they be not the Church of God. *Supra c. 1. li. 5.*

(*) Of this at large hereafter.

This doth ſuffice for this place and purpoſe. I now gather brieflie, thus; That Societie of beleeuers which is moſt eminent for Vniuerſalitie & in Succeſſion perpetuall, which hath taught and baptized all Natiõs hitherto made Chriſtiã, & at all times Iudged ariſing Hereſies, and been oppoſed by them all; which doth breed Saincts, forgiue ſinnes, and which a pure Oblation, euen that which was foretold by the Prophet, euerie where adore God, is the Church (This

is manifest by the former Chapter.) Such is the Societie of beleeuers in Communion with the See of Rome; as I haue shewed in this Chapter. This Societie therefore is the Church.

Out of the *Creed* we take an Argument to proue the same. That Societie of beleeuers which is *One, Holie, Catholike*, and *Apostolicall* is the Church: the Societie which I haue specified, is *One, Holy, Catholike and Apostolicall*, therefore it is the Church.

It is *One*, and hath in it a Cause of this Vnitie: for, *euerie member submits his iudgment to the iudgment of the Church*, beleeuing what euer she doth vniuersallie deliuer, or by her greatest authoritie, propose; and he who doth not so, is not of it.

Symb. Constant. It is *Holy*, being consecrated by Baptisme to God, directed by a Rule fit to make Saints, moued interiourlie, and as it were animated by the Holy Ghost; whereof there are arguments innumerable. Looke into the Liues of Saints who were all of this Cõmunion; or least you think the taske to greate, read some few, as of S. Anthonie, S. Bennet, S. Bernard, S. Francis, S. Charles Boromeus, S. Xauier, and shew me the like arguments of the Diuine Spirit in your men.

Lib. 1. c. 3. & li. 5 c. 12. §. 4. It is *Catholike* by most ample Communion, and power of conuerting Nations. And *Apostolicall* by Succession still continued; and this (besides that it is graunted by our Aduersaries who do labour, by vs, to continue themselues, to the Primitiue Church,) appeares particularlie by *the Records of all principall Churches* of our Communitie. The Heretiks themselues, Godwine who cals himself Bishop of Hereford hath printed *the Succession of the Catholike Bishops* of England: whereunto in the end he adds

vide Hist. Ang. Eccles. N. Harpsf.

such

ſuch as they (our catholike Bishops) would neuer haue ſuffered in their communion: as Cranmer, and others, who, disbeleeued and contradicted what not England onlie, but *the vniuerſall Church before them* did beleeue; and is in Scripture taken ἐν τοῖς *confeſſedlie* affirmed.

How farre the Proteſtant Societie is frō being *Catholike* or *Apoſtolicall*, wee haue ſeene in the former booke; where wee haue alſo ſpoken of their *Oppoſition to Scripture*. Arguments of eminent or ſupernaturall *Sanctitie*, they shew none; but on the contrarie, by denying the poſſibilitie of keeping (with helpe of grace) the commandements, by teaching that to beleeuers crimes though inexiſtent are not imputed, by impugning the neceſſitie of Confeſſion, by excluding religious vowes, and the like they shew themſelues addicted to carnall libertie. Neither do they agree amongſt themſelues, or haue meanes of *Vnitie*, ſuch as in conſcience (with a iudicious man) may preuaile, but do leaue eueire one within himſelf (ſo he do not exteriourlie profeſſe againſt the companie wherein he liues) to take what Scripture himſelf likes, and to interprete it, euen in *things fundamentall*, as he liſteth. They neuer yet conuerted any Nation from *Infidelitie*, nor were euer able to celebrate aſmuch as one *generall Councell*; *Sacrifice* properlie ſo called, and *Prieſthood*, they denie; and where no Prieſts, no Hierarchie. They neither haue *miſſion*, nor did euer any *miracle*; ſo farre they be from correſponding to the deſcription which God *in Scripture* giues of his Church.

See Doctor *Carriers* letter to King Iames. pag. 28. 29.

Chilling.

THIS

§. II.

Further ostension of the same veritie.

THis point, the finding I meane of the Church, is so necessarie and of so great importance, that I had rather be thought by Schollers tedious in repeating the same thing ouer and ouer, then not be vnderstood by those that are vnlearned, and therefore I will deliuer it (if I can) more plainlie, and in this manner.

In the *first Age* or Centurie (reconing it from our Sauiours Natiuitie) *the Societie of beleeuers communicating with S. Peeter*, (who did also sit at (*a*) *Rome*, the first in that See,) was THE CHVRCH. The *vniuersalitie* and *increase* of it, appeares by the testimonie of holy Scripture, *Mar.* 16. 20. *Roman.* 10. 18. *Coloss.* 1. 6.

(*a*) S. Iren. lib. 3. cap. 3. S. Cyp. Ep. 55. S. Aug. lib. 2. con. lit. Petit. cap. 51. & Epist. 165. Optat. lib. 2. Cont. Donat. S. Hieron. Epist. 57. ad Damas.

The Societie communicating with that See of Rome, was also THE CHVRCH in the *second Age*; and the *vniuersalitie* and *increase* of it, appeares by S. Ireneus (who liued in that Age,) *lib.* 1. *aduersus Har. cap.* 2. & 3. Neither will our Aduersaries denie that hetherto this Societie was not onlie a Church, but THE CHVRCH, of Christ; and that Nations were conuerted by it and baptized into it: Let vs proceede.

In the *third Age* the Societie of beleeuers in communion with the See of Rome was THE CHVRCH; and the *vniuersalitie* and *increase* of it, appeares by Tertullian, *Apol. ad Gent.* c. 37. & *lib. cont. Iudæos cap.* 3. and by Origen. *lib.* 4. περὶ ἀρχῶν; who both liued in this thirde Age.

In

In the *fourth Age* the Societie in communion with the See of Rome was THE CHVRCH; and the *Vniuerſalitie* and *increaſe* of it, appeares by thoſe that liued in that Age. S. Athanaſ. *lib. de Human. verbi.* And Pacianus *Epiſt* 3. *ad Simpr.* In this age were two generall Councels; the one at *Nice*, the other at *Conſtantinople*: either, a ſufficient argument of the Churches vniuerſalitie.

Out of this great Societie (thus ample by *the flouwing of Nations into it*,) there went, (ſome before this Age, ſome in it,) diuers Heretiks; as, Simon Magus, Menander, Saturninus, Baſilides, Ebion, Cerinthus, Valentinus, Hermogenes, Marcion. The Gnoſtiks, Nouatians, Manichees, Arians, Plotinians, Macedonians, Sabellians, and others. And, Not theſe, who went out; but, the Societie out of which they went, was THE CHVRCH. This Societie onlie, no other; Not they and theſe: but theſe onlie.

In the *fift Age* the Societie communicating with the See of Rome, was THE CHVRCH: and the *vniuerſalitie* of it appeares by S. Auguſtine *Epiſt.* 48. & 80. And S. Chryſoſtome in his booke. *Quod Chriſtus ſit Deus*, and *Comment in cap.* 24. *Matt.* In this Age were celebrated alſo two Generall Councels; one at *Epheſus*, the other at *Chalcedon*. Diuers Nations came into this Societie, amõgſt others, the Scotts and Irish; and out of it went Pelagius, Neſtorius, Eutiches, &c.

Hitherto this Societie of beleeuers in communion with the See of Rome was not onlie a Church but THE CHVRCH of God; and thoſe Heretiks which were caſt out of it, neither any one Sect of them, nor altogether, were THE CHVRCH. And this was the Iudgment of *all Orthodox Chriſtians* in thoſe daies, who did excommunicate and abandone ſuch obſti-

nate

nate disbeleeuers, as our B. Sauiour himself had commaunded, *Matt.* 18. 17. and after him the Apostle, *Timoth.* 3. 10.

In the *Sixt Age* the Societie communicating with the See of Rome, was THE CHVRCH; and the *Vniuersalitie* of it appeares by the Epistles of S. Gregorie, who liued in this Age; and by S. Bede *in Cap.* 6. *Cant.* The same is manifest by the fift Generall Councell which at *Constantinople* was celebrated in this Age. At this time our Countrie was conuerted by *Monks* sent from S. Gregorie, Pope of Rome. Hitherto the Societie in communion with the See of Rome was THE CHVRCH: and such as went out of it were not THE CHVRCH, bur were Schismaticks, deuided from the mysticall Bodie of Christ, and the visible Pastor of it; and so without the Spirit of Christ, and in a damnable estate; and Hereticks, denying obstinatlie what was sufficientlie proposed: and so being wholly without Diuine faith were not beleeuers, nor had any parte (as many as so remained,) in the Kingdome of God, *Gal.* 5. 21.

In regarde of the foresaid Heresies, those especiallie of *Nestorius*, and *Eutiches*, many were cutt of from THE CHVRCH; which yet notwithstanding did still remaine not a Church onlie, but, THE CHVRCH; and the rest, how euer manie, were not THE CHVRCH, nor in it. This was the Iudgment of the Pastors of those times, who did insist in the faith deliuered vnto them by their Forefathers; and hauing Diuine warrant and assistance, did censure and condemne errours; in their origen.

That the Disciples of Hereticks so condemned, communicated not with the Pope, it is no maruaile; they refused to reconcile themselues to THE CHVCH,

and

and reiected her communion and her Councells. What? will our Aduersaries make a Precedent of this, and iustifie them in it? Yes. They striue to iustifie their owne Schisme by these Precedents, telling their Credents, that many Churches (such as were deceaued by Nestorius, Eutiches & their followers, as of Iacobites, Armenians, Ægyptians, & Nestorians,) haue not acknowleged the Pope, nor the Church in communion with him, nor the Councells held at Ephesus and Chalcedon; which yet they (our Aduersaries) confesse were Orthodox, œcumenicall. So manifestlie they trace, and insiste in, (αὐτοκατάκριτοι with all) the stepps of Hereticks, their predecessors.

In the *Seuenth Age* the Societie of beleeuers in communion with the See of Rome was THE CHVRCH; and the *Vniuersalitie* of it appeares by the Generall Councell celebrated in this Age at *Constantinople*, being the third that was held in that place. You may see if you pelease the subscriptiõs of the Bishops who were in it. Hetherto this Societie was not onlie a Church, but THE CHVRCH of God. There was on Earth, no other. The Eutichcans, were they THE CHVRCH? No. The Nestorians, were they THE CHVRCH? No. The Sabellians, were they THE CHVRCH? No. were any other condemned formerlie, THE CHVRCH? No. none of all these were THE CHVRCH. And this was the Iudgment of THE CHVRCH when it was confessedlie Orthodox. They were as members corrupted and cutt of from the bodie, without the spirit of life, without Diuine faith; denying reuealed mysteries sufficientlie proposed. They were not to be followed, or heard, or communicated withall.

Was there any other Christian Societie besides *that* in the communion of the See of Rome, and *those other* to whom this Societie denied her communion? None at all. Since therefore our Sauiours Church is perpetuall, with gates alwaies open, and Pastors and Doctors still in it; since the gates of hell cannot preuaile against it, it followeth and ineuitablie, that the Societie which I speake of, then, in that Age, was HIS CHVRCH. He had in that Age, no other.

Those who were last in the *sixt Age*, did baptise and instruct those that were first in this *seuenth Age*. To them they left their books and Records. These did succede the Bishops of the *sixt Age* in there Sees; the Pastors, in their Cures; the Doctors, in their Chaires. They all professed, liuing and dying, that their Religion was the Religion of their Predecessors, of those I meane who liued in *the sixt Age*: and hauing all their writings, and in parte hauing also liued with them, and been present with their parents at their deaths, they knew better then we now can or any after could possiblie know, what Religion they were of. Neither is it possible that such a world of people should mistake in a matter of Fact, euerie were obuious to the eie, as before I haue obserued: or that they should all conspire, and this without meeting together and without any opposition; that they should I say conspire all; all Kingdomes and states, all nations and vniuersities, all Bishops, and Prelats, and generallie all men of that great Communitie, both learned and vnlearned, against the euidence of the former Religion, against the Religion of the Christian world before their time, which religion had been till then maintained by the Fathers writings

and

and authoritie, by the power and force of cleere ſucceſſion in the Chaires of Chriſts Apoſtles, by the Word of God interpreted by his Spirit in knowne Saints, by the conſent of Nations, and generallie of the Chriſtian world; and confirmed, with the ſeale of infinite miracles euerie where recorded, and fresh in memorie; and that they ſhould impoſe vpon their Poſteritie, in a matter of ſo great moment, to the certaine and eternall ruine both of their poſteritie, and of themſelues ſo impoſing. This I ſay is incredible, impoſſible. What I ſpeake of theſe, ſuppoſe the ſame repeated of the reſt, in their ſeuerall Ages reſpectiuelie. It is not poſſible for vs to know better what Religion was profeſſed by their predeceſſors, liuing and dying. Neither is it poſſible that, that Age ſhould in this great affaire which is the ſumme of all, impoſe vpon their Poſteritie.

It is by Proteſtants pretended that the Biſhops of Rome (and firſt amongſt them Boniface) now began to gouerne vniuerſally. But this pretence is falſe. Saint Gregorie who liued before Boniface did gouerne as vniuerſally: and held and taught that the Church of Rome is *head of all Churches*. Doctour Sanders in his booke of the Viſible Monarchie (not yet anſwered) hath ſhewed particularlie out of S. Gregories owne writings that he did exerciſe the power of gouerment ouer the Biſhops and Churches of *Italie, Sicilie, Corſica, Sardinia, Africk; Spaine, Ireland, England, France, Dalmatia, Greece, Corcyra*. That the *Emperours, Kings, Princes*, and *Patriarks* haue *acknowledged the Primacie of the Roman See*. That what is *decreed, euen in Councell without the authoritie of it, is not of force*. This, I ſay, he there showes out of S. Gregories owne writings. And the ſame is further demon-

Sander. li. 7 de Viſ. Monar. ad an 550. &c.

demonstrated in the *Prudentiall Ballance*, *li.* 1. *c.* 14. where withall is answered the common Obiection made out of the word *Vniuersall*. It is also well knowne that S. Gregorie beleeued *the care of the whole Church was by our Saviour committed to S. Peeter* (whose Successors the Popes are) and this he saies *is euident to all that know the Gospell*. Of this point some-thing hath been saied in the former Booke and in the *Fourth* you shall haue more.

Li. 4. Ep. 32.

Infrà. li. 4. c. 2.

My Aduersarie may take notice heere, of what is saied and proued in the *Prudentiall Ballance* touching the Religion planted and professed in this Age in our Countrie, *li.* 1. *c.* 11. *&* *seq.* where it appeares by Euidences vndeniable that it was the same they call Papistrie, which the rest of the world at the same time did also professe: and that this Religion was brought from S. Gregorie whose Vniuersall communion is there also proued, *c.* 14. I require of him that he take particular notice of it, and of the first and third Chapters of the Seconde part of the same Treatise; where he shall finde also confessions of the Vniuersalitie of our Faith (the same which Protestants now condemne) in those daies. This little digression (if you think it so) I haue heere made by occasion of Boniface, in whose time, which was not more then three yeeres, our Aduersaries would haue vs beleeue, the whole world did from Protestantisme turne to Papistrie. To returne now to my former discourse of the Church of the seuenth Age.

This Societie did also succede in the Iudicature, and did vigilanthe attend that no change should be made in matter of faith, as appeares by the Generall Councell which they did celebrate in the end of this

Age:

Age: which Councell is also an illustrious argument of the visibilitie of the Church in this age.

In the *eight Age* the Societie of beleeuers in communion with the See of Rome was THE CHVRCH; and the *vniuersalitie* of it, appeares by the Generall Councell of Nice celebrated in this Age, being the *second* held there, *in that* towne. This Societie and no other in that Age, was THE CHVRCH.

Ob. True: but it erred.

Answere. Of erring, or not erring, we shall speake in the next booke. The Church cannot erre.

Ob. 2. I will saie then, that it was but parte of THE CHVRCH; for those whom you call Hereticks, were also part; and this your Societie was the most corrupted and vnsound part.

Answer. How? most vnsound? Had she greater errours then the Arians? or the Nestorians? you shew what you are. But Sir, there were no partes of THE CHVRCH, without this Societie; the partes were all within it. This Societie was THE WHOLE CHVRCH of this Age. There was but *one*, and it was this.

Ob. 3. Those of Nice, Ephesus, and Chalcedon, were ill aduised to cutt of Arius, Nestorius, and Eutiches, from THE CHVRCH; for these men haue had great multitudes of beleeuers.

Answer. Iust as I told you; you follow your Predecessors, Hereticks, step by step. The Church it seemes wanted your learned braine, and the whirlwind that is within it. But, tell me trulie; were it not ridiculous that a mu hrump which a fewe nights agoe started out of the grounde, should compare it self vnto, and glorie to ouertop, the Cedars of Libanus?

In the *nineth Age* the Societie of beleeuers cõmunicating with the See of Rome was THE CHVRCH; and the *Vniuersalitie* of it, appeares by the Generall Councell held in this Age at Cõstantinople; though now I need not bring proofe for the Vniuersalitie of this Societie; it being by our Aduersaries confessed as it appeares *aboue, pag.* 210. This Societie of beleeuers was in that age, THE CHVRCH.

Hereticks there were, such as followed Nestorius, Eutiches, and others, before lawfullie condemned; but those were not THE CHVRCH.

Ob. The Societie in communion with the See of Rome was not to be communicated withall, nor to be heard; for it held grosse errours: as; Traditions, and the Primacie of the Pope: and Sacrifice for remission of sinnes, &c. which thinges are against the word of God.

Answer. The word of God doth commaund obseruance of diuine and Apostolicall traditions. 2. *Thess.* 2. 15. & in it there is the institutiõ of the Primacie, *Ioan.* 21. 18. *Matt.* 16. 18. and of Sacrifice for remission of Sinnes, *Math.* 26. 28. *Luc.* 22. 20. *&c.* And for the meaning of Gods worde, the Church knowes it better then you do. But of this, more hereafter; heere I looke onlie which was THE CHVRCH in that Age; and haue assigned it. It was the Societie of beleeuers in communion with the See of Rome. This Church, all men weare to heare; and to communicate withall. There were in the world in that Age, none professing Christianitie but *this Communitie*, and *such as had beene lawfullie condemned* and thrust out; who were not to be heard nor to be communicated with all; were they?

In the *tenth Age* the Societie of beleeuers in Communion

munion with the See of Rome was THE CHVRCH: and the *Vniuersalitie* of it appeares by Lanfranck Archbishop of Canturburie in his booke against Berengarius: he liued in the next Age. It is also confessed, *supra pag.* 210. There were in this Age, Councells; in diuers places of Christendome, celebrated by Bishops of this Societie, as *Ouetense, Rauennense, Suessionense, Confluentinum, Engelenheimense, and Meldense*; but no new Heresie did arise to giue occasion of a Generall Assemblie. Baron.

The state of things, for matter of beleefe, remained as the precedent Age had left it. Both East and West did communicate with the See of Rome. In the West, Otto the Great was Emperour. He was crowned by the Pope; and went to (*a*) Masse and Mattins diligentlie; frequented Processions, beleeued as the Church of Rome did beleeue; and died in the same Religion. His father, Henrie King of Germanie, went in pilgrimage to Rome on foote; his Mother Mechtildis caused *Dirige* to be song for her husbands soule; and Masse to be saied for him. The other two Ottoes, who succeeded him in this Age, communicated also with the See of Rome, and there were crowned. Baron. an. 962. vide Baron. an. 919 & Whitich. li. 3. Baron. an. 967 & 996.

In the East, Leo surnamed *the wise* had the Imperiall crowne. He had been present with his Father Basilius Macedo at the Generall Councell held at Constantinople, about the end of the precedent Age; and subscribed thereunto, as by the Acts of that

(*a*) Consueuit nocturnis & matutinis laudibus interesse, atque vniuersis solemnitatibus ad Vesperas & ad Missam cum processione venerabili Episcoporum cæterorumque Clericorum, cum Crucibus & Sanctorum reliquijs ad Ecclesiam vsque deduci solebat, &c. *Naucler. Chronog. Gen* 33.

Counceil (*b*) it doth appeare. and thereby we know his communion with that See, after whose legats, he, though Emperour, with his Father, subscribed. He was learned, and wrote diuers things; and among others, an Epistle to the Kinge of the Saracens (yet extant and much commended) of the truth of Christian Religion. He had four Sisters which were *Nunnes*, all renowmed for their pietie.

Biblioth. Veterum. to. 3.

Curopalates.

He dying, his Sonne Constantine (commended too for pietie) did succede him in the Empire; and he and his sonne Romanus dying, Ioannes Zemiscus came (in this Age also) to the Crowne. This Emperour had S. George for one of his Patrons, and hauing ouerthrowne the Scythians, Turkes, and other Barbarians who were ioyned in Confederacie against the Romans, caused our Blessed Ladies picture to be caried in a triumphant Chariot thorough Constantinople, assigning heereby the victorie to her assistance.

Curopalat. Baron. an. 971.

In the same age there liued in our Countrie the glorie of our Nation, King Edgar, who had in readines as our Historians report 3600. ships of war, and made eight Kings rowe him in a boate, he sitting at the sterne and guiding it. He was saith Fox *a great Patron of Monkish Religion, and builded as some say as many Monasteries as there be Sundaies in the yeere, or as Edner reporteth; fortie eight.* He saith of him further, *Edgar was seduced by Dunstan, who was drowned in all superstition, and did seuen yeers pennance at Dunstans*

Florent. VVestmo. Houed.

Fox Acts. li 3. pag. 354. pag. 156.

appointe-

b Basilius, Constantinus, & Leo, perpetui Augusti, in Christo Deo fideles Principes Romanorum & magni Imperatores, Sanctam hanc & Vniuersalem Synodum suscipientes, & omnibus quæ ab ipsa definita & scripta sunt concordantes, subscribimus manu propria. *Acta Cone Gener. 8. fine.*

appointement. His Sonne (who raigned after him in this Age) King Edward was a Sainct; and so was Editha his daughter, who being brought vp in a Monasterie, would not forsake that life to enioy (her Brother being dead) the royall Crowne. Florent.

Ob. This Age was obscure for want of writers.

Answer. To vs, so farre of, it might appeare some thing obscurelie; at least not so cleerlie as other Ages; but in it selfit was cleere and did shine with the lustre of many great Saints. In England there were diuers; and in other Countryes also. And for writers, there were *Rhegino*, *Radulphus Flauiacensis*, *Luitprandus*, *Stephanus Eduensis*, *Frodoardus*, and others; and the multitude in the next age might well supplie (as far as to this present purpose is necessarie) had there been defect in this.

In this Age the *light* of the Gospell did first appeare to diuers Princes and Countryes; as, (amongst others) to Heraldus King of the Danes, and his Sõne Sueno. To the Sclauonians, Hungarians, and Polonians. Crant. Vitich. Adam. Acn. Sylu. Chromer.

Ob. 2. Some Popes in this age were wicked men.

Answer. The being of THE CHVRCH, dependes not vpon the good life of euerie Pope.

In the *Eleuenth Age*, the Societie of beleeuers communicating with the See of Rome was THE CHVRCH: and the *Vniuersalitie* of it is by our Aduersaries confessed, aboue page. 210. and doth sufficientlie appeare by the forecited *Lanfranck* who now lued. In this Age Beringarius, the world being thereat astonished, began to publish the Sacramentarian Heresie; and presentlie he found great Schollers readie to defend the Catholike Doctrine, which from their forefathers they had receaued, and all the world

(as to

(as to Berengrius it was obiected) did beleeue. The man himself (*Berengarius*) in the end did recant.

Lanfranc. Blond. Dec. 2. li. 3.

This Age (as before me hath been obserued) was illustrious by the Sanctitie of many great Princes; as Henrie the westerne Emperour; and Romanus Emperour of the East: Canutus or Knute, King of England and Denmarck: Stephanus King of Hungarie, Robert Kinge of France; and Ferdinand King of Castile; all in Communion with the See of Rome.

Bellar. Chronol.

In this Age were helde diuers Councels; *Tremonienſe, Legioncnſe, Moguntinum, Lemouicenſe, Remenſe, Florentinum, Lugduncnſe, Turonenſe, Colonienſe, Toloſanum, Compeſtellanum, Laterancnſe, Iaccitanum, Mantuanum, Anglicanum, Melphitanum, Conſtantienſe, Placentinum, Claromontcnſe.* Whereby you may further gather the *vniuerſalitie* of THE CHVRCH in this Age; in which were also many Writers; *Fulbertus Carnotenſis, Burchardus, Berno, Glaber, Hermannus Contractus, Leo Pontifex* IX. *Humbertus Cardinalis, Petrus Damiani, Gregorius Pontifex* VII. *Lanfrancus, Adelmanus, Guitmundus, Cedrenus, Ado, Adamus Bremenſis, Curopalates, Theophilactus, Anſelmi tres, Lucenſis, Cantuarienſis, Laudunenſis; Bertoldus, Micrologus, Oecumenius, Olympiodorus, Lambertus Schamaburgenſis, Ingulphus, Marianus Scotus, Bruno,* and *Iuo Carearnotenſis*; All these liued within this age, and some of them were Saincts.

Concerning the Communion of the Greeke Church with the See of Rome in this Age, see Baronius *Anno* 1009. 1024. 1054. The Patriark of Constantinople emulating the glorie of the See Apostolike began now openlie to denie the Popes Supremacie; but the Orientall Church did not all engage themselues in this Schisme.

In

In the *twelfth Age* the Societie in Communion
th the See of Rome was THE CHVRCH; and the
iuerſalitie of it appeares by three Generall Coun-
ls held in this Age, cited aboue pag. 217. Out of it
ent the Waldenſes, and other Hereticks, who diſ-
leeuing points of faith ſufficientlie propoſed, were
ither THE CHVRCH, nor in it.

Concerning the Communion of the Greeke
hurch with the See of Rome in this Age, ſee *Baro-
us anno.* 1155. & 1193. where it appeares, by the
ſtimonies of *Baſilius* Archbishop of Theſſalonica,
d *Demetrius* Archbishop of Bulgarie, that the O-
entall Bishops and Churches did neuer *all* forſake
e Communion of the Roman See. Their teſtimo-
es, both, are exſtant in *Codice Iuris Orientalis.*

Moreouer, ſeeing it is the accuſers part, to make
is Accuſation good, and it being manifeſt that all
eſe Churches were once in the communion of the
ee of Rome, if you will except againſt any, that ſtill
ey be not ſo, You muſt proue it; for, till the con-
arie doth appeare, it is to be preſumed that all do re-
ine their auncient faith. And, as in ſome points of
euealed doctrine, a man may erre without looſing
aith, for want of ſufficient propoſition; ſo may a
an alſo miſtake in the point of communicating
ith the See of Rome, without loſſe of charitie, in
aſe the neceſſitie of it be not vnto him ſufficientlie
propoſed. In which caſe he doth communicate with
it (of exteriour communication I ſpeake) habitual-
ie, and in preparation of the minde. Thus, innume- vide li. 3.
able perſons were (it is the like in this our age,) in c. 12.
THE CHVRCH, and in her communion; who ſee-
med exteriourlie not to be ſo. And for this reaſon if vide li. 4.
any will limit and contract her amplitude in any c. 11. pag.
157.

Age,

Age, making it lesse then it was before, he must prou
the limitation which he pretends.

In the *thirteenth Age* the Societie of beleeuers communicating with the See of Rome was THE CHVRCH; and the *Vniuersalitie* of it appeares by two Generall Councels held in this Age; one at Rome, the other at Lions. In that of Lions were the Embassadors of the Eastern Emperour, and diuers of the Greeke Church who there abiured their Schism and acknowledged the Popes Supremacie. *Gregora Bzouius.* In this Age liued S. Dominick, and S. Fran

Ob. In the Councell at Rome nothing was decreed; Matth: Parisiensis, Platina, Nauclerus.

Answer. It is false; and impertinent. *Nauclerus* who liued *anno* 1500. onlie transcribed the words he found in *Platina* touching this matter. *Platina* speaks not of the *Canons*, when he saies nothing was openlie decreed, but of sending assistance to the holie land and resisting the Turk in Asia. *At Pontifex vbi videret Saracenorum potentiam in Asia concrescere, apud Lateranum maximam Concilium celebrat .... venere multa tum quidem in consultationem, nec decernit tamen quicquam potuit, quòd & Pisani & Genenenses maritimi & Cisalpini terrestri bello inter se certabant.* This was an impediment in that busines. The acts of this Councell were not published with the rest, in *Platinas* time, who liued an. 1472. which is more then 200. yeares after it was held; and by his words here cited it appeares that he neuer saw the decree *for the expedition*; which followes after the Canons. *Matthew of Paris* in his lesser Historie (which I haue not now by me,) seemes to speake of the same expedition, when he saies of the Prelates, *Illi enim cum iam nihil geri in tanto negotio cernerent, redeundi &c.* In his other

Plat in vita Inuoc.

ther worke he doth not say, nothing was decreed; nough by his manner of writing it appeares that his telligence in this businesse was not good, and full. nd of Godfrey, another cited in this occasion, the me is cleere to any man that is intelligent, by his wne words. Of Matthew his proceeding, Baronius hath a note in his last tome, *anno*, 1197.

That nothing was decreed in that Councell, is lse; as appeares, 1. By the testimonie of Gregorie he 1 x. who liued at that time, and being Pope, commanded the decrees to be put into *the bodie of Canon awe*. 2. By the testimonie of the greatest Diuines of hat Age, S. Thomas, and S. Bonauenture; who peaking of the precept of yeerelie Cõfession (which s one of the decres there made,) say that *the* (a) *Church did institute it*, and *the* (b) *Fathers commaund* t in that Councell. 3. by the testimonie of the Councell (c) of Trent which speaking of the same decree calls it *the constitution of the great Lateran Councell*. It s false therefore that nothing was there decreed by the Councell. 4. The same appeares by the Acts of the Councell, *Nos sacro & vniuersali Concilio approbante &c.* saies Innocentius there, *cap.* 2. condemning the error of Ab. Ioachim, and Americus: And renuing the Priuileges of the Patriarches, *Sacra Vniuersali synodo approbante sancimus &c.* 5. That these Acts were extant, and be not suppositious, it is further apparent by this that they now are, and haue been in the *bodie of the Canon lawe*, euer since the time of Gregorie the ninth, who commaunded them to be inserted; and, *anno* 1230. (which were but fifteene yeers after the Councell) did approue the Collection. Neither could any man haue meanes to know the truth of these acts or Canons better then he; the Coun-

a. S. Tho. 4. Sent. dist. 17. q. art. 1. q 3.

b. S. Bonauen. 4. Sent. dist. 17. q. 1.

c. Conc. Trid Sess. 14 can. 8.

Videetiam quæ habentur ibi de Transub. & Process. Spiritus S. à filio.

Councell hauing been held not long before, by hi
vncle, in that cittie, where he being Pope could hau
ſight of all the Monuments; and many were ſtill ali
who had been preſent in that great Councell (cele
brated but 15. yeers before the publishing of the
Canons,) and knew therefore what was donne in
better then thoſe who were further of, either in tim
as Plantina; or in place, as the Monke. Nor would
could Gregorie haue obtruded them, before the eie
of ſuch great Prelates, for decrees made in Council
had (*d*) they not indeed been ſo. Nor would th
Church, (the points there determined ſo concernin
her,) nor thoſe who ſo much did emulate her proce
dings, haue been ſilent, had ſuch a thing been at
tempted.

I ſaid alſo that your obiection was impertinent
becauſe I cited the Coūcell onlie to shew the *Vniuer-
ſalitie* of THE CHVRCH in this AGE; and this *Vniuer-
ſalitie* doth ſufficiētlie appeare by it, abſtracting from
Decrees: it being one of the greateſt for number o
Prelates that was euer in the world. The Patriark
of Conſtantinople, and of Ieruſalem, were in it. Th
Patriarks of Alexandria, and Antioch (the one o
them being ſick, the other hindred by the Turks,
were preſent by their Legates. So were the Empe
rours of Eaſt, and Weſt, and many other Princes, by
their Embaſſadors as before I noted in the like oc
caſion. There were 70. Archbishops, 400. Bishops
Abbots and Priors aboue 800. and the Pope himſelf
was there Preſident.

In the *fourteenth Age* the Societie of beleeuers in
cōmunion with the See of Rome was THE CHVRCH
and the *Vniuerſalitie* of it appeares by the Generall
Councell helde in this Age at Vienna. Out of it
went

d. Ob The Canōs are cited vnder the name of Innocentius. Anſ. *Innocentius 3 in Concilio generalli.* thoſe are the words. But in the Canons you ſhall finde *Sacro approbato Concilio. vide li. 1. lit. 1. c. 2. & li 5. c. 23.* vide Conc. Conſtantenſe Seſſ. 39. in forma profeſſ. fidei à Papa faciendæ. *Lateranenſis.... συνέδριον.*

went Iohn Wickleff, and other Hereticks.

Ob. Your vniuersalitie doth not include the Christians in Syria, Mesopotamia, Babilonia, &c. *Answer.* There are in those Cuntryes Iacobits, Eutichians, Nestorians, and Armenians; who refuse, some the Councell of Ephesus: others, the Councell of Chalcedon; both, Orthodox and Oecumenicall Councells. And with such, (be their number neuer so great) wee do not communicate whilest they persist in their errours. Yet, all the Christians in those Countreys be not infected with those Heresies, or deuided from our communion. Particulars you may reade if you please in *Miræus his Notitia Episcopatuum*, out of *Vitruvius*, *Leonardus Abel*, and others. Cresconius (if you remember) made the like Obiection: which S. Augustine doth repeate, and answer. See the * margine.

In the *fifteenth Age* the Societie of beleeuers communicating with the See of Rome was THE CHVRCH; and the *vniuersalitie* of it appeares by the Generall Councell celebrated in this age at Florence. In this Age many Schismaticks returned to the communion

*. Non communicant nobis, sicut tu dicis, Nouatiani, Ariani, Patripassiani, valentiniani, Patriciani, Apelitæ, Mairionitæ, Ophitæ, cæteraque vt verbis tuis vtar nefariorum pestium, non sectarum sacrilega nomina. Veruntamen (*S. Augustine answers*) vbicumque sunt isti, illic Catholica, sicut in Africa, vbi & nos. Non autem vbicumque catholica est, aut vos estis, aut Hæresis quælibet illarum. Vnde apparet quæ sit arbor ramos suos per vniuersam terram copiâ vbertatis extendens, & qui sint rami fracti non habentes vitam radicis, atque in suis quique latentes & crescentes locis: sed si non permanserint in infidelitate, sicut de Israelitis dicit Apostolus, inserentur, potens est enim Deus iterum inserere illos. Lib. 4. cont Cresc. c. 61. Necesse est non solum fœcunditate crescentis Ecclesiæ, verum etiam permixta multitudine inimicorum eius, per quos pietas eius exerceri & probari possit vsque in finem iudiciariæ separationis totus orbis impleatur. Ibidem.

munion of the Church; Grecians, Armenians, Indians. *Acta Concilij Flor.* Out of it went Iohn Hus.

In the *sixteenth Age* the Societie of beleeuers in communion with the See of Rome was THE CHVRCH; and the *vniuersalitie* of it appeares by the Generall Councell held at Trent. Out of it went Luther, Caluin, and other Hereticks: and in the same Age our Countrey (before alwaies Catholike from the time of their Conuerson by moncks sent from Rome) went out also.

And in this *seauenteenth Age* the Societie of beleeuers in communion with the See of Rome is THE CHVRCH; and the *vniuersalitie* of it, our Aduersaries do (not without enuie) behold with their owne eies.

The Catholike Reader will beare with my frequent repetitions in this §. My Aduersarie may take euerie seuerall assertiõ (wich be as many as Ages,) to be a Conclusion against him; and consider these insuing three things. *first*, That the Church of God is perpetuall and visible, as hath been larglie proued before: and, that in euerie Age this Question was answerable, *Which is* THE CHVRCH *whose direction we must follow*? 2. That it cannot be knowne better to vs who be now, what Religion was professed vniuersallie in any one Age before our time, then it was knowne to the next succeeding Age. 3. That such as were lawfullie condemned, and thrust out of the Church in any Age, were not THE CHVRCH. By the *first* of these he will be ingaged, (if he meanes to impugne what I haue said,) to point out THE CHVRCH of that Age, about which he doth intend to dispute: and will find it as hard to assert another distinct from that I assigne, as it is to make another world.

By

By the *second* he will be ingaged to bring stronger proof in matters of *Fact*. By the *third* he will be engaged not to bring in forecondemned Heretickes.

As for Scripture, He will, or should, agree that THE CHVRCH vnderstood it better then her Opponents; as hauing the promise of Diuine assistance; which promise they had not.

Of the *decrees* of those Councels which I haue cited, I do not speak in this place: but alleadge thē onlie to proue the generall Communion of the Church in the times wherein they were celebrated. Of their decrees and definitions I am to speake in the *fourth booke*.

The Acts and Monuments of THE CHVRCH are in *Baronius*, and his Continuator *Spondanus*: which entire Historie doth excellentlie represent it, euen to the eie.

The Episcopall, Archiepiscopall, and Patriarchall Sees in it, be particularlie set downe in Aubertus Miræus his *Notitia Episcopatuum*.

S. August. Epist. 152.

WHosoeuer is deuided from the CATHOLIKE CHVRCH, *how landablie soeuer he seemes to himself to liue, for this one only crime that he is separated from the vnitie of Christ he shall be excluded from life, and the wrath of God shall remaine vpon him.*

THE THIRD CHAPTER.

The two first principes held by the Catholike Church, maintained.

THE moſt generall verities which this great communitie doth inſiſt vpon, be two: the one, That there is an Efficient, Omnipotent and Eternall; who hauing himſelf *Being*, without a cauſe, did make Heauen and Earth. The other, That this allmightie Cauſe, to mortals inuiſible, doth continuallie looke on all things, gouerning with his Prouidence the whole Vniuerſe; and in a ſpeciall manner thoſe creatures that haue vnderſtanding, men; to whom as Monarch, he preſcribes lawes; readie to *reward* ſuch as do ſerue him conſtantlie, and to punish thoſe that will not. *He that commeth to God* (the Apoſtle ſaith) *muſt beleeue that he* (God) *is, and that he is rewarder to them that ſeeke him. Heb.* 11. 6.

The former of theſe points he hath manifeſted vnto vs, by works, and by word. By works. *For,* (a) *his inuiſible things from the creation of the world are ſeene, being vnderſtood by thoſe things that are made: his Eternall power alſo and Diuinitie.* (b) *By the greatnes of the beautie, and of the Creature, the Creator of them may be ſeene, and knowne thereby.* (c) *The heauens ſhew foorth the glorie of God, and the firmament declareth the workes of his hands.* (d) *By the Word of our Lord the heauens are eſtabliſhed, and by the Spirit of his mouth all the power of them.*

a. Rom. 1. 20.
b. Sap. 13. 5.
c. Pſal. 18. 1.
d. Pſal. 36. 6.

By *Word* he hath manifeſted the ſame; and this *Word* he ſent by ſuch Embaſſadors as did worke miracles

racles in testimonie of their Missiō. Neither is there, I suppose, any Subiect so rude that will not beleeue he hath a Prince, vnles he see him, with his owne eies.

This instruction therefore he giues to one of those his Embassadours and this message he sends by him. *Thus* (e) *shalt thou saie to the Childrē of Israel, He which is hath sent me to you.* And being asked his name, he answers, *I am who am.* By which wordes he declares that he hath *being* without any determinatiō or limit; and therefore infinit, and of himself. (f) *See yee that I am onlie; and there is no other God besides me.* And by another. (g) *I am the Lord that make all things; that stretch out the heauens; that establish the earth, and none with me. I the Lord; there is none els.* The like wee haue, by diuers others.

e. Exod. 3. 14.

f. Deut. 32. 39.

g. Isai. 45. 24.

According to the former manifestation he is an Obiect of *naturall Knowledg*; and that waie the Philosophers got notice of him; but they did not *glorifie* him as they ought. According to the later, he is the Obiect of *Diuine Faith*, which is moued by Authoritie, testifying and auouching; and his Authoritie is, of all, the greatest; for he is *truth it self.*

Rom 1. 21.

The same point, of Gods Existence, and Omnipotence, was beleeued and taught by the wisest that euer yet were in the world; the Prophets I meame, and Apostles. As, by Moises, of whom I spake before. *In* (h) *the beginning God created heauen and earth. The* (i) *Lord our God is one Lord.* (k) *Omnipotent is his name.* By Iob. *He* (l) *alone spreadeth the heauens; he maketh Arthurus, and Orion, and Hyades* (Stars of the Firmament) *He doth great things, and incomprehensible, and maruelous; of which there is no number.*

h. Gen. 1 1.
i. Deut. 6. 4.
k. Exod. 15. 3.
l. Iob 9. &. 26.

The Psalmes are praises of his Greatnes: and the Prophets describe Him, sometimes in a Throne, with

millions of Angels attending on him; sometimes measuring heauen with a span: full of Maiestie, and Power. He is euer in their mouthes.

And the Apostles to, make their profession of his Existence aud greatnes, each seuerallie, and all together in one Spirit, so loude, that all the world heares it. It is the beginning of the Catholike Churches Creede, *I beleeue in God, the Father allmightie, maker of heauen and earth.*

The later point, which concernes his Gouernment, is deliuered in the same manner; *From his* (m) *prepared habitation he hath looked vpon all that inhabite the earth. His eies are vpon the waies of men and he* (n) *considereth all their steps.* There is *no creature inuisible in his sight; but all* (o) *things are naked and open to his eies.*

m. Psal. 32. 14.
n. Iob. 34. 21.
o. Heb. 4. 13.

The lawe of nature he hath ingraued in our soules. *The Gentiles*, saith the Apostle, (p) *shew the worke of the lawe written in their hearts, their Conscience giuing testimonie to them; and among themselues mutuallie their thoughts accusing & defēding, in the daie when God shall iudge the secrets of men.* He hath engraued I saie, the lawe, in our heart; and, not content to haue made the impression and to haue giuen vs interiour light to know it, He that proposed it exteriourlie; with blessing, to the obseruers; and cursing to fall on others; we finde in *Exod.* and *Deutronomie.* And besides the naturall morall Lawe, he hath proposed a Lawe supernaturall, and imposed it vniuersallie vpon all; which Lawe was also promulgated exteriourlie, (and not without speciall commission) to the whole world by those to whom he had communicated it; as appeares by the Gospell. (q) *Teach all Nations to obserue all things whatsoeuer I haue commaunded you.*

p. Rom. 2 15.

q. Matt. 28 20.

Thus he gouerns, and according to our obedience will dispose of vs; If we will haue his fauour, we must do our dutie, and so doing we shall not faile of a reward. (r) *If thow wilt enter into life, keepe the Commaundements. Behold* (s) *I come quickly, and my reward is with me, to render to euerie man according to his workes.*

r. Mat. 19. 17.
s Apoc. 22. 12.

To this end he meanes one daie, and that will be the last, to raise the dead out of their graues; and openlie to iudge all: that euerie one may see the iustice of his Gouernment. *The hower commeth wherein all that are in their graues shall heare his voice, and they that haue donne good things shall come foorth into the resurrection of life; but they that haue donne euil into the resurrection of Iudgment.* (u) *We must all appeare before the Iudgment seate of Christ &c.* And the Prophets, whose vnderstandings God extēded to things future, spake of it as to them (*obiectiuè*) present. (x) *Behold,* saith one, *our Lord is come in his holie thousands, to do Iudgment &c.* And another (y) *I saw great and litle standing in the sight of the throne* (of God) *and bookes* (consciences) *were opened; and another booke was opened which is of life; and the dead were iudged of those things which were written in the bookes according to their works. And the Sea gaue the dead that were in it, and death and Hell gaue their dead that were in them; and it was iudged of euerie one according to their workes.*

t. Ioan. 5. v. 28 29.
u. 2. Cor. 5. v. 10.
x. Ep. Iud, v 15.
y Apoc. 20. v. 12. 13.

The same the Apostles haue deliuered in their Creede, which all the world hath heard of. And by the light the Church hath, giuen to her in these principles, she doth accomodate herself to her dutie, which is, to serue and adore him that made and doth gouerne her. *Feare* (z) *God and keepe his Commandements for this is euerie man.*

z. Eccles. 12. 13.

Once hath God spoken; these two things I heard: that Psal. 71. v. 12 13.

power is Gods, and mercie O Lord to thee; because thou wilt render to euerie one according to his works.

§. II.

Atheists reiected.

THe Church in this world, is militant; and hath many aduersaries which would dissuade her from well doing, so to make her faile of the Reward which is proposed vnto her for her obedience; which reward is greater then any heart can imagine; sufficient, and more then sufficiēt to moue her to the performāce of her dutie, wherof parte is faith. These Aduersaries be, some of them, inuisible, who themselues failed of that happines, by their insolent demeanour and disobedience: some be visible; and these be sett on worke by those others, enuying mans happines in the possibilitie of getting by humble obedience what they by stubberne pride haue lost. Of the visible aduersaries (Hels instruments) the first that heere makes opposition (and not without horrour within himself in the acting of a crime so contrarie to whole nature) is that Atheist who thinks himself a witt, and is (the Prophet saies) *a foole*. The
Psal. 13. 1. second is the Idolater, who being conuinced that there is a Deitie, thinks it is the sunne or moone &c. This mans case deserues more pittie then the former,
Sap. 13. 6. for he seemes *desirous to finde God*. The third is the meere Naturall, who will not admit of, or beleeue, any reuealed doctrine. He is ignorant, and so will remaine; for he will beleeue none, not a Prophet, nor an Angel, nor God himself: and *a learner must beleeue*.

These

These three are opposite in the matters treated in this chapter; some more, some lesse. In other points the Church hath other aduersaries, with whom we shall deale heerafter.

The Atheist *obiects* that if there were a God he would reward vertue and punish vice: which, saith he, is not soe; for the wicked liue in splendor and aboundance, and the good be many times oppreſt and die in miserie.

The Church *answers* this complaint, (which is an old one) made against the first point of her beleefe, by the second; and saies that there is another life after this, wherein vertue shall receaue full reward. The Atheist *replies*, that after one is once dead it is impossible he should liue againe. The Church *answers* out of the same, that she beleeues it possible to God who promiseth to effect it. Neither hath, or can any man, proeue the contrarie to that which God hath told, and she beleeues. But the Soule saith the Atheist againe, doth not suruiue: can God restore a soule? He can do, saies the Church, what euer he hath saied he will doe: and he hath said that the dead shall rise to Iudgment, and the good liue eternallie with him. Could a soule be destroyed, God (who made it) could againe restore it if he pleased; and would, if the fulfilling of his promise did require it. But the soule indeed is a spirit and suruiues when it is parted frō the bodie. I haue not this faith, (saith the Atheist,) proue by reason there is a God, and I will beleeue in him: and proue the soules immortalitie the same waie, and you shall make me easilie afterwards beleeue the Resurrection to be possible; for he that made a worke, maie repaire it. This man will beleeue but what he sees, he is totallie, it seemes, without faith. I will trie and then

proue what he demands: but for Schollers, for others though they speak much of the matter, and presume to put in their opinion, (such as it is;) do not, indeed, vnderstand such discourses.

For triall, I put this argument. Men haue been raised from death to life; diuers haue been so: therefore there is a God. The *Sequele* I proue, because the prime cause of this effect must be in power (and therefore in essence and substance) aboue nature, for nature cannot do it: and that cause which is in essence and substance aboue nature is God; Thus much for the *sequele*. Now, the *Antecedent* is testified by innumerable: and if he denie, notwithstanding their testimonie, that euer any man was raised againe to life after once he was dead, he hath no faith at all; not so much as humane. Doth he beleeue that William the Conquerour euer was in England? there be more do testifie that which I speake of; wherof some were enemies of the Church, and actuallie did persecute and maligne the persons at whose instance were wrought such miraculous effectes.

Againe, If euer any could certainlie foretell *contingent future* things, many hundred yeares before; there is a God: for such an vnderstanding, that ouerlooks times and causes, and sees infalliblie contingent remote euents, is in a substance aboue *time*, and *contingencie*, and aboue *all causes*, how high or powerfull soeuer. Now certaine it is, by the testimonie of innumerable, that some haue certainlie foretold *contingent future* things, many hundred, yea sometimes two thousand yeeres before; as appeares by the bookes of Moises and the Prophets. I may therefore well conclude, there is a God.

Heere the Atheist hath nothing to replie; but calls

for

for arguments from reaſon: where he meetes with the Philoſopher that hath many, and thoſe efficacious and conuincing: whereof the firſt is out of *Motion*. Before I propoſe it, he muſt (if he hath ſo much wit) vnderſtand, that motion is either *Phyſicall*, ſuch as is in our *Bodie* when it doth paſſe from place to place, or is altered, or augmented: or *Metaphyſicall*, ſuch as is in our *Soule* when it vnderſtands a veritie, or loues, or diſlikes. The Philoſopher begins his Argument with the former (as the more obuious and more commonlie vnderſtood) vrging it till he comes vp to the firſt thing that is moued with this kind of motion and is capable of the ſubtileſt *ſpecies* of it, the *Primum Mobile*; and being by his wit arriued there and ſtanding as it were vpon it with the whole corporeall World vnder him, he gets from thence vp into a higher order of things, things incorporeall, whoſe Motion is not Phyſicall ſuch as that of bodies, but Metaphyſicall: their vnderſtandings and wills being conſtituted in act by their vitall operations diſtinct reallie from theſe powers, and ſo they (theſe Spirits) moued. Nor doth his Argument reſt heere, but lookes higher yet, and tranſcending theſe Obiects alſo, eſpies aboue all things that are moued or moueable euen with this kind of motion, a Mouer that by no meanes or power can be moued, as being entirelie life and goodnes without defect or limit.

Actus exiſtentis in potentia ſecundum quod huiuſmodi eſt. *Ariſt. 3 Phyſ t. 6.*

Actus perfecti. *Ariſt. 3. de Anima t. 28.* vide S. Tho. 1. p. q. 18. a. 1.

THE FIRST ARGVMENT. Nothing can be *mouer* and *moued*, according to the ſame being, or entitie; for the thing *moued* muſt be *in potentiâ*, paſſiuelie potentiall; the *mouer* muſt be *in act*, for thence a thing is actiue: and it is impoſſible that any thing according to the ſame portion of entitie ſhould be reallie *in potentiâ*, potentiall; and reallie *in act*, in reſpect of one and the ſame.

VVith either of the motions aboue mẽtioned.

same. This argument, though, the Philosopher begins it in physicall motion; doth hold vniuersallie, in all. And since mouers that are moued, be in that respect, *instrumentall* and second mouers, there must be graunted of necessitie some *principall* cause (for instruments, be the multitude of them neuer so great, cannot moue without a principall,) which *principall* cause being none of the moued mouers, is vnmoued; and being *vnmoued* (by any kind of motion, Physicall or Metaphysicall,) it vnderstands by it's owne substance or essence, and is *a pure act*, omnipotent, and eternall.

See to this propose also, the *first* Arg.

Against this discourse some will obiect that the *will* of man puts herselfinto act without other helpe, and that the *soule* principallie doth produce her owne powers, and consequentlie puts herself likwise in act: for these powers (vnderstanding, and will) she doth also receaue within herself, and they be formes or acts, in their kind. But the principle, before vrged, beats downe these obiections; and proceeds vniuersallie, without resistance. It is impossible the soule should essentiallie containe these powers in act as *the principall efficient must containe them, that is, in a more eminent and noble manner*, and that it should be withall essentiallie potentiall to them; for this were essentiallie to containe, and not to containe essentiallie, the same things. I say *essentiallie*; for abstracting the powers from the soule with your vnderstanding, nothing remaines to cause (*efficienter*, or *subiectiue*; to giue, or to receaue, the said powers;) but the meere essence. Heereupon Philosophie teacheth that the princi-

If the Essence of the Soule be the prime and sole cause efficient of her powers *or* operatiõs, (it is the like of an Intelligences essence,) she must containe them all Within her self antecedentlie in a more eminent and noble manner.

principall cauſe efficient in this caſe, is that which giues the forme. *Dansformam* (*ſubſtantialem*, the nature,) *dat conſequentia*, the powers: for the propoſition is vniuerſall, nothing can *primò* moue it ſelf.

The like I ſaie of that other argument of the *will*, which is moued or (*a*) putt *in actu primo* by ſomething diſtinct from her pure entitie which receaues her operation, as the principle heere inſiſted on, doth demonſtrate. It will be replied that the ſame thing may be virtuallie in act, and formallie potentiall, to one and the ſame effect. This, to ſomebodie, may ſeeme ſomething: but it is either a meere begging, or els nothing to the purpoſe. It is not to the purpoſe, if by virtuall continencie be meant that which is *in inſtruments*, for wee ſpeake heere of the principall cauſe efficient, containing it's effect: and if by virtuall be meant *eminentiall or more noble continencie*, that is to ſaie, in a higher and *exceeding forme* or nature, as heate is in light for example; which kind of continencie the principall direct and totall cauſe (*b*) muſt haue; to ſaie that a thing may ſo containe virtuallie an effect, and be potentiall to the ſame, is but to beg what the light of nature doth denie. *b.* Vide arg. ſeq.

The Philoſophers SECOND ARGVMENT: There is a firſt *Efficient* cauſe, therefore a God. That there is a firſt efficient, he proues, becauſe there be ſecond and ſubordinate Efficients; and ſuch cannot be without

a. Thoſe who make the will *paſſiue* onlie, and aſsigne all the actiuitie to the Obiect (it is the like of the vnderſtanding,) do forget that it is *vitall*, or know not the nature of *life*. The Catholike reader may, by the way, call to minde the Canon of Trent, *ſi* quis dixerit liberum arbitrium .... merè paſsiuè ſe habere, anathema ſit. *Seſſ. 6. can. 4.* Neither can Obiects cauſe *efficientlie* any exiſtence, as of a *ſpecies* or of *an act*, but as *inſtruments* of a Cauſe which is *eſſentiallie* Exiſtence or *Self being*. *vide arg. 6.* and remember that heere I ſpeak of *Efficients*, and of *that kinde* of cauſing.

thout a first. Neither doth it import whether the second and subordinate, be finite or infinite; for they all agree in this that they be seconds or subordinate: and may therefore be taken all as one. So that, as one seconde or subordinate cannot be without a first, no more can all.

For application of this argument to particulars, the Reader may be pleased to call to minde that Causes are either of the same nature and *species* with their effect; or of a diuerse nature from them: the former be called *vniuocall* causes; the late , *equiuocall.*

Vniuocall causes are all su' ordinate to some higher cause, for none of the rticulars is able directlie to (*c*) cause the nature . hich notwithstanding (since it doth only participate being, and is not self-being,) must haue a cause. That no particular, within the *species* or nature, can be the *direct and principall* cause of it, is proued: *first* because the direct and principall cause is more noble then it's effect, for it containes and maks it: but no formalitie that is vniuocall is more noble then it self. And by the materiall or indiuiduall difference no such noble eminencie to containe and make the *species* or nature, is, or can be, added to it, the materiall difference being not more noble then the *species* or nature. *Secondlie* the direct and princi-

c. Nullum particulare agens vniuocum potest simpliciter esse causa speciei: sicut hic homo non potest esse causa speciei humanæ; esset enim causa hominis, & per consequens sui ipsius, quod est impossibile. *S. Tho.* 3. *con. gent c.* 65. *I do not heere vrge his Authoritie, but onlie cite the Words to shew how he did expresse the thing.* Oportet autem ipsius speciei humanæ esse aliquam *per se causam* agentem, quod ipsius compositio ostendit, & ordinatio partium quæ eodem modo se habet in omnibus nisi per accidens impediatur. Et eodem ratio est de omnibus aliis speciebus rerum naturalium. *Idem ibidem.* Manifestum est quod si aliqua duo sunt eiusdem speciei, vnum non potest esse *per se* causa formæ alterius, in quantum est talis forma: quia sic esset causa formæ propriæ, cùm sit eadem ratio vtriusque. *Idem*, l. 2. c. 104. n. 1.

principall cauſe of a *ſpecies* can make (the ſubiect or matter concurring, with the conditions which on it's part be required thereunto,) any *indiuiduum* that is vnder that *ſpecies*; which power and efficiencie cannot agree to any particular contained within it, for it is certaine that none can make it ſelf. Thus, men, birds, fiſhes, &c. euerie *ſpecies* of things generated, hath a ſuperiour cauſe; and that, being ſuperiour to the *ſpecies*, is equiuocall: which equiuocall cauſe, either is without a cauſe, which is the thing we looke; or, if it hath a cauſe, that cauſe either is *vniuocal* and of the ſame *ſpecies* with it, and then wee proceede to looke out the cauſe of the *ſpecies* as before, for euerie *ſpecies* of things generated hath a cauſe or it is (and ſo indeed it muſt be needs) equiuocall.

The equiuocall cauſe either totallie containes the effect; and in a higher forme, or nature, and in a more noble manner; (of which kind of cauſes I will ſpeake ſomething in the next argument:) or it doth not totallie containe the effect, but many of them muſt immediatlie concurre together to produce it. In which caſe, it is firſt, euident, againſt ſuch as beleeue but what they ſee (that is, corporeall things onlie,) that infinite ſuch cauſes neither do, nor (*d*) can immediatlie concurre, to the making of any *ſpecies* or nature, as of man, for example. Neither doth man require ſuch a multitude, of cauſes. And if he did, ſince they be ſubordinate, there muſt be ſome cauſe aboue them: and ſince not only each of them ſeuerallie, but the collection of them, is depending, there muſt of neceſſitie be graunted ſomething ſuperior to the collection which hath power to ſupport them all; which cauſe, it ſelf not depending, (as being none of

d There be not ſo many in the world. Nor, were there ſo many, could they penetrate into one place all, ſo to concurre euerie one

immediatlie to one and the ſame effect.

of the collection of dependents;) is independent, and without a cause. This discourse I shall declare further in the next argument; for it will not be amisse to repeate the same or the like things ouer againe, that a slowe vnderstanding which at first could not see, may take light by degrees.

Against this argument it is obiected that in Aristotles opinion the world hath bene eternallie, wherefore before euerie man there was another to beget him; which being put, there will be no first generant, and so no first cause of man: and the like in other kinds. Neither doth he depend vpon any other but the generant, which being vniuocall can make another like himself: for euerie thing is apt to make it's like. I *answer*, that in Aristotles opinion of the worlds eternitie, there was no first cause *within* the *species*, but without and *aboue it*, there was a first cause:
a. Met. c. 2. and so much he did both auouch and demonstrate. As for making another thing like it self, it may be conceaued two waies, either by communicating the forme or nature which a thing hath; and this waie causes that are vniuocall maie produce things like themselues: or by direct production of the nature, and so no cause can produce another vniuocallie like it self, for the direct cause of a *species* or nature, containes it eminentlie, and hath a more noble forme and actiuitie; and is *equiuocall*, as before hath been proued.

Of mans dependance vpon other higher causes I will speake more heerafter. Man cannot without the concourse of the superiour vniuersall causes, the sunne, starres, &c. produce a man: *Sol & homo generant hominem*. He could not be first author, and contriuer of the work; he could neither make the matter, being not of infinite power; nor the forme which is im-

is immateriall and a ſpirit, as by her inorganicall operations it is manifeſt. He could not conſerue his child in being. Predeceſſors, (being all dead,) cannot conſerue their Poſteritie; yet our exiſtence being intrinſecallie dependent and participated, muſt haue a cauſe that efficientlie doth conſerue it. But reſeruing theſe things to their due place, I proceede to

THE THIRD ARGVMENT. In cauſes efficient there is ſubordination; Corporeall things in this lower world, depende on thoſe which be aboue; on the ſunne, moone, ſtars, and other planets: And theſe againe, ſince they be not of themſelues, depende on ſomething higher; which higher thing, is either independent in being, or dependent; if it be independent in being, then there is a thing being of itſelf which cauſeth other things, and is itſelf without a cauſe; which is the thing we look for: if it be dependent on another, and that vpon another, we ſhall finde at laſt one independent; for the collection of dependent cauſes (whether finite as it is indeed, or infinite as one might dreame,) doth depend, and eſſentiallie too, (this being an attribute common to them all,) therefore vpon a cauſe that is aboue them: for it is childish to ſaie that an effect is dependent and not vpon a cauſe, or to make a circle in cauſes ſubordinate. There is therefore ſuch a cauſe; and this independent all-efficient cauſe, is God.

Heere the Atheiſt, rather then admit a ſelf being cauſe, wherein there is not the leaſt shew of cõtradiction (neither doth, or can he, pretend any) but an infinite neceſſitie; will admit an actuall infinitie of cauſes, (ſuch as heretofore we called equiuocall) ſo ordered, that the higher ſtill containes, in a more eminent and perfect forme, the lower; and makes it.

Which

Which kind of infinitie, charged, by Schollers with the destruction of it self, he neither can defend, nor vnderstand. Nor, could he do so, would it serue his turne; *first* because (since the superiour of these causes containes the whole power and perfection of the inferior which it makes, B. of A. the lowest; and C. of B. and D. of C. and so vpwards; as in numbers, three containes two: and four containes three,) it followes vnauoidablie that there is amongst them one most powerfull, and most perfect, containing in it self the power and perfection of all the rest which are supposed infinite; as, in numbers existent, the bigger containing the lesser, one is greatest; that I meane, which containes all the rest of existent numbers: and in multitudes existing, though they were infinite, one, that which were compounded of them all, were absolutlie the greatest multitude.

Some will think this doth not followe, because many saie there is no best in things possible, nor anie least part in quantitie. To whom I replie, that amongest things trulie possible the perfectest are Spirits, which cannot make, nor so containe one the other; wherefore that instance is impertinent: for we speake of things which do make and containe one another; (such as Atheists, rather then admit a God, suppose infinite, actuallie existing;) in which things our argument doth vnauoidablie conclude; as appeares manifestlie in the like of numbers, which is so plaine that no man can denie, or doubt of it. As for the partes of quantitie (a matter to Philosophers yet vnknowne, and therefore vnfit to ground an instance against that which is manifest in Philosophie,) some compound quantitie, *continuum*, of *indiuisibles*, finite, or infinite: and either of those waies will

graun-

graunt there is a least part: not which is, but which with others makes quantitie; as one vnitie, with another, makes a number; though it self be none. Others think it is compounded of parts, actuallie distinct; and yet will not graunt a least. The matter is not great; nor pertinent: but, to speake what I thinke, if Quantitie hath parts actuallie distinct, since out of the distinction of parts there ariseth number, as two, four, eight, &c. if the distinction be totallie in act, there must be graunted a greatest multitude of parts, as well, and as properlie, as there is graunted any little multitude of parts in the same quantitie: and if the greatest multitude, then (contrarie to what they do affirme) the least part; for such is euerie vnitie of the greatest multitude: otherwise that multitude were not the greatest. Which if it be absurd, saie with Aristotle, that in quantitie the parts be not actuallie distinct; and so that part of the difficultie obiected, will haue no difficultie that needs answer.

Secondlie; that infinitie in causes subordinate and depending, (whether the superiour depending causes, did, or did not *totallie containe* the inferior,) were it admitted, would not serue; because the whole multitude of those subordinate and depending causes, must depend; and vpon a cause which is none of the depending multitude: wherefore independent and supreme. That euerie one of these must and doth depend, it is graunted: whence it followes that the whole multitude depends. As in a chaine of iron, the lowest link dependeth on a second, which is aboue it; and that, vpon a third; and this vpon a fourth, &c. and not onlie the third, but the first and second also, yeauen all the three first, the collection I meane of them, depends vpon the fourth; and would fall,

should it breake: and nintie nine depend vpon the hundredth: and 999. vpon the thousandth: and so still, vpwards. And the whole chaine, though it reach vp vnto the stars, or were infinite, being a collection of depending things, must depende on some thing supporting it; otherwise it would fall: would it not Atheist?

As the multitude of depending subordinate causes depends vpon an *Efficient* that is independent because he is not within, but without or aboue *the* multitude of depending causes; so likewise must it depend vpon an independing *Finall* cause; for that which hath an efficient cause, hath a finall: and the higheſt finall cause cannot depend on any other; no more then can the higheſt efficient. The same reason vrging in them both. This, of the finall cause, is the Philosophers *third argument*. I proceede further, and make

2. Met. c. 2.

A FOVRTH ARGVMENT. There is a Creatour, which is a cause, in power far aboue the whole rank or *genus* of depending causes, as being able to make things of nothing; which depending causes cannot do: and this cause, as it is superiour in power, so likewise in essence; since the naturall power of a cause is founded in it's forme or essence, and keeps proportion with it. That there is a Creatour, I proue: for, something there is which neither was nor could be made by generation, or of any subiect presupposed; as matter, for example. This is not all-being; existẽce is not the essence or quidditie of it: it doth onlie participate of being; and so poorelie, that of all things which haue being it hath least, and is neereſt (the Philosopher saies and Schollers all know,) to nothing; *prope nihil*. Now, hauing not this poore being of it

1. Phys. & 7. Met.

of it self, it hath it from a cause; from an Efficient, making it to be: *making it*, I saie, not of any subiect, presupposed; for it self is *subiectum primum*, the first subiect; but without any subiect, or matter: and this, is to create.

The same cause Efficient, moued it to the first forme, or (e) formes; For, it being *pura potentia* as they speake in Schooles, it could not moue it self. That thing must be it self *in act* which efficientlie doth moue, or bring passiue power into act: and matter being *in potentia*, capable of, all, it could moue it self to none. Thus we proue that one, most powerfull, made the *foundations* of the world; being himself, independent of matter: for he made it. And being supereminent to all those efficients that suppose matter, for he doth not suppose any, (but can make it, which they cannot,) and being able to work without matter, and to make things of nothing, he is allmightie, and God.

I omit to make another argument out of the creation of Spirits, because the Atheist, though he cannot

e. Formes are either materiall or immateriall. *Materiell* formes cannot be (naturallie) without matter: they depend on it. And that which hath dependance on matter hath also

dependance on some Efficient. Now, both *matter* and *forme* in things corporeall depending vpon an Efficient, it followes that the *VVhole* (the *totum*) consisting of them both, doth also depend on such a Cause; and consequentlie that the Whole multitude and *Genus* of corporeall things depends vpon a Cause aboue it all, which is no corporeall thing. *Immateriall* formes, depend on a Creatour; and cannot otherwise be made, as not depending in their being, vpon matter. It is the like of all *Immateriall* Natures or Substances that be not Self-sufficient and Self-being: aboue all such there is an Efficient that can make without supposing matter, that is to saie, a Creatour. That which is Self-sufficient, hath being, and powers, and operations, of it Self and by it Self, without motion (*vt suprà Arg.* 1) and is a pure act. Being a pure act, and having existence, wisedome, iustice, eternitie, &c. identified to it, it cannot be contained in any Predicament, as of Substance, or Qualitie, or Duration, &c, but *exceeds* euerie *Genus*; and is incontracted and infinite.

not answer what witnesses aboue exception and those innumerable affirme, about Witches; Coniurers; possessed persons, vnderstanding and suddainlie speaking strãge languages; Apparitiõs, seene at once by many, and suddainlie disapeering; Idols giuing answers to demaunds; and other such argumẽts; (to say nothing of Scripture and of the apparitions recorded there:) yet he denies, and without alleaging asmuch as any least apparence of an argument for his fancie, that there be any Spirits: wherefore leauing him (till I come to speake of the soule) to think of the precedent Argument, I proceede to

A FIFT ARGVMENT. There is *something that hath*, of it self, and without any cause, or contingencie, a *pure and eternall necessitie of beeing*, which thing giues beeing to the rest: therefore there is a God. That such a thing there is, I proue, because without it, nothing at all could be. Brasse, you know, doth not bring it-self into the forme of Mercurie, or Cesar; nor doth matter (as I said and proued before,) bring it self to the forme of a lion, tree, or man: and generallie no potentialitie can put it self in *act*, but hath it by the Efficient. Suppose there were nothing at all but matter, which supposition some of the old Philosophers did put. That matter could not moue it self to be a man: it stirs not without *an Efficient*. Suppose ALL *Essences* had only a *Logicall possibilitie*: nothing could euer be: because none of all these (and these were all) could make it self existent; no more then another world, now, can make it self. This principle is currant in the Schooles, and euident: *No potentialitie can put it Self in Act*: If therefore *nothing had a pure and eternall necessitie of* BEING, (but that euerie thing were potentiall to this *act*,) *nothing could bring it self*

into

into BEING, and so nothing could be at all. Whereas, notwithstanding, you are; other things are; and therefore the contradictorie must be graunted, that is, *Something hath a pure and eternall necessitie in* BEING; which *thing* giues *being* to the rest; and this is *God*.

And certainlie those vnderstandings, (how soeuer in triuiall matters they seeme cleere) are in darcknes more them palpable, which admit seriouslie a supposition whence ensueth and ineuitablie (contrarie to that which with their eies they see) that nothing at all is. Yet such (as I haue proued) is that Atheisticall hypothesis or supposition, that *nothing is of it self*, and without an efficient. Nothing could efficientlie cause it self, or make it self to be: and, before it were it self, it could not, make another thing. So that, had this been the condition of *all things vniuersallie*, to be of themselues purelie potentiall to beeing, nothing at this daie could haue been. Neither, should one graunt that *essences* were in themselues vnproduced and eternall, but yet without *existence* as some men haue imagined, would they euer haue moued themselues, much lesse others, into being or existence; as, not containing of and in themselues, that *act*; but expecting it from a thing existent or *in act*.

The SIXT ARGVMENT. Since the actiuitie of an efficient is founded in it's essentiall *forme* or *nature* in asmuch as it is communicatiue of the perfectiō which it hath, nothing can be the principall cause of Existence or Beeing but that whose essentiall forme or nature is Existence or Beeing: now Beeing or Existēce is caused, and not onlie by such causes as instrumentallie concurre vnto it (for such causes do not worke or moue vnles they themselues be moued by some principall; as by the definition of an Instrument it is mani-

Proprietas fundatur in Essentia.

Mouens motum.

manifeſt) but by ſome principall cauſe: wherefore there is a *cauſe* whoſe eſſentiall *forme* or *nature* is Being or Exiſtence; which cauſe is God. Wee ſee alſo that *Exiſtence* is the act of euerie finite forme or *nature*, wherefore no ſuch forme or nature, is, or can be, the Principall cauſe of it: but another, aboue all theſe that is, infinite.

Eſſe eſt actualitas omnis formę vel naturæ: non *enim* bonitas vel humanitas ſignificatur in actu niſi prout ſignificamus eam Eſſe. *S. Tho.* 1. *p. q.* 3. *a.* 4.

Moreouer, as no *quidditie* can giue it ſelf Exiſtence, no more can it Conſerue it's owne Exiſtence; for no leſſe power is neceſſarie to the Conſeruation then to the Making of it. Seeing then that things are conſerued in Exiſtence or Being, it is euident that the direct cauſe of Exiſtence (and that is he whoſe nature is *eſſe*, to be,) doth conſerue them, *ſupporting all* with his Omnipotencie; which otherwiſe, (as light in abſence of the Sunne,) would vanish. This is the condition of all participated Exiſtence, which is not the nature or Eſſence of the things, nor made by that Eſſence or nature, or by it ſelf; but intrinſicallie depends vpon a higher Efficient whoſe eſſentiall forme is Exiſtence, whollie without cauſe or dependance: which thing can be but One; for where a formalitie, of it ſelf vnlimited (as this is) is without a cauſe, it is all ſtill at full; limitation of formes, (of their owne nature not limited) comming euer from ſome cauſe, materiall, finall, or efficient.

Vide S. Tho. 1. p q. 104 a 1.

To deſcend therefore to particulars, it is neceſſarie to graunt ſome Cauſe which is able to conſerue, elements, men, heauens, and Angels or Intelligences, in being; and, which actuallie doth conſerue *whatſoeuer is not eſſentiallie in act of being*. And further too, there muſt neceſſarilie be graunted a Cauſe (*extra ſpeciem*) whereon all things that are *in ſpecie* do depend; which cauſe therefore is equiuocall reſpectiuelie

uelie to them all. But I breake of this argument (as being partlie touched before) to be the longer in the next.

The SEVENTH ARGVMENT I take from the order, composition, and direction, of things; which argue, that aboue all, there is an Intelligence which is cause of it. To speake particularlie of each would make the discourse infinite; wherefore I will insist in one, and leaue the Reader to conclude the like of other things. Let this one be man; the litle world: such a rare peece of worke, as none but an Intelligence could contriue. I need not describe what allreadie you conceaue, and are. What symmetrie in fitting of the partes, in and to the whole? what prouidence in making each to serue all, so to conserue it? what art in forming, what iudgment in placing of, the senses? what a latitude of knowledge in inuenting a power to conceaue what euer hath a being?

The generant, he commonlie doth not vnderstand, much lesse did he originallie preconceaue and ideate the worke. He knowes not how sensation is made; what *speciesses* be necessarie; what interiour senses are in man, or how many; what, an vnderstanding, is; what light it hath; in what manner exteriour and extended things, are without extension, in it; and how things past, be there present. He knows not by what secret meanes or engine the will puts all on worke; how it sets the bodie in postures, applies the senses to perceaue, makes the witt and vnderstanding studie, and fetches out of the memorie (that infinite store-house) things innumerable. This, the Generant, commonlie, doth not vnderstand: much lesse did he, by art, contriue it: yea the meanest accidents in the child, be not in his choise. Nor doth he

know him, before he sees him borne. There must therefore be admitted another cause (and this aboue the whole *species* or nature, for, neither could the Nature inuent it self, or be without a cause;) who did inuent the worke, and order all things in it: and this cause must be Intelligent; for such onlie could effect what wee speak of.

Vide S. Aug. li. 10. Conf.

The Atheist whispers, that it is Nature doth it. I answer; that, if he meane by Nature the Nature of the worke, as the Nature of man; that could not make or inuent it self; for, that were to be, before it was: and to be better and more noble then it self: if by Nature, he meane, an *Intelligent-Self-being-Cause*, (for such, and no other could be Authour of this worke;) there is a God.

This argument, which I haue made of Man; proceeds in euerie other Nature that is not substantiallie, Art, or Knowledge. Such Natures, all, depend vpon an infinite Art, or Knowledge; Existent aboue Nature. It proceeds likewise, as in the little, so in the Great and Vast World, wherein there is such an admirable constant *order* in a multitude of different parts allmost infinite, that no man who doth seriouslie behold it can doubt (since Vnderstanding onlie knowes *Order*) but that it is the worke of an Intelligence. The same appeares likewise in the motions of the Celestiall bodies, which motions, by their exactnes discouer that an Intelligence did prescribe them: as also, by the hastning of the Elements, and other bodies, to their place. And finallie, by the tendance of things without vnderstanding to their *End*; for, since they could not order themselues thereunto, as not conceauing it, nor being Authours of their owne Natures; it is manifest that an Intelligence aboue

Nature

Nature, did so order and incline them.

If it be heere repeated that Nature caused the things so to do; I repeate againe my Replie, that the Nature of a thing could not make it self; and consequentlie *could not giue it self proprieties* (those it hath) whereby it is accommodated to action, place, and order: but that it hath these proprieties or powers frō a Cause, and that Intelligent; who did inuent the Natures themselues. And in the worke, had an eie also to the proportion of each thing, to the rest; as intending to make a faire Vniuerse of them all. See againe the first argument.

I Omitte other Arguments which Philosophie doth affoord; as, that *being* is before *not-being*; and an *infinite* being, before all *finite*, because *limited being* doth participat of *not-being*: that *act* is before *potentialitie*; and a *pure* Act, before euerie one that is *not pure*; because euerie *act*, not-pure, doth participate *of potentialitie*: and other such as these, manifest in themselues, but to hard for those who be not Schollers, as most of these also which I haue hitherto proposed: be: and conclude out of the premisses, that there is an Intelligent, independent, Vniuersall, self-being, Cause, containing in it self whatsoeuer is good and perfect, without limite or mixture of imperfection: as being all existence, all goodnes, all act and life; the fountaine of being, and cause of causes; immateriall, immoueable, immutable, eternall, pure, holie, free, bountifull, omniscious, and omnipotent; which *Cause* wee call God. All this, he is: and more then all this; our words cannot expresse, nor our vnderstanding conceaue him as he is in himself. The Author of perfection is aboue perfection; the Author of being is aboue being, aboue essence, aboue substance, aboue all. Nor did I vndertake to *define* him: he hath no definition, 1. 2.

finition, no termes can circumscribe him; he is infinite. It was the *An sit* which the Atheists brought in Question, and to that I haue answered *Affirmatiue*; and haue proued the truth of my answer. *Est, he is.* Which answer Christians haue in the beginning of their Creed, and the Iewes beleeued it from his owne mouth. *Ego sum Qui sum.* I am Who am.

Exod. 3. I could haue concluded more suddainlie; but did not thinke this time ill spēt. He that will not affoorde the reading of all the discourse may peruse this little which followes; and therein see with what ease this Veritie is found out.

There is a *Creatour*, therefore there is a God. By the word Creatour, I meane One that can make things of nothing, or without supposing any matter to work vpon. This making the Philosophers call Creating. That there is a Creatour wee finde, by *corporeall things*; They all, the whole *Genus* of them, do for their *matter* depende vpon an Efficient Cause aboue them all, which Efficient Cause made it of nothing; that is, did create it. *Matter* is not of it self, nor self-sufficient: it hath a *finall* cause, the forme; and must haue an Efficient to make and to conserue it. And, things that be *without matter*, (Spirits,) as many as are not essentiallie existent and self-sufficient, but are caused, these, all, were made of nothing; the whole *Genus* of them depends vpon an Efficient Cause which created, that is, made them of nothing. Thus, aboue the whole *Genus* of *bodies* or materiall things, and aboue the whole *Genus* of *Spirits* or immateriall things; that is, aboue all things that are *in Genere* (for by those two the power of the *Genus* is exhausted, as boyes in Logick know;) we finde a cause which is not *in Genere*. Or, if these termes displease,

pleaſe, reade thus; Aboue all things that *are made*, (be they materiall or immateriall,) wee finde a Cauſe, eſſentiallie being, of it ſelf, without a Cauſe: and this is GOD. This is all I meane to ſay; and more then euer any Atheiſt could or will be able to anſwer before any Scholler.

This great Creatour, and Soueraigne Lord of all things, with an infinite vnderſtanding looking on Himſelf, (a truth infinite waies infinite,) knowes diſtinctlie the whole Nature of BEING; for it is in him all. Of all Obiects, his owne Eſſence, being moſt immateriall and moſt pure, is moſt Intelligible; wherefore that firſt, He doth vnderſtand and cõtemplate; with all the powers of it; amongſt which there are, his *Art* and his *Omnipotence*, which (though without limit in themſelues) are all within his knowledge. Being the Cauſe of Cauſes, he containes them ALL, within himſelf; with *all* their effects; and *all* their intelligibilitie; wherefore theſe he doth alſo know; And conſequentlie, all whatſoeuer is poſſible; either by the force of any of the finite powers, or of his owne which is infinite. Nothing can be, nothing can worke, nothing can moue, without Him. And He doth Himſelf worke, not ignorãtlie, but by Art; he knowes the Manner and the Reaſon of his Work: and, not of neceſſitie (he might be without Creatures if he pleaſed, hauing ALL GOOD, at full, within himſelf,) but *Freelie*; and, what is freelie donne, is Knowne. Neither can aſmuch as any the leaſt defect be, in any thing, vnles He permit; for He is *all ſufficient*, and hath all other Agents vnder Him. Hence it is that, whatſoeuer is at any time within the whole compaſſe of eternitie, that He ſees diſtinctlie, all; be it neuer ſo remote, (*f*) little, or abſtruſe. All our actions, all our ſpeaches,

f. Vide S. Tho. 1. p. q. 14. aa 6. 10. & 11.

ſpeaches, all our thoughts, are open to his ſight; and He doth conſtantlie regard them all. What he works he ordaines to an End, (this all wiſe artiſts do, and he is moſt wiſe;) and working all things, all being, (for none is without his concourſe) he doth ordaine *whatsoeuer hath being*, to an *End*: and laſtlie, to the manifeſtation of that *Vniuerſall Goodnes* which was alſo the *Beginning*.

The reaſon (g) of this order of things to their End, exiſting in his minde, is the thing wee call *Prouidence*, whereof I ſpake in the beginning of this Chapter. *Prouidence* ſaith he that was eſteemed amongſt Philoſophers the Deuine, *is the higheſt reaſon of things exiſting in the Firſt Mouer, whereby all things are gouerned, and by a kinde of ſlow but ſweete pace, and ſure order, be directed to their end.* Some of his Creatures he hath endowed with the knowledge of this *End*; and vnto it he drawes them by diſcouering the *goodnes* of it, and propoſing an immenſe waight of glorie to ſuch as by vertuous progreſſe arriue to poſſeſſe it: and threatnes torment, and that moſt greiuous, euerlaſting, to ſuch as do diuert themſelues, and keepe not in the way of His Order. And thus, aboue time, in eternitie, himſelf, (by reaſon of his infinite perfections) being a heauen to himſelf, in a light inacceſſible as in a glorious Throne, He preſides and commaunds, with a Maieſtie vnexplicable; attended by millions of millions of bleſſed Spirits, clad in glorie; which is his liuerie: hauing for His *riches*, all ſufficiencie; and for his *fame*, the admiration of all Creatures. His works, all, in their kinde; do ſtill praiſe his power, ſaying, *He made vs, we did not make our ſelues*: and ſuch as vnderſtand, hauing ſeene part of his waies, adore and dread him; but *who ſhall be able to behold the thunder of His Greatnes?*

Idola-

g. Ipſa ratio ordinis rerum in finē, Prouidentia in Deo nominatur. S. Tho. 1. p q 22. a. 1. Prouidentia eſt ipſa diuina ratio in ſummo omnium Principe conſtituta, quæ cuncta diſponit. *Boeth. li 4. de Conſol.*

Idolaters did miſtake, when they thought Angels o be Gods by Nature. They are his creatures, all. He *that is God by Nature*, hath all being, within him-elf, (as I haue proued;) theſe Spirits do participate f it onlie: he is a pure act; theſe are ſubiects of their cts or operations: he is of himſelf independent; heſe depende on a cauſe: he is omnipotent and can ake any thing; the beſt of theſe cannot make ano-her Spirit: he containes all perfection; theſe are li-nited; one containes not the difference of another; much leſſe, of all. There can be but one Deitie, for a *ure act* can haue no differences, (formall, or mate-iall,) to diſtract it; and, no perfection can be (*b*) wan-ing in him that is infinite in perfection. Thoſe Spi-its be many; they haue differences; and are limited: hey be not Gods by Nature.

b. The *Vnitie of the Deitie* S. Thomas demonſtrates, 1. p. q. 11. a. 3 & 1. con. gent. c. 42: *Of the ſame* See Capreolus, 1. Sent. diſt. 3. q. 1.

Much leſſe is the Sunne, or Firmament, or any ther corporeall thing God; theſe are limited, by heir differences; ſhut vp, within their ſuperficieſſes; otentiall, to diuers acts; compounded, of matter and orme; dependant, on a cauſe; and extended: to ſaie nothing heere of thoſe *arguments* which appeare for *their corruptibilitie*. But of this, now, enough; I con-clude in the words of *The Wiſe man*; *All men be vaine in whom there is not the knowledge of God; and* (*who*) *of thoſe good things which are ſeene, could not vnderſtand* * HIM THAT IS: *neither attending the worke, haue agnized the Artificer; but haue thought, either the fire, or the winde, or the ſwift aire, or a circle of ſtarres, or ex-ceeding much water, or the Sunne, or the Moone, to be Gods, rulers of the world. With whoſe beautie if being de-lighted they thought them Gods, let them know how much the Lord of them is more beautifull then they; for the Au-thour of all beautie, made all theſe things. Or, if they*

* *Qui eſt.* The name of God. Ex. 3. 14.

marualled

marualled at their vertue and operations, let them vnder-ſtand by them that he that made theſe, is ſtronger then they; for by the greatnes of the beautie, and of the Creature, the Creatour of them may be ſcene. ἀναλόγως ὁ γενεσιάρχης αὐτῶν θεωρεῖται. *Sap.* 13.

The *Idolater*, ſince the *true Light* came into the world, is conuerted: the *Atheiſt* is more obſtinate. This is the place where I ſhould haue anſwered his Obiections; but he hath none. His vnderſtanding is darkned with his crimes, and his Soule is gouerned by his Sence. I therefore leaue him, the diſgrace of mankind, and ſhame of Creatures, a man, without reaſon, for that ſees there is a Deitie; and, without Conſcience, for that feels it: who neither will beleeue (in this matter of greateſt weight and principall regard,) what is affirmed by all the world, whoſe teſtimonie is adoration; nor, what is declared by Nature, whoſe ſpeach, is euidence; nor, what is auouched by God himſelf, whoſe words are miracles: and let him ſtill remaine (ſince learne he will not,) what the Prophet ſaid he was, *Inſipiens*, *The foole*.

Iuan. 1.

Pſal. 13.

§. III.

Immortalitie of the Soule.

OF the Soules Immortalitie, (which was the ſecond point,) we haue the teſtimonie of the Catholike and Vniuerſall Church, which doth beleeue it: and of God himſelf, (whoſe authorite commaunds beleef,) auouching it in his word. It is expected that wee make it good by reaſon: which for Schollers is alreadie donne, by diuers; and ſuch as are not Schol-

ler

lers, muſt vpõ diuine authoritie beleeueit; & all Chriſtians profeſſe todo ſo, in the Article of *Euerlaſting life. Feare not them that kill the bodie, and cannot kill the ſoule. Matt.* 10. 28. *And I heard a voice from heauen ſaying to me, write, bleſſed are the dead that die in our Lord, from hence foorth now ſaith the Spirit that they reſt from their labours, for their works follow them. Apoc.* 14. 13. *Many of the ſoules that ſleepe in the duſt of the earth ſhall awake, ſome vnto life euerlaſting, and others vnto reproach, to ſee it all waies. But they that be learned* (in the diuine Lawe) *ſhall ſhine as the brightnes of the firmament; and they that inſtruct manie to Iuſtice, as ſtars vnto perpetuall eternities. Dan.* 12. *v.* 2. 3. And in the forme of Iudgment, Matt. 25. *Come yee bleſſed &c. away from me you accurſed into fire euerlaſting; &c. and theſe ſhall goe into punishment euerlaſting; but the Iuſt into life euerlaſting.* Mat. 25. 46. *Remember thy Creatour in the daies of thy youth ... before the duſt returne into the earth from whence it was, and the Spirit returne to God who gaue it. Eccle.* 12. *v.* 1. *&* 7. By which is alſo ſatisfied a cauill, grounded on another ſpeach c. 3. where the Wiſeman comparing man and beaſts, he ſpeakes firſt of the bodie, and next of the ſoule; for of theſe they be compoſed. For the bodie, he ſaith, *The condition of both is equall*, and preſentlie doth expound himſelf wherein this equalitie of condition is, ſaying: *as man dieth, ſo do they die.* Hauing done comparing them, *quoad corpus* as concerning the bodie; he then ſpeakes (though not there in his owne perſon,) of the ſoule; *Who knoweth if the ſpirit of the children of Adam, aſcend vpward &c?* As if he had ſaid, there be but (*a*) fewe

Ob. Many ... Anſw. He that ſaw further, ſaies, all Ioan. 5. 28.

Vide Cõc. Later ſub Leone 10. Seſſ. 8.

a. Non inter pecudes & hominem ſecundum animæ dignitatem nihil intereſſe contendit: ſed adiiciendo *Quis*, difficultatem rei voluit demonſtrare. *S. Hieron. in Comment. adilium. ocum.*

fewe that know; and of theſe, himſelf was one, as he declares in the words aboue cited, *The Spirit returnes to God who gaue it*. This he knew, and taught; and God by him.

It is obiected that God onlie is immortall. 1. Tim. 6. I anſwer, that the Scripture there ſpeakes not of immortalitie by participation; for this it graunts in Soules; as I haue allreadie shewed: but of immortalitie by eſſence: in which acception God onlie is immortall; as being of himſelf, without cauſe, or limit, all life. In like manner it is in the Scripture ſaid, *None is good but only God. Luc.* 18. 18. and yet creatures notwithſtanding, be good by participation. *God ſawe all the things that he had made, and they were verie good. Gen.* 1. 31.

It is obiected ſecondlie that Ariſtotle is againſt this immortalitie; I anſwer, *firſt*, that it is ridiculous to obiect his authoritie againſt Gods authoritie; yea, or againſt the authoritie of a Prophet, or an Apoſtle ſent from God, and by miracles prouing his miſſion. *Secondlie*, it is falſe that Ariſtotle was againſt this immortalitie, (a *tenet* commonlie defended in his time:) yea, many waies, and in manie places, he doth confirme it: auouching (*b*) that our vnderſtanding is an *immortall, Diuine thing*; *without Organ*: not educed or drawne out of the power of matter as other formes, but *comming from without*. Which agrees with that

b. Ariſt. li. 1. de Anima. t. 65. 66. li. 3. t. 6. & 20. de part. animat. li. 1. c. 1. de gener animal. li. 2. c 3. Neceſſe (intellectum) quoniam *omnia* intelligit, *immiſtum* eſſe, ſicut dicit Anaxagoras, vt dominetur, hoc autem eſt vt cognoſcat: nam alienum, iuxta apparens prohibet & obſtruit. Quare neque ipſius eſt vlla natura, niſi hæc, quod poſſibilis. *li.* 3. *de Anima. t.* 4. *&* 5. Vnde neque rationabile eſt ipſum miſtum eſſe cum corpore. Qualis enim quidam vtique fieret; calidus aut frigidus: & ei Inſtrumentum aliquod eſſet ſicut ſenſitiuo. Nunc autem *nullum* eſt. *Ibidem. t.* 6.

that exposition of Moyses, who writing long before any of the Philosophers, taught that mans soule was not educed, as others; but infused. His words be these, *Our Lord God formed man of the slime of the earth; and breathed into his face the breath of life; and man became a liuing soule.* Gen. 2. 7.

God hauing affirmed that Soules shall be eternallie; and his Legates in his name hauing sufficientlie proposed it; there being no doubt but that he who is omnipotent is able to make his word good, we need more to be carefull in *our dutie*, that by his blessing such our Soules eternall being may be happie; then further to *dispute* whether a Soule may naturallie be corrupted. For if God keepe it from corruption, as he can and will; there is the maine. Howbeit there are arguments which proue that it cannot naturallie be corrupted, being in nature aboue corporeall things, independent of matter, and a Spirit.

First, all Schollers know that she doth abstract materiall things from the cõditions of matter, giuing thẽ in her self, insteed of a limitted, an vniuersall being. This no corporeall power can do, for that, being dependent on matter, receaues materiallie the formes that are sent representing particulars: corporeall obiects cannot send or make other. As a looking glasse receaues (not a shape in common, but) the particular shape of that which is before it.

Secondlie, abstracting corruptible things from the condition wherein they be, and taking them into her self, she giues them there a state of incorrupbilitie: for by comming into her they put of their contrarietie and opposition whereby one destroied another; and there remaine, readie to serue for operation, when they be lookt for. Neither can she herself be destroied

by receauing any, for her nature is fit to receaue all vniuerſallie: and the more perfect the *ſpecies* is, and the greater the light, (which is not the condition of corporeall powers,) she is perfected thereby the more, and the better doth vnderſtand.

Thirdlie, her chiefe perfection is contemplation, loue, and adoration of Him that is the vniuerſall veritie, chiefe good, and higheſt maieſtie; which actions may be performed *without a bodie*. And the more she doth abſtract herſelf from things corporeall that are without; and from her ſenſes, exteriour, or interiour; whilſt She is yet *within a bodie*; the better she doth performe theſe her moſt noble acts.

Fourthlie, she moderates and curbs the paſſions, otherwiſe troubleſome to her in her exerciſe of contemplation, ſtudie, vertue: she contradicts and keeps vnder the corporeall appetite, (an argument that in her ſubſiſtence she is independent of the bodie) and hath ſuch libertie of will that no corporall thing can determine or conſtraine it: which could not be were it a corporeall power, for ſuch cannot reſiſt impreſſions. She doth alſo gouerne, and order, what within or without herſelf is committed to her care; according to rules vniuerſall, and immateriall: which rules no corporeall power can conceaue.

Fiftly, she can penetrate into the *quidditie*, of a thing. She doth abſtract the *Genus* from the *difference*, the ſpecies from *indiuidualitie*; and takes aſunder things identified. She reflects on her owne acts, and knowes things immateriall, diſtinguishing them from corporeall things. She diſcourſeth, and knowes that her argument and diſcourſe doth conclude, and is valid; being able to reſolue it againe into principles vniuerſall. Theſe things, corporeall powers cannot

reach

reach vnto. Their formes or *ſpecieſſes* are all particular (as their obiects) and materiall; and how should a corporeall power eleuate a corporeall forme to know thereby a Spirit, ſo far aboue both? or by diſcourſe come to know that ſuch abſtracted things are; being not able in abſtracted termes to diſcourſe; or, aſmuch as to conceaue the termes?

Sixtlie, as the obiect, the further it is from the conditions of matter and the more it is abſtracted from it, the more intelligible it is, inſomuch that a *pure act* hath an infinite euidence, and moſt abundant intelligibilitie: ſo the power of vnderſtanding, the more it is abſtracted and the neerer it comes to the condition of it's obiect, the more (I ſaie) *in this kind* it doth approach, the better it doth perceaue it. So that, abſtraction from ſenſes (as before was obſerued) is better for our vnderſtanding; and totall abſtraction from our bodie better yet then that: for ſo we come neerer (in condition) to things intelligible: and vnion of our vnderſtanding to that forme or *ſpecies* which is a *pure act* is beſt of all; for ſo we come neereſt to looke God, the beſt Obiect; in the face. Now, that condition which is beſt for our *Vnderſtanding*, doth not *hurt* our Soule; but rather doth conduce to the good of it.

Seuenthlie, the obiect of our vnderſtanding is the ſame with the obiect of an Angels vnderſtanding, (which is immateriall,) for it is *Ens*, *Being*, in the whole latitude, ſince we can ſpeake of and conceaue any thing whatſoeuer. Neither will it be ſatisfied (& the ſame and no other will ſatisfie an Angels vnderſtanding too) till it hath all veritie in one vniuerſall principle as it were; (whence all other verities may be knowne,) at once, within it ſelf. This amplitude,

no power depending vpon matter, (which limits,) hath, or possiblie can haue. I adde further, that the latitude being as great, the condition accompanying this latitude, which is independence on matter, must in this regard be the same; whence it followes that a mans Soule is as immortall as an Angel.

Eightlie, the Soule can apprehend, and consequentlie desire, *being*; *absolutè*, without determination to the time present: it *apprehends* and *desires*, sempiternall *being*. Now, as this manner of apprehending is proper to things intellectuall, so is it agreeable to their nature; for out of the principles of this nature it comes that it conceaues thus; & the desire likewise is agreeable, yea proper to their nature; whence appeares that the verie nature of a Soule is inclined to a sempiternall being.

Ninethlie, the Soule desires happines, which doth include sempiternitie: for one good, and a great one it is, to continue still in such a state: and happines is defined *a state consummate or perfect with the aggregation of all good*. Now this desire is aggreable vnto, yea it is founded in, her nature; whence I conclude as before; that her nature is inclined to sempiternitie; and that the contrarie, as to be destroied, is without any intrinsecall ground in herself, and wholly against her nature. God indeed, whose dominion is absolute and power infinite, might subtract his concourse, and lett her againe, (as he might let an Angel,) returne to nothing; and in this sence it may be said a *grace* that he doth still conserue an angel; or matter without which corporeall things would all suddainlie be gonne: but his manner is not to destroy things of this nature; and if he did, this were not corruption; but annihilation.

Sophron. Epist. recit. in Syn. 6. ac. 11.

Eleuen-

Tenthlie, Thoſe things onlie (to ſpeake properlie) can be corrupted, which do conſiſt of matter: generation which is in matter, and corruption, being oppoſite: neither can all ſuch things be corrupted according to the Philoſopher, but ſuch onlie as do conſiſt of a matter that is capable of, and longeth for, other formes; this being indeed the true reaſon of proper corruptibilitie. Now the Soule, being a ſimple forme or act, doth not conſiſt of matter, wherefore it cannot be corrupted properlie, and *per ſe* as Schollers ſpeake; neither can it be corrupted *per accidens* and improperlie, as other formes that are in matter, for she is not cauſed of matter and dependent on it in her being, as thoſe other formes are; but independent and immateriall, as by her *immateriall* and vniuerſall operations it is manifeſt.

Rami cõnaturaliter orti ex aliqua radice, non poſsũt eſſe ſuperioris ordinis & rationis quàm ipſa radix; ac proinde Intellectus connaturaliter fluens ab Anima vt à prima radice neq; poſsit eſſe purè ſpiritualis cauſa réque quidditate materiali, quin ipſa anima ſit etiam purè ſpiritualis. *Compl. Diſp.* 16. *de Anima q* 1. §. 3. Vide *Ariſt. cit. pag.* 272.

Eleuenthlie, whatſoeuer leaues to be, is either diſtroied by ſome contrarie, or perisheth for want of ſome cauſe; but there is no contrarie that can deſtroy a Soule, she being apt to receaue and to entertaine all formes: neither doth she, by the ſubtraction of matter, want a cauſe; for she is not cauſed by matter or educed, being not corporeall (as formes educed and cauſed by matter all be) but incorporeall, as her operations plainlie demonſtrate. Not being cauſed by matter according to *her being*, it is further manifeſt that she depends in *her being* on God onlie; for no power ells can make a thing that is in being independent on matter. And her finall cauſe is immateriall and abſtracted whollie; and of matter likewiſe indepẽdent: wherefore, if God doth not chang his mind, and annihilate her, ſtill she will remaine.

Twelfthlie, she ſubſiſtes in her being; for she both

both receaues and effects her operations, her ſelf; the matter neither receauing them, the intellect and will being inorganicall powers; nor concurring to the effecting of them, either as contributing efficacie, it hauing none; or as ſupporting the forme that hath efficacie, for it doth not eſſentiallie depend on matter, as hath been ſaid & alreadie proued many times.

Laſtlie, (to omit many other important conſiderations) the higheſt degree of *being* is independent of matter and not cauſed by it, for if it were dependent it were ſubiect to the conditions of matter, and all things whatſoeuer would be corporeall; contrarie to that which is demonſtrated both in this later and alſo in the precedent part of this chapter, where we diſcourſed of the firſt cauſe, and shewed him to be a *pure act*: but intellectualitie is the higheſt degree of being, in ſomuch that the whole or indiſparted intellectualitie which we call *intellectualitie by eſſence*, ſeemes to be (as far as we be able to diſcerne a thing ſo infinitlie aboue vs,) the nature (he will pardon this our ſtammering who knowes wee can ſpeake no better) of him that is the cauſe of Nature. For in it (to ſpeake as we conceaue) is founded whateuer els either by diſcourſe, or by faith, we know of him: Wiſdome, knowledge, happines, loue, iuſtice, mercie, libertie, art, omnipotence, fecunditie, perſonalitie, diction, word, Spirit, immutabilitie, prouidence, dominion, &c. not that each of theſe is immediatlie (according to our manner of vnderſtanding) founded in the ſaid nature; ſome are, ſome are not; but that it is either the immediate, or the remote, (virtuall) fountaine of them all. And that which is in vs is a little, (though the leaſt) ſubſtantiall participation of this intellectualitie.

So

So that, aboue corporeall things there is an higher world as it were, whose center and firmament is God, an indiuisible *pure act*, gloriously shining with an immensitie full of perfection; who being the fountaine of light and goodnes is, both efficient and end of all other things that are in it. He is infinite in intellectualitie, still contemplating all truth; and hath attending on him participated Intellects (and amongst them Soules, by nature last and least, and therefore in the horizon as it were of that world; yet within it,) innumerable, disposed in a diuine order; who admitted to looke Him in the face, being rauished with admiration of a beautie so rare, and extaticallie in loue with it; perpetuallie adore and praise the great goodnes and good greatnes of that which is incomparablie aboue good and great: for which end they were made, and had immortall natures giuen them, that in this seruice they might still continue.

Now to reflect on what hetherto I haue said: I might from each of these points make an argument; as thus: The Soule can strip other things from their materiall conditions, therefore she her self is, in her *being*, independent of the conditions of matter; and if so, then is she independent of matter, and so may be without it. She can exempt other things from corruption, taking them into herself: therefore she herself is exempt; *Nemo dat quod non habet*; &c. but I choose rather to make one of all, and (*c*) argue thus

c. He that would know more of this matter may reade S. Thomas *li* 2. *con Gent*. *c*. 55. 65. 79 81 82. where he is copious vpon this subiect. And *c*. 63. 64 65. 66 & 67. where he disputes against those who thought the Soule to be a kind of *harmonie* or complexion of Accidents; and the Vnderstanding to be a sense.

That *forme* which can abstract materiall things from their materiall conditions, and things corruptible from the condition of corruptibilitie; whose chiefe acts do not depend on matter, but are best exercised without a bodie: which doth contradict the corporeall appetite, and gouerne by rules immateriall; which can penetrate vnto the *quiddities* of things; diuide things identified; distinguish immateriall things from corporeall, and a pure act from those that be not pure; can discourse and know the goodnes of her argument, by resolution into maximes and Vniuersall principles; whose obiect is abstract, the best part of it reallie, from matter; and as ample, yea the same with that of Angels: which naturallie desires *to be*, without contraction, sempiternallie; and is in Essence, *immateriall* or independent of matter; which hath God onlie for Efficient; subsists within herself; and participates of the highest degree of *Being*;

Is a Spirit and Immortall:

The Soule of man is such *a forme*;

Therefore the Soule of man is a Spirit and immortall.

Some difficulties perchance will occurre in the reading of the precedent discourse; as First, that all formes desire being, though they be not all perpetuall: and, brute beasts, (notwithstanding they apprehend it,) be corruptible: neither is man himself immortall. Secondlie, That in the opinion of good Schollers the cogitatiue, which is a corporeall power, can discourse. Thirdlie, that Angels haue better vnderstandings then men, wherefore their obiect is not the same. Fourthlie, that they haue bodies. Fiftlie, that our Soule cannot vnderstand without phantasmes;

aſmes; nor get *ſpecieſſes* without the bodie. Sixtlie that it had a beginning and will therefore haue an end.

I Anſwer; to the firſt. Formes that depend on matter, and fill not her capacitie, be corrupted *per Accidens*; being not able without it to ſubſiſt: mans Soule depends not vpon matter. Beaſts do not apprehend *being abſolutè*; but *vt nunc*; and ſo deſire it: man conceaues it *abſolutè*; and, according to that part which doth ſo conceaue it, (his intellectuall part,) he is immortall; though the whole man be a compound (*compoſitum*) whoſe forme doth not ſatisfie the matters appetite, and therefore this *compound*, may be reſolued and corrupted. Not that the partes be deſtroied, no: neither the matter, nor the forme, is deſtroied; but that which was of both. To the ſecond: Thoſe who thinke the Cogitatiue can diſcourſe, ſaie that it is in particular matter onlie; and by a kind of eleuation which it hath by coniunction with the vnderſtanding: but they ſay withall, and it is a thing verie manifeſt, that in vniuerſall termes it cannot; being not able (for it is a corporeall power) to conceaue vniuerſall termes, or to abſtract a materiall *quidditie* frō that which doth particularize it. Now, from diſcourſing in abſtracted and vniuerſall termes, and reflecting vpon the ſame diſcourſe, we proued the Soules abſtraction. To the third; An Intellect or vnderſtanding hath *obiectum motiuum*, and *obiectum terminatiuum*; Schollers know this: and exemplifie in the *medium*, and in the *Concluſion* of a Syllogiſme; whereof the later doth *terminare*, the former doth *mouere*. The terminatiue obiect of a mans and an Angels vnderſtanding, is the ſame: the (naturall) motiue is not: though both haue the ſame too, in their higheſt

higheſt and glorious contemplation. To the fourth. They neither haue nor neede any; for their operations be all ſpirituall. To the fift; It hath beene ſufficientlie proued that thoſe powers are diſtinct and ſeparable, one from the other; the vnderſtanding being a ſpirituall power, without any corporeall organ; and independent of the bodie: and the phantaſie being a corporeall power. Wherefore, if, while the vnderſtanding worketh in the bodie, it hath allwaies (as ordinarilie it hath) an act of the phantaſie accompanying or attending it, yet when it is ſeparated, as I haue proued it may be, there will be neither vſe, nor cauſe, nor ſubiect, nor exiſtence of ſuch materiall acts. When a Gentleman is admitted into the companie of Princes, he may be then without his man. Being ſeparated from the bodie and among higher Spirits, ſhe hath *Specieſſes* in that manner (though not ſo vniuerſall,) as they haue; and vnderſtands things better then ſhe did heere. Gathering of *Specieſſes* by ſenſes, argue that the bodie is her inſtrument; but not that it is her cauſe. You cannot extract a quinteſſence without a limbecke; but you may keepe and vſe it, without a limbeck. To the ſixt; She had a beginning, not by eduction, (ſhe is independent of matter,) but by creation; as Angels haue, who notwithſtanding their beginning will perpetuallie continue; and ſo will ſhe.

I conclude my diſcourſe with this morall argument: God is iuſt, therefore mans Soule is immortall. The Conſequence S. Chryſoſtome doth excellentlie proue and maintaine in a large diſcourſe of this matter, to long to be inſerted. The ſumme is, that in this life euerie one hath not as he deſerues, (and this is euident both in the wicked dying ſuddainlie

S. Chryſoſt. Orat. 4. de Prouid.

ainlie in committing of a crimes and in thoſe good eople who feede vpon the bread of ſorrow and die n great diſtreſſe) wherefore (ſince iuſtice doth not aile one time or other to giue each as he deſerues,) he Soule remaines to be iudged and ſentenced, nd rewarded or punished after the man is dead. Where you may ſee the aduerſaries argument, (ſuch s he could bring,) concluds againſt himſelf: and that the two principles which I did ſpeake of in the beginning of this chapter, being eſtabliſhed with all kind of proofe, are immoueable. The Atheiſt, & Idolater, haue their anſwer; and haue had it ten thouſand times before. The Naturall (if it be not troubleſome to him) may liſten what is ſaid in the following diſcourſe, which (after it hath donne with others) will at laſt allſo conclude, againſt Him.

THE FOVRTH CHAPTER.

Other Primciples defended: and the Aduerſaries, Iewes and Heretickes, reiected.

THE maine obiect of *Diuine faith* is aboue nature ſo high, that he who ſtands in the verie top as it were of Nature, the beſt Intelligence of all that be not ſelf-being, cānot poſſiblie diſcouer it. For Nature is but an equiuocall *effect* of it; ſo are all things that be limited: and effects that are equiuocall, do come short, (and all theſe which I ſpeake of, infinitelie short,) of the true forme, and being, of their Cauſe. And, if an Angel that is able, being higher in nature, to ouerlooke the corporeall Vniuerſe, cannot in, or by it, (or by looking on his owne eſſence which is better then it all,) know diſtinctlie, God; much leſſe

can

can wee, who collect and gather, peece after peece, (as I may saie,) the little portion of our knowledge, from things corporeall, by the sence. Wherefore, heere we need a Master, one that hath knowne, and seene, what and who God is; and such a Master, our discourse must nowe seek; wee being to learne of Him, the rest; as, how the Diuine nature doth subsist; what God requires at our hands; how we may serue, and please, and at last come *to see Him*, which is the end of all our vnderstandings, and of our wills, and of our soules, and selues.

Those men which of all that euer liued, knew most, and could see furtheſt, as hauing in their vnderstandings a light extended to contingent things future; and certainlie foretelling many such, with their circumstances; (as the euent hath declared plainlie to posteritie;) the *Prophets* I meane, directlie point at One, in all respects Greater then themselues; and bid vs all, obserue, and learne of, Him; for that, He comes from aboue, a *Master* and a *Sauiour* to the world. Insomuch, that, both the Iewes, who kept these writings; and the Gentils also, forwarned by the like meanes; expected his comming.

a. Gen. 3. 15.
b. Gen. 22. 18.
c. Gen. 49. 10.
d. Num. 24. 17.
e. Deut. 18. 18.
f. Esa. 40. 11. Ezech. 34. 23.
g. Esa. 49. 6.
h. Esa. 9. 2.
i. Esa. 60. 19.
k. Ierem. 23. v. 5. 6.

In the beginning of Genesis, which is the most auncient of Records or monuments, there is insinuated, first, more obscurelie; and after, cleerlie, His comming; to (*a*) destroie the works of darknes; and, to make the world (*b*) happie. Then after; He is stiled the (c) *expectation of Nations*, and *Shilo*, the *Messias*; a (d) *star that shall rise out of Iacob*, (e) a *Prophet*, a (f) *Pastor*, (g) *the light of the Gentils*; a (h) *great light*; an (i) *euerlasting light*.

Behold (saies God in (*k*) Ieremie) *the daies shall come, and I will raise vp to Dauid a iust branch, and he shall*

shall raigne a king, and shall be wise, and he shall do iudgment and Iustice in the earth. In those daies shall Iuda be saued and Israel shall dwell confidentlie, and this is the name that they shall call him The Lord our iust one. I beheld, saith (*l*) Daniel, the Prophet, (who (*m*) foretold of the future Monarchies) *in the vision of the night, and loe, with the clowds of heauen as it were the sonne of man* (he calls him afterwards (*n*) the *holie of holies*) *and he came euen to the Auncient of daies, and in his sight* (o) *they offred him. and he gaue him power and honour, and kingdome: and all people, tribes and tongues shall serue him: his power an eternall power, that shall not be taken away, and his kingedome that shall not be corrupted. As yet* (God saies in (*p*) Aggeus) *there is a little while, and I will moue the heauen and the earth and will moue all Nations, and the desired of all Nations shall come. Behold* (saith he againe by another of his Prophets) (q) *I will bring my seruant the Orient.* And againe, *Reioice* (r) *greatlie o daughter of Sion, make iubilation o daughter of Ierusalem, behold, thy king will come to thee, the Iust and Sauiour, himself poore, and riding vpon an Asse.* And in another, *Foorthwith* (saith he) *shall come* (s) *to his temple the Dominatour whom you seek, and the Angell of the testament whom you desire. And, thow* (t) *Bethleem Ephrata* (saies another) *art a little one in the thousands of Iuda. Out of thee shall come foorth vnto me, he that shall be the dominatour in Israell, and his comming foorth* (his processiõ) *from the beginning, from the daies of eternitie.* (u) *Behold* (another speaks) *a Virgin shall conceaue and beare a sonne, and his name shall be called Emanuel, that is, God with vs.* And the better to expresse the assuräce he had of it, he speaks as if he saw it donne. (x) *A little child is borne vnto vs; and a sonne is giuen to vs, and principalitie is made*

l. Dan. 7. 13. 14.
m. cap. 2.
n. Dan. 9. 24.
o. See, c. 9.
p. Agg. 2. v. 7. 8.
q. Zach. 3. 9.
r. Zach. 9. 9.
s. Malach. 3. 1.
t. Mich. 5. 2.
v. Esa. 7. 14.
x. Esa. 9. 6.

made vpon his shoulder: and his name shall be called Maruelous, Counsellour, God, Strong, Father of the world to come, the Prince of Peace; his empire shall be multiplied, and there shall be no end of peace. By these Prophecies it is manifest and vndeniable that a Prophet, greater then all the rest, was to come to teach vs our dutie towards God.

And the Gentils, whose *expectation* the Prophecies call him, beleeue he is allreadie come. The Iewes, (who the Prophets said, would refuse him,) denying that he is come, still expect him; wherefore next I am to shew, by the circumstances, that, He is allreadie come. *Aggeus* had said, or God rather in him, that it was but a *little while* vnto his comming; as you heard but euen now; and *Malachie*, the last of all, said it would be *statim*, *foorthwith*.

When Iacob (who likewise had the Spirit of prophecie bestowed on him) drew neere his end, he called his sonnes, and said vnto them, (a) *Come together that I may shew you the things that shall come to you in the last daies* .... (b) *The scepter shall not be taken away from Iudas, and a Duke out of his thigh, till he come that is to be sent* (the Messias) *and the same shall be the expectation of Nations.* The *scepter*, was gonne from *Iudas*, when it was in the hand of *Herod* whose father was an *Idumean* and mother an *Arabian*; who gott it without any title, of the *Romanes*; and cruellie put to death (as the Iewes owne histories relate) *Hircanus* the last king of Iewrie, his brother *Aristobulus*, and his three sonnes, with his wife, and daughter whom himself had maried; as also, his owne children which he had by her; because they were of the blood royall. The Senatours also, that were of that tribe of Iudas, he put to death; he burned the genealogies of the kings,

a. Gen. 49. 1.
b. v. 10.
Ioseph. Antiq. li. 15
Philo. li. de Temp.

kings, and Princes, of that tribe; and in fine did ruine so or disperse it that no principalitie was left in it.

But to leaue historie; the world knowes that the Iewish Nation was shortlie after, all dispersed; and that they haue not had these 1600. yeeres, any Duke, or Scepter, either in that tribe, or any other. Wherefore, since we see the *Scepter* taken away, we conclude out of the Patriarcks words, that the Messias is come. There is in another Prophet an intimation of the same. *Thus saith our Lord God, Take awaie the miter, take of the Crowne: is not this, it, that extolled the humble, and humbled the high? Iniquitie, iniquitie, iniquitie, will I put it: and this was not donne till He came to whom iudgment belongeth, and I will deliuer it to him.* Ezech. 21. v. 26. 27.

A second Prophecie for the tyme is in Daniel. *Seuenty weekes are abridged vpon thy people, and vpon thy holy cittie, that preuarication may be consummate, and sinne take an end, and iniquitie be abolished, and euerlasting iustice be brought, and vision be accomplished, and prophecie: and the* HOLY OF HOLIES *be anointed. Know therefore, and marke, from the going forth of the word, that Ierusalem be built againe, vnto Christ the Prince, there shall be seuen weekes, and sixtie two weekes, and the streete shall be built againe, & the walles in straitnes of the tymes. And after sixty two weekes Christ shall be* SLAINE: *and it shall not be his people, that shall denie him. And the citty, and the Sanctuary shall the people dissipate with the prince to come: and the end thereof waste, and after the end of the battel the appointed* DESOLATION. *And he will confirme the couenant to manie one weeke: and in the halfe of the weeke shall the hoste of the sacrifice fayle: and there shall be in the temple the abomination of desolation: and euen to the consummation, and to the end shall the* Dan. 9. v. 24. 25. 26. 27.

desola-

desolation endure. These words likewise agree to none but the Messias as you will find if you consider the *beginning* well. The weekes heere mentioned are 7. and 62. and 1. in all 70. In scripture wee finde weekes of *daies*, and weekes of *yeeres*. And taking these for weekes of yeers which are the longest weekes that are found in Scripture, they make 490. yeeres; which tyme (being reconed from *the going forth of the word that Ierusalem* should *be built againe* after the Babilonians had ouerthrowne it, of which building of the cittie the Angell heere speaks, and was performed and suddainely in the tyme of Artarxerxes Longimanus sixt Emperour of the Persians) is expired sixteene hundred yeres agoe; wherefore it followeth ineuitablie against the Iewes that the Messias is already come. Againe, the desolation there spoken of, hath beene also these 1600. yeers wellnighe, for both cittie and Temple some 40. yeers after our Saviours Passion were vttetly ouerthrowne: and since, the Iewes haue beene scattered ouer the World without Temple, Sacrifice, Priest. There is no way to escape this argument: because the cittie *to be built* when this was reuealed, is so long agoe ouerturned, the *dißipation* is seene vnto the world, euery where: and the weekes are expired manifestly 1500. yeeres agoe howsoeuer the beginning be taken for the reconning of them. To saie that he speakes of weekes of *ages*, were without example in the Scripture, and indeede ridiculous: for they make 49000. yeeres, and till then the Iewes were to expect their Messias. If weekes of *Iubilees*, they take vp halfe the tyme, that is 24500. yeers, whereas the Temple is already burnt, and the citty quite ouerturned more the 1500. yeers agoe. *Olympiads*, the Scripture neuer compts; neither would the

Leuit. 23. 15. ib. 25. 8.

v. 25.

2. Esdr. 4. & c. 6.

v. 6. & 27.

Iosephus de bello Iudaico li. 7.

Iosephus de Bello Iud. l. 9. c. 10.

the tyme agree with the citties ouerthrowe, in any sort, but reacheth more then a thousand yeeres beyond it. In fine, these are sillie shifts without ground, and may by the Prophecie be controwled easily. To looke into the thing further, and consider exactly what yeere these weekes began, what yeere precisely they ended; Also, why the whole summe was deuided into three parts, is not necessarie: though there be in the text a light to find it out. It is sufficient and euident that the tyme is past more then 1500. yeeres agoe.

A third Prophecie. *Thus saith the Lord of hosts: as yet there is one little while, and I will moue the heauen, and the earth, and the sea, and the drie land, And I will moue all Nations. And the desired of all Nations shall come: and I will fill this howse* (the second Temple then standing) *with glory saith the Lord of hosts. Great shall be the glory of this last howse, more then of the first.* That temple which was to be so honoured in the comming of the Messias the hope of the Gentiles, and was indeed more glorious in regard of his presence, then the former built by Salomon, is now rased to the ground more then 1500. yeeres agoe: wherefore this Prophecie is fullfilled long since. Agge 2. v. 8. 9.

The Iewes obiect against vs, that the Messias is to come in glorie and Maiestie, Iesus came in humilitie and pouertie, & therefore they will not beleeue he is indeede the Messias. In this discourse these Iewes erre against the Scripture which they admit: and their errour is in this, that they distinguish not *two commings* or aduents; one to *redeeme*, the other *to iudge*, the world: one, in humilitie, the other in Maiestie: one past, the other future in the end of the world. And here, because the Iewes denie the former comming of

the Messias, that is in humilitie to suffer for the redemption of mankind, I will recite it out of the Prophets, where it is so manifestly foretold that it cannot be denied or eluded. *Reioyce greatly ô daughter of Sion, behold thy King will come to thee, the iust and Sauiour, himselfe poore, &c. His looke among men shall be inglorious, and his forme among the sonnes of men. He shall not crie nor accept person, neither shall his voice be heard abrode, the brused reede he shall not breake: and smoking flaxe he shall not quench; he shall bring forth iudgment in truth: he shall not be sad, nor turbulent till he set iudgment in the earth; and the* ILANDS *shall expect his law. There is no beautie in him, nor comelinesse: and wee haue seene him and there was no sightlinesse, and wee were desirous of him Despised and most abiect of men,* A MAN OF SORROWES, AND KNOWING INFIRMITIE: *and his looke as it were hid and despised, where vpon neither haue wee esteemed him: he surely hath borne our infirmities, and our sorrowes he hath caried: and wee haue thought him as it were a leper, and striken of God and humbled. But he was* WOVNDED FOR OVR INIQVITIES, *he was broken for our sinnes: the discipline of our peace vpon him, & with the waile of his stripe we are healed. All we haue strayed as sheepe, euerie one hath declined into his owne way: and our Lord hath put vpon him* THE INIQVITIES OF ALL VS. *He was offered because himselfe would, and opened not his mouth: as a sheepe to slaughter shall he be led, and as a lambe before his shearer he shall be dumbe, and shall not open his mouth. Therefore will I distribute vnto him verie manie, and he shall deuide the spoiles of the strong, for that he hath deliuered his soule vnto* DEATH, *and was reputed with the wicked: and he hath borne the sinne of manie, and hath prayed for the trangressours. Before,*

Zac. 9. v 9.

Isa. 52. 14.

Isa. 42. v. 2. 3. 4.

Isa. 53. v. 2. 3. &c.

you

you heard out of an other Prophet. *After sixtie two weekes* CHRIST *shall be* SLAINE: *and it shall be noe more his people that shall denie him.* (a) *I will poure out vpon the howse of Dauid & vpon the inhabitans of Ierusalem the spirit of grace and of prayers: and they shall looke vpon* ME *whom they haue* PIERCED. (b) *They haue digged my hands, and my feete: vpon my vesture they haue cast lotte.* All this, and more, the Prophets doe relate of the Humilitie and Passion of the Messias, expressely against the Iewes, who are scandalized in that which was manifestly there declared longe before. Dan. 9. 26 a. Zach. 12. 10. b. Psal. 21. v. 18.

They obiect secondly, that they are to be saued when the Messias comes. Indeede the Church of the Messias, the Congregation of those that perseuerantly adhere to him: is to be saued. And when all Nations haue entered, the remnant of the Iewes will acknowledge our Sauiour too: which will be before his second comming. But at his first comminge it is cleere by the Scripture that the Iewes would reiect him and put him to death, and that the Gentiles would receaue him, as they haue donne and doe, and will doe till all Nations haue entered into his Church. So that the Iewes obstinacie, though it be grosse, is not strange to vs, for wee are assured of it by the Scripture; and of their desolation, together with the cause of all. I will sett this downe briefly too, First their fact, putting the Messias to death. Secondly their desolation there vpon. Thirdly God turning his fauoure to the Gentiles. Fourthly, the Iewes acknowledgment of our Sauiour, or conuersion, in the end. 1. The fact. *After sixty two weekes Christ shall be slaine, and it shall not be his people that shall denie him, &c. I will poure vpon the inhabitants of Ierusalem the spirit of grace &c.*

Iuda, is interpreted *the cõfession of God.* See Gal. l. 5 c. 11.

domus Iuda Cõgregatio confitentium Deum.

Ob. Habitabit lupus cum agno &c. *Isa* 11. *Resp.* Ista in sensu *Metaphorico* intelligenda.

Dan. 9. 26.

Zach. 12. 10.

and they (the inhabitants of Ieruſalem) *ſhall looke vpon me* (the author of grace, and God of Iſrael) Dan. 9. 27 *whom they haue pierced.* 2. The deſolation followeth in Oſe. 3. 4. the words of Daniel: and is alſo in Oſee. *Many daies ſhall the children of Iſrael ſitte without Prince, and without Sacrifice, and without Alter, and without Ephod, and without Theraphim.* 3. God Caſting them of & turned to the Gentiles. *I haue no will in you* (Iewes) Malach 1. v. 10, 11. *ſaith the Lord of hoſts, and guifts* (or oblation) *I will not receaue from your hand, for from the riſing of the ſunne euen to the going downe, greate is my name among the Gentiles: and in euery place there is ſacrificing, and there is offered to my name a cleane Oblation becauſe my name is great among the Gentiles ſaith the Lord* Oſe. 3. 5. *of hoſts.* 4. The Iewes acknowledgment in fine. *The children of Iſrael ſhall returne* (ſaith Oſee immediatly after the words aboue cited of their Deſolation) *and ſhall ſeeke the Lord their God, and Dauid their* Iſa. 10. v. 20, 21, 22. *King, and they ſhall dread at the Lord and at his goodneſſe in the laſt daies.* And Eſay. *In that day the reſidue of the howſe of Iſrael, and they that ſhall eſcape of the howſe of Iacob ſhall not adde to leane vpon him that ſtriketh them: but they ſhall leane vpon our Lord the holy one of Iſrael in truth: the remnant ſhall be conuerted, the remnant I ſay of Iacob, to the ſtrong God. For if thy people, ô Iſrael, ſhall be as the ſand of the ſea, the remnant thereof ſhall be conuerted. Conſummation abridged ſhall make iuſtice ouerflowe.* Our bleſſed Sauiour foretold vs of it too, whoſe ſpeach the Iewes haue ſeene verified already in part, and there by might beleeue him in the reſt. *When you ſhall ſee Ieruſalem compaſſed about with* Luc. 21. v. 20. 24. *an armie, then knowe that the deſolation thereof is at hand &c. There ſhall be greate affliction vpon the lande, and wrath on this people. And they ſhall fall by the edge of*

the

the ſword: and ſhall be led into all Nations, and Ieruſalem ſhall be troden of the Gentiles, till the tymes of Nations be fullfilled.

§. II.

The Meßias, God and man.

That the Maſter to come into the world, (and now allreadie come,) was to be Greater then the Prophets who foretold his comming, it appeares manifeſtlie by their wordes aboue cited; and the Iewes (our aduerſaries) do confeſſe it. It is further there inſinuated that he was to be (and is) true God, the Sonne of God; which, becauſe the later Iewes denie, I will heere proue againſt them out of the Scriptures they admit; and afterwards, out of the New Teſtament, will proue the ſame againſt Hereticks who admitting the ſame books of Holy writ, and confeſſing themſelues Chriſtians, moſt vnworthelie denie what is there moſt euidentlie affirmed. But leauing this argument vnto the due place, I am heere out of the Prophets, whom the Iewes receaue, to declare and prooue the diuinitie of the Meſſias: which task is not hard, for though the old Scripture hath not all myſteries ſo cleerlie, God reſeruing vnto himſelf the reuelation of ſome till he came in perſon, yet is there enough for our purpoſe, and the places be ſo forcible that they cannot be auoyded. Whereupon the Iewes haue endeuoured to corrupt the text; but to late, for the cauſe was wonne on our ſide, long before.

In the places before cited, he is called *the Holie of Holies*, *Immanuel*, (that is God with vs,) *Marueious*,

God, Father of the world to come; and, his *proceßion is from the beginning, from the daies of Eternitie.* This were enough, to conclude what we beleeue, but yet the Scripture is more full, and teacheth vs that this diuine person doth proceede from God the Father; God from God; and, that he is, a Sonne. To take it as it comes.

First in Moises, obscurelie; *Faciamus hominem ad imaginem noßram. Let vs make* (*vs*, lo the distinction of *Persons*, in the Creatour) *man to our Image. Image* (not images;) to signifie the vnitie of *Nature* in the same Creatour, who only could make that immortall Image of God, a Soule. *Our Lord rained vpon Sodom fire, from our Lord out of heauen.* The Hebrew text hath, *Iehoua, rained from Iehoua.* Where we note two things. 1. the distinction of Persons, *the Lord from the Lord.* 2. the vnitie of Nature, each of them being *Iehoua.*

Gen. 1. 26.

Gen. 19. 24.

In the *Psalmes* there be diuers places to this purpose; as that, *psal. 2. I am appointed King ouer Sion his holie hill, preaching his precept. The Lord said to me, Thow art my Sonne, I this daie haue begotten thee. Aske of me and I will giue thee the Gentills thine inheritance.* Before, we had distinction of Persons; heere now, wee are taught that one of them, is *Father*, the other, *Sonne.* And, *Psal. 109. The Lord said to my Lord* (Dauids Lord and therefore greater then he: the Auncient Hebrews agree that it is the Messias; and that which followeth, proues it to be so: the Chaldaicke reads *his Word*; all is one:) *sitt on my right hand.* And after, *With thee the beginning in the daie of thy strength in the brighnes of holie things; from the wombe before the daie starre I begat thee. Our Lord sware, and it shall not repent him, Thou art a Priest for euer according to the order of*

Melchi-

Melchisedech. This place is againe of the Messias, who is in Person distinct from God the Father; *the Lord said to my Lord*: and, is his Sonne, *from the wombe I begat thee*; and this, *before the daie starre*, before time, in eternitie.

In the *Prophets* we haue the like testimonies; as in Esaie. *Thus saith our Lord, the labour of Egypt, and the merchandise of Ethiopia, and of Sabaim, the high men,* (that is, the rich, and the powerfull,) *shall passe to thee, and shall be thine, and they shall walke after thee. They shall goe bound with manicles,* (Christian Lawes,) *and shall beseech thee. Only* (a) *in thee is God, and there is no God beside thee. Verily thou art God hidden,* (in the shape of man;) *the God of Israel, a Sauiour*. These words, as S. Ierom doth well (*b*) obserue, cannot be vnderstoode of *Cyrus*, as some Iewes would faine haue it: he was not God: and heere, God speakes, and saies to him that he speakes vnto, (whom he calls *Deum absconditum, God hidden, the God of Israel; a Sauiour;*) that there is *no other God* besides; which is true, for the Father, Sonne, and Holie Ghost are all ONE GOD; besides whom, there is none: for there is but one God in all. Goe further and you shall finde in Ieremie the greate name tetragrammaton, that incommunicable name of God, giuen, and by God, to the Messias. *Behold the daies shall come saith our Lord, and I will raise vp the good word that I haue spoken to* Esa. 45. v. 14 15. *Initium de Ecclesia. f. 2*

a. περιχώρησις.

Ierem. 33. v. 14. 15. 16

b. Hebræi stulta contentione niturtur asserere, vsque ad eum locum vbi legitur Tantum in te est Deus & non est absque te Deus, vel ad Hierusalem vel ad Cyrum dici. Hoc autem quod sequitur, Verè tu es Deus absconditus, Deus Israël, Saluator: subitò ad omnipotentem Deum apostropham fieri, cùm etiam stultis perspicuum sit, vnum eo nexu esse sermonis; nec posse sensum dividi qui in ipso narrationis ordine & ratione coniunctus est. *S. Hieron. in Comment. ad hunc locum.*

the howſe of Iſrael, and to the howſe of Iuda &c. I will
The ſame is alſo in the 23.c.v. §. 6. *make the* SPRING OF IVSTICE *to bud foorth vnto Dauid: and* HE *ſhall doe iudgment and iuſtice in the earth.* *In* THOSE DAIES *ſhall Iuda be ſaued, and Ieruſalem ſhall dwell confidently, and this is the name they ſhall call* HIM, IEHOVA *our iuſt one.* In another of the Prophets. *Thus ſaith* THE LORD OF HOSTS, *after glorie he ſent* ME *to the Nations that haue ſpoiled you, for he that ſhall touch you, toucheth the apple of mine eie; becauſe loe*
Zach. 2. v. 8. 9. *I lift vp my hand vpon them, and they ſhall be a pray to thoſe that ſerued them:* (marke diligently in the beginning who ſpeakes, ſaying that he *is ſent*, and you will find him to be the *Lord of Hoſts*; HE is ſent: and is ſent by the *Lord of Hoſts* alſo: one diuine Perſon ſending the other. The ſame Perſon, *the Lord of Hoſts*; doth continue ſtill his ſpeach, and ſaith,) *and you ſhall knowe that the Lord of hoſts* SENT ME. *Praiſe and reioyce ô daughter of Sion, becauſe loe* I COME, *and will*
v. 9. 10. 11. *dwell in the middeſt of thee*, SAITH OVR LORD. *And many Nations ſhall be ioyned to our Lord in that day, and they ſhall be my people, and* I WILL DWELL *in the middeſt of thee: and thou ſhalt knowe that the Lord of hoſts hath ſent* ME *to thee.* The ſame God of Iſrael, in an other chapter affirmes himſelfe to be pierced by the inhabitants of Ieruſalem, as indeede he was in his paſſion. The words I put downe before, and they are
Zac. 12. 10 theſe, *I will poure out vpon the howſe of Dauid & vpon*
* To giue the ſpirit of Grace is an act proper to God *the inhabitants of Ieruſalem the* (*) *ſpirit of grace and prayer*, (the God of Iſrael ſpeakes,) *and they ſhall looke vpon* ME, (the God of Iſrael,) WHOM *they* HAVE PIERCED. It is cleere then, that *the God of Iſrael* hath flesh and blood by Incarnation, how els could he be pierced? Before he *foretold* his comming in flesh and
Iſa. 7. 14 blood. *A virgin ſhall conceaue and beare a ſonne, and*

his

his name shall be called Immanuel. God with vs. And in an other place, *God himselfe* WILL COME, *and will saue you: then shall the eyes of the blind be opened, and the eares of the deafe &c.* Againe the God of Israel, in an other place, *I myself* THAT SPAKE, *loe* I AM *present.* All which do manifest the truth of that which wee reade in Baruch. *This is our God, and there shall none other be esteemed against him. He found out all the way of discipline and deliuered it to Iacob his seruant, and to Israel his beloued. After these things he was seene* VPON THE EARTH, *and was conuersant with men.*

c. 35. v. 5.

Isa. 52. 6.

Baruch. 3. v. 36. 37. 38.

§. III.

The Person which is the Messias, assigned.

IN the first *paragraff* I proposed *three* arguments to shew that our great spirituall Master, the Messias, is alreadie come. This will be a *fourth*, taken, from Propheſies too. *Other* arguments, from *his owne acts*; and from the *worlds acknowledgment*, will come in more conuenientlie afterward.

The Prophets foretold of the Messias (the Euangelists haue obserued and vrged it) that he was (in the *time* aboue mentioned by *Iacob, Daniel*, and *Aggeus*) to be borne, in *Bethleem. Mich.* 5. 1. that the *kings* of the Gentils should *come and adore*, and offer him *guifts. Psal.* 71. *v.* 9. 10. that he should come into *the Temple* of Ierusalem, then standing, *Mal.* 3. 1. that another Prophet in the *desert* should *make waie* to his preaching. *Esa.* 40. 3. *Mal.* 3. 1. That he himself should be *poore*, and not *esteemed. Zach.* 9. 9. *Esa.* 53. 3.

S. Iohn. Baptist.

but,

but, do great miracles *Esa.* 29. 18 & 35. v. 5. 6. that the Iewes would reiect him. *Esa.* 65. 2. *Psal.* 117. 22. *Dan.* 9. 26. that he should be betraied *Psal.* 40. 10. and sold for thirtie pieces of siluer. *Zach.* 11. 13. that he would come riding into Ierusalem vpon an Asse. *Zach* 9. 9. and should be wounded for our iniquities. *Esa.* 53. 5. buffeted, and spit vpon. *Esa.* 50. 6. put vnto an ignominious death *Esa.* 53. *Dan.* 9. 26. that his hands, feete, and bodie should be pearced. *Psal.* 21. 18. *Zach.* 12. 10. that he should haue vinegar giuen him to drink. *Psal.* 68. 22. and that lots should be cast for his garments, *Psal.* 21. 13. that he should rise againe from death. *Psal.* 15. 10. *Osee.* 6. 3. and ascend, *Psal.* 109. That the Gentiles would beleeue in him *Esa.* 6. & 60. *Psal.* 2. & 21. & his name great amongest the Gentils. *Esa.* 59. & 62. the Iewes being reiected. *Dan.* 9. *Mal.* 1. and remaining without *king, prince, sacrifice,* and *altar* long time. *Osee* 3. houbeit the *remainder of them* will also beleeue in him, as hath beene said before, out of the Prophets.

The *Iewes desolation*, the whole world knowes: and that the rest, is punctuallie verified in IESVS, the Sonne of Marie; who is therefore worthilie acknowledged to be true Messias, it appeares cleerlie by the Historie of the Gospell, published by his Disciples. For the truth of which Historie, and of the doctrine also therein contained, innumerable vertuous, learned, graue men, did (whilst things were yet fresh in memorie, and talked of euerie where) pawne their saluation; and endure all the torments that persecution could inuent. There were amongst the *Gentils* also diuers Propheſies which at his comming, and in Him, were fulfilled. I mentioned one before of a *Star rising in Iacob*, by which the Kings were moued to seek him out,

and in the name of all the reſt of the Gentils did adore him. Others there were (in him alſo verified) of the *Sibyls*, whoſe Propheſies were kept in Rome by Officers thereunto deputed; firſt two, called *Duumviri Sacrorum*; then after ten, or more. The Chriſtians vrging theſe Propheſies were by the Heathens termed *Sibylliſts*: and becauſe many were moued by them (ſpeaking verie expreſſie of our Sauiour) there was promulgated an Edict forbidding *vnder paine of death* that none ſhould reade them; as appeares by *S. Iuſtines Apologie* to he Emperour Antoninus where he much complaines of it. That before Chriſt was borne theſe Propheſies were extant in Rome, it is vndeniable. *See Varro de rebus Diuin. Feneſtella, c. 15. Tacitus li. 5. & 19. Solinus Polih. c. 8. Suetonius in Octau. c. 31.* Euerie Schoole-boie knowes that *Virgill* (who liued before Chriſt) had ſeene one of them; and their Maſters know as much of *Tullie*.

Origen. con. Celſ; li. 5.

Apol. 2. ad Ant.

Virg. Ecl. 4. *Vltima Cumæi &c.*

To obiect heere that theſe matters were not well examined in the begininng, is an argumēt of childish ignorance in Hiſtorie. The learned know they were diſcuſſed and examined with all diligence and induſtrie poſſible; euen then when all paſſages concerning IESVS his life and death, mentioned by the Prophets might eaſilie be knowne; and whilſt yet the Chriſtians *Euidences* were in the hands of their Aduerſaries and had Teſtimonie from them that they were genuine and Authentick. From the *Iewes* and the *Gentils*, the firſt Chriſtians (our Predeceſſors) receaued theſe Propheſies; out of which They did (and Wee their Succeſſors ſtill do) pleade. In their plea they were oppoſed and vehementlie, by all kind of people, Iewes, Heathens, Philoſophers, Magicians and Coniurers, Politicians, Emperours; yea and (that

Cic. li. 2. de Diuin.

no kind of oppoſition might be wanting in the triall of ſo great and ſo generall a cauſe) by Apoſtataes. The iſſue was that which *the ſame Prophets*, and IESVS himſelf alſo, had *foretold*; *videlicet*, The world beleeued in Chriſt; and the Iewes were by God left, without any more Prophets, or Prieſts, or Altar: yet ſtill reſerued, to keepe our *Euidence* the Propheſies, and ſo to beare witnes and giue teſtimonie to our Cauſe againſt themſelues.

Neither can Misbeleeuers obiect heere, ſtate inuention, (*) diſtemper of the braine, or Diabolicall illuſion. The temporall States did what they could, to diſſwade and deterre men from beleeuing theſe things. Corporeall qualities could not manifeſt, no naturall, (though ſpirituall) light, could shew determinatlie things future and contingent. It was a Diuine light onlie (ſuch as bad Spirits haue not,) could diſcouer ſuch euents. Nor was the diſcouerie beneficiall for the Deuils ends, but oppoſite; wherefore, if he could, yet he would not, haue made it. It laied his malice open, thruſt him out of Temples which (affecting Diuine honour) he had got; ruined his vſurped gouern-

* Non eſſe carmen illud (Sibyllinum) furentis, cum ipſum poema declarat (eſt enim magis artis & diligentiæ, quàm, incitationis & motus) tum verò ea quæ ἀκροστιχὶς dicitur, cũm deinceps ex primis verſus literis aliquid connectitur, vt in quibuſdam Ennianis quæ Ennius fecit; id certè magis eſt attenti animi, quam furentis. Atque in Sibyllinis ex primo verſu cuiuſque ſententiæ primis literis illius ſententiæ carmen omne pertexitur. Hoc ſcriptoris eſt, non furentis; adhibentis diligentiam, non inſani. Quamobrem Sibyllam quidem ſepoſitam & conditam habeamus, vt, id quod pro litum eſt à maioribus, iniuſſu Senatus ne legantur quidem libri. *Cicero de Diuinat. li.* 2. His reaſon is demonſtratiue. The initiall letters in the famous Acroſtick made theſe words, Ἰησοῦς Χριστὸς θεοῦ υἱὸς σωτὴρ. *Ieſus Chriſt the Sonne of God a Sauiour.*

gouernment; and put his Oracles (for in this too, he did contrefait himself a God) to silence. Plutarch de def. Orac. Porphy. aduers. Christ.

None, as principall, could foretell these things punctuallie, but he that is, *aboue all causes*, for he foresawe that no causes would crosse them; and *aboue nature*; for so the things foretold, many of them, be: and, *aboue Time*; for, he that is vnder it, could not, of himself, possiblie see, so farre of. And he that is aboue time, nature, and all causes, is God; who hath also acknowledged, and frequentlie, that he foretold, and would effect it. Neither can any one denie that he is able to do both; and that he deserues credit.

So much the more to blame is the Iew, who kept the writings of the Prophets, cited in the former place; and beleeued (the thing being many supernaturall waies confirmed vnto him,) that they were from God. His owne miserie, foretold before, were enough to awake his dull spirit, were it not that God hath turned himself awaie, for that ingratitude and impietie committed in murdering the *Sauiour of mankind*. I might further adde against these men, othere circumstances foretold, and in Iesus and in his Church verified, as, of the Sacrament of Baptisme remitting sinnes, *Zecha.* 13. of a pure *oblation*, not in Ierusalem onlie but *euerie where* to be offered, *Mal.* 1. of the Mission of the *Apostles*, and constituting *of Priests* in all places, *Esaie* 66. of the four *Euangelists*, *Ezec.* 1. &c. but I neede not multiplie proofs, in a cause allreadie wonne. God himself doth openlie reiect those people, *My well is not in you saith the lord of hosts, and guifts I will not receaue at your hands, for from the rising of the Sunne euen to the going downe, my name is great among the Gentils, and in euerie place there is sacrificing, and there is offered to my name a cleane Oblation, because,* Malac. 1. v. 11, 12.

my

my name is great amongst the Gentils saith the Lord of hosts. (*)

*. The Sibylline Propesies are extant in the *Bibliotheca Veterum*. He that will see them vrged may looke vpon *Lactantius de vera Sapien. li. 4.* and *S. August. Orat. con. Iudæos & Pagan. & li. 18. de Ciuit. c. 23.*

§. IIII.

That Iesus is God and Man, against Hereticks.

I haue proued this before against the Iewes, out of the Prophets; and am now to proue the same against Hereticks, out of the New Testament.

The *first argument* I take out of the first chapter of S. Iohns Gospell where he deliuers the matter cleerlie, teaching that the Messias is *God the Word*, Incarnate. An intellectuall Word, is immanent; it is in him that conceaues it: and Gods Word, is, in God. And It is eternall; for God was neuer without vnderstanding, nor his vnderstanding without an Intellectuall Word. With this the Gospell doth beginne. *In the beginning was the Word, and the Word was with God* (adding further to bring the matter home) καὶ θεὸς ἦν ὁ λόγος, *and the Word was God. This was in the beginning with God.* It was *with God*; there is the distinction of Persons; and it was also God, there is *identitie of nature*. He goes on shewing that the same Word is omnipotent. *All things were made by him, and without him was made nothing.* And a little after, *The World was made by him.* Ioh. 1.

This, for his Diuinitie: now for his Incarnation,

the

The Word (the same which before he spake of,) *was made flesh; and dwelt amongst vs.* In his first Epistle he calls this Word incarnate, *the eternall life which was with the Father, and hath appeared to vs*; and in the Apocalyps, c. 19. *I saw*, saith he, *heauen opened, and behold a white horse, and he that sate vpon him was called Faithfull and True, and with iustice he fighteth, and his eies as a flame of fire, and on his head many Diadems: hauing a name written which no man knoweth but himself, and he was cloathed in a garment sprinkled with blood, and his name is called the Word of God. And the hosts that are in Heauen followed him on white horses, cloathed in white and pure silke. And out of his mouth proceedeth a sharpe sword: that in it he may strike the Gentils, and he shall rule them in a rod of iron: and he treadeth the wine presse of the furie of the wrath of God omnipotent. And he hath in his garment and in his thigh written King of Kings, and Lord of Lords.* The same Person, heere described, had in the beginning of the vision, said of himself, *I am the First and the Last, and aliue and was dead; and behold I ame liuing for euer and euer*, And, *I am Alpha and Omega, the beginning and end saith our Lord God, which is, and which was, and which shall come, the Almightie.*

v. 14. c. 1. v. 2. c. 1. v. 18. v. 8.

The *second argument* I take out of the Apostles Epistle to the Hebrewes, where de proues this truth vnto them; bringing for it many places out of old Scripture. *Diuerslie and manie waies in times past God speaking to the Fathers in the Prophets, last of all in these daies hath spoken to vs in his Sonne whom he hath appointed heire of all, by whom he made the world. Who being the brightnes of his glorie, and the figure of his substance, and carrying all things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Maiestie in*

Heb. 1.

the

the high places; being made so much better then Angels, as he hath inherited a more excellent name aboue them. For to whom of the Angels hath he said at any time Thou art my Sonne, to daie haue I begotten thee? and when again he bringeth in the first begotten into the world, he saith, And lett all the Angels of God adore him. And to the Angels trulie he saith He that maketh his Angels Spirits, and his ministers a flame of fire; but to the Sonne, Thy throne O God for euer and euer. And, Thou in the beginning, O Lord, didst found the Earth, and the workes of thy hands are the Heauens; they shall perish but thou shalt continue, they shall be as wax ..... but thou art the self same and thy yeers shall not faile. In this discourse, as in the former, we are taught that the Messias, (he who made purgation of sinnes, and, as man, was exalted aboue Angels and doth illuminate and gouerne them, being head euen of the whole Church triumphant,) is, the splendor of the fathers glorie, and in that coeternall; and that he is like him perfectlie, being his Image χαρακτὴρ τῆς ὑποστάσεως; and omnipotent, making Worlds; and supporting all things, in the word of his power: and is therefore, God; as he is also called, heere, in the words of *the Psalmist*, v. 8. And the same Apostle, doth, himself, in expresse termes, els where, call him so: as, *Rom. 9. 5. Of whom Christ is according to the flesh, who is aboue all things God blessed for euer.* Marke those words, *aboue all things.* In another place, he calls him the Great God, *Expecting the Aduent of the glorie of the great God,* τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν, *of the great God and Saviour of vs. Tit. 2. 13.* and in the Acts; *Take heede vnto your selues and to the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which he (God) hath purchased with his owne blood.*

The

The *third argument*. The Messias is in all perfe-ction infinite, as being equall to the Father, and is therefore God. *The Iewes* (saith the Euãgelist) *sought the more to kill him, because he did not onlie break the Sabboth, but also he said God was his father, making himself equall to God. Ioh.* 5. 18. And the Apostle, *Philipp.* 2. *v.* 6. 7. *This th inke in your selues, which also in Christ Iesus who when he was in the forme of God thought it no robberie himself to be equall to God: but he did exinanite himself* (or make himself of no reputation) *taking the forme of a seruant, made into the similitude of men and in shape found as man.* Hetherto appertaine those words of our blessed Sauiour, *Ioan.* 16. 15. *All things whatsoeuer the father hath,* (his Diuinitie, and his power, and his omnipotencie, all;) *be mine.* Whence he inferres that the Holy Ghost, who is God, receaues of him, knowledge; and God cannot receaue knowledge from any one that is not God. *All things whatsoeuer the Father hath be mine. Therefore I saied that he* (the Spirit of Truth, that is, of me, who *am The Truth*) *shall receaue of mine. v.* 15. & 16.

Before I go further, the Reader may heere take notice of a distinction, wherewith he may answer the cauils made by Pagans, and Hereticks, about our Sauiours *Passion*; and his being *constituted aboue* Thrones; and *going* to his Father, who is said *greater*. For, as it appeares by the words of the Apostle to the Philippians cited in this argument, and by the places also, before alleaged, Our Blessed Sauiour hath two Natures; the one, infinite; the other, finite: according to the one of which Natures, he is equall to God the Father; and being Omnipotent, did *make*, and doth *support*, and conserue, *all*: according to the other, he is lesse then the Father; and might *ascend*; and be ex-

alted; and did, *suffer*.

The *fourth Argument*, Generation doth assimilate in Nature. That is the drift of it. And he that trulie and properlie is generated and is a Sonne, hath the same Nature, with his Father. A mans Sonne, is a man. Now, the Messias, is trulie and properlie the Sonne of God the Father; and, proceeds from him, by true and proper Generation. He is therefore of the same Nature with God the Father; and consequentlie true God. And so much the Euangelist hath taught vs in expresse termes. *He hath giuen vs vnderstanding that we may know the true God; and be in his true Sonne. This* (the Sonne) *is The true God, and life Euerlasting.* 1. *Ioan.* 5. 20. ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ, οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, &c. The same appeares by his Gospell, where he calls him the *Word* of God. Gods *Word proceeds from him*, *Ioan.* 8, 42. and, by the way of assimilation (so doth the *Intellectuall* Word, and this is one;) and that so perfect, and expresse, that in it appeares, comprehensiuelie, his whole infinite Nature, and Being. Now, such a procession, is Generation most properlie; and he that so proceeds, is a Sonne. Hence, some Auncients haue called the Sonne, the *Quidditie*, and *Definition*, of the Father. Moreouer; A *subsisting Image*, representing perfectlie, him from whom it doth vitallie proceede, is a Sonne: and the Word of God is such an Image. Heereupon the Scripture giues him both names; calling him the *Sonne* of God; & his *onlie begotten Sonne*, *Ioan.* 1. *v.* 14. 18. *& c.* 3. *v.* 16. 18. and his *Image* and *Character*, *Heb.* 1. *v.* 3. 2. *Cor.* 4. 4. *Coloss.* 1. 15. and the same is manifest by what hath been heere said: for, an Intellectuall *Word* is an *Image*, and he is an Intellectuall *Word*. Neither doth any Person, but this

Word,

Word, proceed from God by waie of perfect assimilation; this therefore is the *onlie begotten Sonne* of God. It is a *true Sonne*; the perfect *Image* of his Father; and an *infinite Word*, in circumscribed as his Knowledge who speakes it and speakes all that he knowes, by it. Such *Words* cannot, in God, be multiplied and distinct, materiallie or formallie, by subiect, obiect, motiue, &c. There is but one, which one being an expression of all Veritie, is infinite in being; and therefore, all being; and so, God.

The Holy Ghost, indeed, proceeds immanentlie; but not by way of assimilation. The will, is not, (as the Vnderstanding,) constituted in act, by the *Quiddities* of it's Obiect; and the procession of the Holy Ghost is by the Will.

The Word of an Angel, which in the knowing of himself he doth produce, doth not subsiste. His Nature being limited, his operations are *Accidents*. But Gods Nature is vnlimited: his operations are his Substance. His Word subsisteth; and so doth his Spirit.

It is *Obiected* first, that others be called *Gods*, and *Sonnes of God*, who be not so, properlie; *Ioh.* 38. 7. *Psal.* 81. 6. I *Answer* that others, as Angels, and Saints, be Sonnes of God by *creation*, and adoption; but the Word, our Messias, is the Sonne of God by true and *proper Generation*. He is also, the Scripture saies, *Vnigenitus*, the *onlie begotten* Sonne; which were not true if he were Sonne onlie by *creation*, or meere *adoption*, as others; though he were supposed in that case to be *primogenitus* the *first*, of those. Others, be called Gods, by reason of some little *participation* of the Diuine power, or nature; but the Messias hath it all, at full: the whole knowledge, and power, and

nature. *The fulnes of the Diuinitie*, is, by an immanent Proceſſion, communicated vnto him; and He is, in holy Scripture, ſaied to haue *made* and to *ſupport* or conſerue, *all things*: which none but a Creator, true God, can do. Moreouer, he is there ſaid to be *the true God*: and, *aboue all things*; and *the God of Iſrael*; and *Iehoua*: which neither is, nor can be, ſaied, of men, or Angels.

Secondlie it is *obiected* that none is true God but the Father. *This is life euerlaſting that they know thee the onlie true God, and whom thou haſt ſent Ieſus Chriſt.* *Ioan.17.3.* *I Anſwer* that it is not heere, nor any where elſe in holy Scripture, ſaied, that no Perſon but the Father, is true God. Other Perſons in the ſame nature, and in him, be not excluded; no: the wordsaffirme that he is the true God; they do not denie that his Sonne (of the ſame nature with himſelf) is alſo the true God. Neither be they placed thus, σε μόνον τὸν ἀληθινὸν θεὸν; but thus, σε τὸν μόνον ἀληθινὸν θεὸν; *thee* (who art) *the onlie true God.* Now certaine it is that there is but one Diuinitie, but one God; in whom there be three Perſons, which all, and euerie one, be this one God, as in the Creede of S. Athanaſius; the Church doth profeſſe. *The Father is God, the Sonne is God, and the Holy Ghoſt is God: and yet, not three Gods but one God.* And, as heere in the place obiected out of S. Iohn, it is ſaid, the *Father is the true God*; ſo is it ſaid in another place of the ſame Euangeliſt, that *the Sonne is the true God. This*, ſaith he, ſpeaking of the Sonne, *is the true God*; οὗτος ἐστιν ὁ ἀληθινὸς θεός. And in the Old Teſtament, He, the Meſſias and Sonne of God, is called, *the Lord of hoſts*; *God of Iſrael*; and *Iehoua*; which is, you confeſſe true God.

Symb. Athan.

1. Ioan. 5. 20.

Zach. 2. Ierem. 33 vide *ſupra* §. *praced.*

It is added in the place obiected, that euerlaſting life

life consisteth also *in the knowledge of Iesus Christ*; for, it is not sufficient to know the End; we must also know the Meanes to come vnto it. We must know Iesus, our *Master*, and *Sauiour*, and *high Priest*; by whose Merits and Satisfaction, we bee Redeemed; by whose Mediation we be Reconciled; and by whose Doctrine and Example, we be Instructed, to filiall Obedience.

There is another place like the former, in S. Pauls Epistle to Timothie, *Keepe the Commãdements without spot blamelesse vnto the comming of our Lord Iesus Christ, whom in due times the blessed and onlie mightie will shew, the king of kings and Lord of Lords: who onlie hath immortalitie, and inhabiteth light inaccessible.* To be in Maiestie and power, aboue *Kings* and *Lords*; as also, to be *immortall* and *inuisible*; agrees to God by reason of his Essence, which (being a pure act) is intellectiue, omnipotent, immutable, and aboue nature, infinitlie; and when any thing is attributed to the Father by reason of his Essence, the Sonne and the Holy Ghost (who both haue the same Essence,) be not excluded in the speach; but included. So likewise, if any such thing be attributed to the Sonne or Holy Ghost, the Father is included, not excluded. So that, were the speach obiected, vnderstood of God the Father, (and not of the whole Trinitie manifesting the Messias, who doth in Scripture also promise to manifest himself,) the Sonne might notwithstanding, be called, *King of Kings and Lord of Lords*; and is so, *Apoc.* 19. *v.* 26. and *Inuisible to creatures*; and so is, *Matt.* 11. 27. *None knoweth the Sonne but the Father.* And hauing created all, and giuing euerlasting *life*, he may be himself said *omnipotent* and *eternall*; and is so, *Heb.* 1. 12. *Ioan.* 8. 58. *Apoc.* 1. 8. I adde further with 1. Tim. 6. 15.

Vide S. Tho. 1. q. 31. a. 4. & 4. con. Gent. c. 8.

S. *Thomas*; were it saied (as it is not) that the Father onlie were King, and Lord, and God; you would, and must vnderstand, the Fáther with all that is within him; and without which, it is impossible for him to be the Father or to be at all. You must vnderstand the Father with, his *essence*; and his *vnderstanding*; and his *intellectuall Word*, which is immanent; and with his *will*; and his Spirit: these you must include; these are in the Father; they are not excluded. As, when it is said *None knows what is in man*, you will not exclude *the Spirit which is in him*: or, when our Sauiour said *None knows the Father but the Sonne*; *Math.* 11. you will not exclude (if you beleeue Scripture,) the *Spirit*, which *searcheth all things*. 1. *Cor.* 2. 10. nor *God the Father*. Nor doth S. Iude the Apostle, exclude him when he cals our Sauiour *the onlie Dominatour*, as it will appeare he doth, if you consult the Greek text; for, those names which are ioyned and *coupled* vnder one and the same *article*, cannot be referd to two Persons, and in the text they be so ioyned and coupled; τὸν μόνον δεσπότην Θεὸν καὶ κύριον ἡμῶν Ἰησοῦν.

2 Cor. 2. 11.

Epist. Iud. v. 4.

Thirdlie it is *obiected* that it did not *beseeme* God to take on him humane nature, and therein to suffer torments & contemptes; he being the giuer of blisse and Lord of glorie. I *answere* with the Apostle, *The word of the crosse to them indeed that perish is foolishnes, but to them that are saued, that is to vs, it is the power of God. For it is written, I will destroie the wisedome of the wise, and the prudence of the prudent I will reiect.* 1. *Cor.* 1. 18. and, v. 23. *We preach Christ crucified, to the Iewes certes a scandall and to the Gentils foolishnes: but to the called Iewes and Greeks the Power of God and the Wisedome of God. For that which is the foolish of God, is wiser thē men.*

For

For the *conueniencie* of the Incarnation, which you so diſesteeme and impugne: the Diuines giue many reaſons; as Firſt, to make vs adhere to things reuealed, more conſtantlie; being taught by a Maſter who did and doth manifeſtlie ſee the veritie of them all. Secondlie, to assure vs further of the poſſibilitie of arriuing to our laſt end, which conſiſteth in a certaine vnion of Spirit, by ſight and loue, with God who is infinitlie aboue vs; which vnion we now more eaſilie beleeue, ſeeing that God for vs hath condeſcended to a greater. Thirdlie to ſatisfie for our offenſes; Man, the meaneſt of vnderſtanding Creatures, had contemned his Creatour whoſe Maieſtie is infinite; and did, what lay in him, to pluck of his Crowne of Glorie and to put it vpon the head of ſome Vanitie which his affection did adore. For this iniurie, no man could ſatisfie, vnles his worth were infinite; which could not be vnles God himſelf became a man. Fourthlie, that a Sacrifice of infinite worth, might be offered to God, whoſe excellence, bountie and mercie, are infinite; and by a Prieſt of infinite Sanctitie. Fiftlie, to quicken our hope; that with confidence it may approach, to the Throne of Grace, where ſo great a Mediatour pleadeth for vs. Sixtlie, to kindle and increaſe our loue, to God, who ſo louinglie comes to ſeeke and ſaue vs. Seuenthlie, to shew vs the practice of vertue; which practice wee learne beſt by following good example and ſeeing the Sonne of God, in our nature, do what he taught. Eightlie, to abſtract our affections from terrene things, and to draw them vp to heauen where this our great Sauiour is, God with God, prouiding vs a place in eternitie. Finallie, (not to ſpeake of other reaſons,) God in his infinite wiſedome, did iudge it conuenient; for, he

hath donne it: and who can ſearch his Iudgments? *as the heauens are exalted aboue the earth, ſo are my Waies* (ſaith he) *exalted aboue your Waies, and my cogitations aboue your cogitations. Eſa* 55. 9.

§. V.

Three Perſons in God.

HAuing, by the light of holy Scripture, found, that in God (who is intellectuall; there doth proceede a Word, ſubſiſtent and of the ſame nature with God the Father; it will not be hard to find out or beleeue a third Perſon proceeding from thoſe two. For, in natures that are intellectuall, there is an emanation by the will, aſwell as by the Vnderſtanding: and if that which proceeds by the Vnderſtanding doth ſubſiſt and be a Perſon, that alſo which proceeds by the Will doth ſubſiſt likewiſe, and is a Perſon too; for, in God, the Will is no leſſe immaterial, ſubſtantiall, and a pure act, then is his Vnderſtanding.

But, to proue by Scripture what I haue affirmed; it appeares there, *Firſt*, that the holie Ghoſt is intellectuall, and doth ſubſiſt; and therefore is a Perſon. He *teacheth. Ioan.* 14. *diſtributeth graces*, 1. *Cor.* 12. *ſearcheth all.* 1. *Cor.* 2. *conſtituteth Apoſtles. Act.* 13. *and Biſhops. Act.* 20. *Quickneth. Ioan.* 6. *foretels things to come. Act.* 1. *doth miracles. Rom.* 15. *reproueth. Ioan.* 16. Theſe are actions of a Perſon. It appeares in Scripture alſo, that he is God; for, *he hath*, wee our (*) ſelue are, *his temple.*

* Glorificate & portate Deum in corpore veſtro. 1. Cor. 6. Quem Deũ niſi Spiritum Sanctum cuius corpora noſtra dixerat eſſe templũ? Debetur ergo latria Spiritui Sancto. Nam ſi templum ei facere de lignis & lapidibus iuberemur, vtique faciendo templum latriam exhibere conuinceremur; quantò magis latriam debemus cui non templum facimus ſed vmus? *S. Auguſt. Epiſt.* 66.

temple. 1. *Cor.* 6. 19. he *is euerie where. Psal.* 138. 7. and *omnipotent. Psal.* 31. 6. and *knows all, euen God himself,* comprehensiuelie; *The eie hath not seene, nor the eare heard, neither hath it ascended into the heart of man, what things God hath prepared for them that loue him. But to vs God hath reuealed by his Spirit, for the Spirit searcheth all things, euen the profundities of God. For what man knoweth the things of a man but the Spirit of a man that is in him? so the things also that are of God none knoweth but the Spirit of God.* 1. *Cor.* 2. *v.* 9. 10. 11. Note heere, first that this Spirit is, subsistent; *scrutatur, he doth search and penetrate.* 2. he naturallie knowes the secret Counsels of allmightie God: *so the things of God none knoweth, but the Spirit &c.* 3. his knowledge is extended to the whole *extensiue* latitude of veritie, *he searcheth all.* And to the whole *intensiue* perfection or depth of it. *euen the profundities of God.*

A second waie we proue him to be God; becausse the Scripture, both Old and New, doth affirme it. *Peeter said (Act.* 5. 3.) *Ananias, why hath Satã tẽpted thy heart that thou shouldest lie to the holy Ghost .... thou hast not lied to mẽ but to God. v.* 4. In which words, he who is distinguished from men, and called the *Holy Ghost,* is said to be, *God. The Spirit of our Lord* (saith the Psalmist) *hath spoken by me, and his words by my tongue. The God of Israel said to me, the strong one of Israel hath spoken, the Dominator of men, the Iust Ruler of the feare of God.* 2. *Kings* 23. v. 2. 3. Heere the *holy Spirit* is expressselie called the *God of Israel.*

Thirdlie, the Apostles, who had learned of our Blessed Sauiour (whom I haue proued to be the Sõne of God) the true sence of Scripture, so vnderstood it; and haue taught vs, that he who *spake by the Prophets,* whom they call *the Lord of Hostes* and *God of Israel,*

was

was the *Holy Ghoſt*: wherefore the Holy Ghoſt is according to them, the God of Iſrael.

The holy men of God ſpake inſpired by the Holy Ghoſt. 2. *Pet.* 1. 21. *Well did the Holy Ghoſt ſpeake by Eſaie the Prophet to our Fathers, ſaying, Go to this people and ſay to them, with the eare you ſhall heare and ſhall not vnderſtand. Act.* 28. 25. Thus they; calling Him who ſpake, *the Holy Ghoſt*. Now that it was *the God of Iſrael*, who ſpake to the Prophets you will ſee by reading them. For the preſent, let one teſtimonie (that of Zacharie) ſuffice. *Bleſſed be the Lord God of Iſrael, becauſe he hath viſited and wrought the redemption of his People; as He* (the Lord God of Iſrael) *ſpake by the mouth of his holy Prophets that are from the beginning. Luc.* 1. *v.* 68. *&* 70.

Fourthlie, the Spirit, is not without him whoſe Spirit it is, whileſt he liues; it is not *extraneæ naturæ*; it is within him: mans Spirit is in man; and Gods Spirit is in God: and being not *extraneæ naturæ*, it is God. Thus wee finde, according to the Scripture, three Perſons in God; the Father, the Sonne or word, & the Holy Ghoſt; all ſubſiſting, in one, (and the ſame, infinite,) Nature. Which myſterie, though it were not ſo commonlie knowne before the time of grace, as it is now; yet was it then alſo knowne to ſome, as appeares by what I haue cited; I adde now a fewe other teſtimonies wherein there is mention of theſe Perſons, all together.

By the Word of our Lord the heauens are eſtabliſhed, and by the Spirit of his mouth, all the powers of them. Pſal. 32. 6. Heere are, the Word, the Father of the Word, and his Spirit; all omnipotent. Thoſe who ſearch deepeſt, do finde this veritie in that place: and the ſame place may haue (as elſwhere I obſerued,) more

literall

literall ſenſes thene one. More cleerelie theſe Holie Perſons are expreſſed in the Goſpell; *Teach all Nations baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt. Matt.* 28. 19. Theſe three relatiuè Names, import three Perſons reallie diſtinct; which Perſons haue alſo one authoritie, one maieſtie, one Eſſence, and one common Name ſignifying this one common Eſſence; they be One God. *There be three which giue teſtimonie in heauen, the Father, the Word* (which he oft calles the *onlie begotten Sonne* of God, and in the place of S. Matthew but now cited, he is called the *Sonne,*) *and the Holy Ghoſt: and theſe three be One. 1. Ioan. 5. 7.* ἓν εἰσι. they *be one thing.* (*) The Apoſtle alſo, doth make diſtinct mention of the three Perſons, when he thus concludes his Epiſtle to the Corinthians, *The grace of our Lord Ieſus Chriſt, and the Charitie of God, and the Communication of the Holy Spirit be with you all. 2. Cor.* 13. 13. the like he hath, 1. *Cor.* 12. *v.* 4. 5. 6. and, *Gal.* 4. 6.

* Of the other which follow; the ſpirit, water, and blood; he ſaith εἰς τὸ ἓν εἰσι.

It is *obiected* by ſome Hereticks, that theſe *three* be not perſonallie diſtinct. But, this is contrarie to the Scripture, which affirmes them to be *three.* Neither is it poſſible that the ſame Perſon ſhould be his owne Sonne reallie; or, generate himſelf: or, that oppoſite *relations* ſhould be Identified, (I do not ſaie to the ſame *nature*; that may be, they hauing no oppoſition to it; but) *One to the other.* Hence God the Sonne, ſpeakes of his Father, and of the Holy Ghoſt, as of diſtinct Perſons. Of the Father; *Thou haſt ſent me. Ioan.* 17. Of the Holy Ghoſt; *He ſhall giue teſtimonie of me. Ioan.* 15. The ſame diſtinction is manifeſt by the Miſſion, of the Sonne from the Father; and of the Holy Ghoſt from them both: *Ioan.* 8. & 15.

Other cauills Hereticks haue made, which Diuines

uines answer easilie; but the commõ Reader will not vnderstand the termes: wherefore I will not speake of them. The Holy Trinitie is in it self, a *pure act*, whollie *positiue*; which the Blessed (and much more God himself) conceaue all at once, without forming particular propositions that may bring a seeming difficultie: but Men, who conceaue it by the *speciesses* of other things, (which is the reasõ also why they diuide things reallie vndiuided; and, make peeces of that which in itself hath no parts;) whilst they take into their vnderstanding but one *formalitie* at a time, to be the *subiect* in a *proposition*; may find difficultie, if they do not well attend what they do. There will be some *contradictorie propositions* made, which (in the examen) will be found *not to be both true*; and some *propositions* will be made, which are true, and appeare to be, (to such as are not skillfull,) but indeed are *not contradictorie*.

All that Aduersaries can conclude is this, that one and the same *Essence* or BEING, to be common to distinct Persons, is aboue Nature; which is easilie graunted, it being proper to that *Essence* which is the Cause *of Nature*. For which reason, by principles thence collected, the Mysterie can neither be disproued, nor proued. Yet, if once it be knowne, and appeare, that God, (vnderstanding himself,) doth conceaue and expresse within his mind, a Word or Image, it will followe and vnauoidablie, that there is representation, perfect similitude, processiõn, natiuitie, filiation, paternitie, oppositiõn, distinction as far as that oppositiõn goes; consubstantialitie, mutuall knowledge and loue, spiration, and a spirit proceeding looking on the spirator, subsisting and distinct; a third person; three in all: and in all three but one

nature,

nature, vnderstanding, will, power, arte, prouidence: the περιχωρεσις of persons, and missibilitie; with the rest which we are taught and do beleeue concerning the *blessed Trinitie*. And, that God, vnderstanding himself, doth conceaue and expresse, within his mind, a Word, he hath reuealed, as I haue declared aboue: and, the participated representation (such as it is) of his goodnes, seemes to offer it to our minds, for asmuch as, in all Nature, there is not any thing, which doth not produce some Image of it self; nor an Intelligent without a Word. But my intention is not heere to demonstrate by naturall reason. The thing is infinitlie aboue all such premisses. It is not for Nature, to looke into the *Sancta Sanctorum*, before which, Diuine Faith makes her lowest reuerence; adoring with a full resignation to the Diuine authoritie, what no mortall man may looke vpon.

Being heere come to the end of this matter, I cannot giue a better, or a briefer, accoumpt of it, then what was giuē thirteene hundred yeeres agoe, and by the Church hath been openlie professed euer since. *Whosoeuer will be saued, before all things it is necessarie that he hold the Catholicke faith, which (faith) vnles one do keepe entire & inuiolate, whithout doubt he shall perish euerlastinglie. And the Catholike faith is this that we worship one God in Trinitie and Trinitie in vnitie. Neither confounding the Persons, nor deuiding the Substance. For one is the Person, of the Father: another, of the Sonne; another, of the Holy Ghost: but, the God head of the Father and of the Sonne and of the Holy Ghost, is one, (and the same;) the glorie equall, the maiestie coeternall..... The Father is allmightie, the Sonne allmightie, and the Holy Ghost, allmightie: and yet they are not three allmighties but one allmightie: so, the Father God, the Sonne God,* Substantiue. *and*

and the Holy Ghoſt God; and yet not three Gods but one God. So the Father Lord, the Sonne Lord, the Holy Ghoſt Lord, and yet not three Lords, but one Lord. For, as we be compelled by the Chriſtian faith, to acknowledge euerie Perſon by himſelf to be God and Lord; ſo are we forbidden by the Catholike Religion to ſaie (there be) *three Gods, or three Lords. The Father is made of none, nor created, nor begotten. The Sonne is of the Father alone, not made, nor created, but begotten. The Holy Ghoſt is of the Father and Sonne, not made, nor created, nor begotten, but proceeding. So, there is one Father not three Fathers; one Sonne, not three Sonnes; one Holy Ghoſt not three holy Ghoſts.... Further, it is neceſſarie to euerlaſting ſaluation that he* (who will be ſaued) *beleeue rightlie the Incarnation of our Lord Ieſus Chriſt. The right faith therefore is that we beleeue and confeſſe, that our Lord Ieſus Chriſt the Sonne of God, is God and man. He is God, begotten of the ſubſtance of the Father, before the world; and he is man, borne in the world, of the ſubſtance of* (his) *mother. Perfect God and perfect Man; ſubſiſting of a reaſonable ſoule and humane flesh. Equall to his Father according to his Godhead, and leſſe then the Father according to his man-hood. Who though he be God and Man, yet is he not two, but one Chriſt; and one, not by conuerſion of the Godhead into flesh; but by the aſſumption of the Manhood into God. One alltogether not by confuſion of ſubſtance but by vnitie of perſon ..... This is the Catholicke faith which except a man beleeue faithfullie and firmlie he cannot be ſaued.*

Thus farre, to shew the Iudgment of the Catholike and Vniuerſall Church, concerning the Myſteries whereof I treated in this Chapter, and the neceſſarie beleefe of them: which Iudgment, ſuch as haue a care to pleaſe God and ſaue their ſoules, will attend vnto;

vnto; considering Gods *promise* and *Couenant*, of assistence; recorded both in the Old and new Testament: and not suffer themselues to be lead away from the *Faith* (thus generallie, auncientlie, and Diuinelie, deliuered; and confirmed, with most cleere Oracles of holy Scripture,) by the suggestion of vnhappie men, who labour secretlie to bring againe into the world the damned Heresies of Cerinthus, Ebion, Sabellius, Photinus, and others; exploded in the times primitiue. Ierem. 31. Ezech. 36. Ioan. 14. Heb. 8.

Since I wrot the precedent discourse I had occasion giuen me to speake something in particular of the Socinian Heresie; which because it seemes new, (and nouelties yeauen in Religion be to some weake iudgments welcome,) begins to finde entertainment, as other Heresies before haue donne.

THE FIFT CHAPTER.

Socinus his errour exploded.

HOw vnhappie a thing it is to reiect the authoritie of Gods Church, and to call all Controuersies about matters of Faith to the Tribunall of the priuate Spirit, suffering euerie one to interprete Scripture according to his minde or fancie, our Countrey now begins, it self, to see and feele; but (opposing *Diuine Assistance* whereof I am to speake in the next Booke, and letting priuate men iudge *against the Church and her Councels*, which is and which is not the *Sence* of Scripture,) cannot remedie.

There are amongst the late Reformers (the Protestants

testants I meane) some who denie the diuinitie of the sonne of God, and his eternall Generation; telling their Credents that he had not any being before the Virgin Marie, and that he is not as the Church hath hitherto beleeued Θεάνθρωπον *God and Man*; but *man onlie*.

This blasphemie they pretend to proue *by Scripture*; and (which is extreme impadence) out of S. Iohn, who *being desired by the Bishops of Asia, wrot his Gospell against Cerinthus and other Hereticks; and the Ebionites principallie, then beginning, who said that Christ was not before Marie*: as wee reade in S. Ierom, *de Script. Eccles. in Ioanne*. That it was the errour of Ebion, it appeares also by the testimonie of *S. August. Hæresi* 10. *Tertull. li. de Præscript. S. Iren. li.* 1. *c.* 25. *and S. Ignat. Epist. ad Philadelph.*

Those Arguments which the Fathers vsed against that old Heretick, the same do serue vs against these late Imps, the new Socinian broode. The thing which they denie, *videlicet*; the diuinitie of IESVS our Redeemer, is allreadie proued in the former Chapter: & the same was proued and defended against Iewes, Gentils, and Hereticks, by (*) the Apostles, and their immediate Successors; from whom it hath been deliuered to vs, by a perpetuall, constant, and vniuersall *Tradition*; which kinde of propounding, doth abundantlie serue in matter of beleefe; as you shall heare in the next booke. And the same Veritie is written in both Testaments, the Old and the New, to the further confusion of those who admitting that Autho-

*The Apostles, being instructed by our Saviour *the Messias*, knew better then any Aduersaries could know, the Sence of Scripture, and Prophecies, &c. The later Iewes endeuoured to corrupt, and by points in some places to change, the Sence and text of Scripture; but in vaine: the Cause was wonne *before*. Vide Gord. Controu. de Verbo Dei. c.* 8. 9. 10.

Authoritie would faine haue it ſpeak for their errour. I need not repeate what I haue alreadie ſaied, but willadde heere againſt the Sociniãs, a text or two that do particularlie concerne the Exiſtence of the Sonne of God *before the Virgin Marie*; and then looke vpon their ſhifts and exceptions.

That our Sauiour, the Sonne of God, had an *actuall being*, before the Virgin Marie, it is plaine by his owne Words to the Iewes; *They ſaid vnto him, thou haſt not yet fiftie yeeres, and haſt thow ſeene Abraham? Ieſus ſaid to* them; *Amen Amen I ſaie to you, before that Abraham was made, I am. Ioan.* 8.58. In which words, he alſo doth inſinuate his *eternall* actuall being; for, that duration which comprehends (without any diſtinction within it ſelf,) all differences of time, and is ſtill preſent, is eternitie: and ſuch a duration the Sonne of God doth heere inſinuate himſelf to haue; and according to it, to haue ſeene Abraham; which was the thing queſtioned by the Iewes. *And thou Bethleem Ephrata, art a little one in the thowſands of Iuda, out of thee ſhall come foorth vnto mee* (ſhall be borne) *he that ſhall be the Dominatour in Iſrael, and his comming foorth* (his natiuitie) *from the beginning, from the daies of Eternitie. Miche.* 5.2. Heere are, two Natiuities, both actuall: the one, in time; the other, in eternitie. *The Lord ſaid to my Lord, ſit on my right hand &c. with thee the beginning in the daye of thy ſtrcingth, in the brightnes of holy things, from the wombe before the day ſtarre I begat thee. Pſal.* 109.3. This againe, is an actuall Natiuitie, before time: beſides which, he had (you know) in time, another. ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *She* (Marie) *brough foorth her Sonne The firſt begotten. Luc.* 2.7. Of all Sonnes, this was *the firſt*: and therefore long before Abrahã. *The Lord poſſeſſed*

me in the beginning of his waies, before he had made any thing from the begining. From eternitie I was (*) ordained, and of old, before the earth was made. The depths were not as yet, and I was now conceaued: neither had the fountaines of waters as yet gushed foorth &c. When he prepared the heauens I was present, when with a certaine lawe and circuite he compassed the depthes &c. I was with him framing all things. Prouerb. 8. Heere againe, is an eternall generation; and one, actuallie begotten: who was with God the Father when he made the world; and did cherish and conserue, yea and make it, with him. He that lookes vpon the wordes superficiallie, will thinke perchãce, that it is *created* Wisedome, this; but the contrarie is, *by the text*, manifest. *The Lord hath (*) possessed me in the beginning of his waies, before he had made any thing.* Created Wisedome was not so; It is an accident; and in a subiect. Neither was is eternall; this was: as it is heere also saied. Nor doth he meane the *essentiall* Wisedome in God; that was not begotten; this was: *ante omnes colles Ego parturiebar*; as it is heere; and in the Psalme before cited, God the Father speaking to the same, saith, *From the wombe before the daie starre I begat thee*; and, *Psal. 2. Thou art my Sonne, I this daie* (of eternitie, which is my daie,) *haue begotten thee.* It is also said of this Wisedome, (thus proceeding from God by generation,) that it was with him, *when he made the world*, and wrought with him; *Cum eo eram cuncta componens.* It was therefore *actuallie existent*, before any thing was made; as the Efficient is *actuallie*, before it's effect.

* principatum habui. *Pagninus.*

* *kanah.*

v. 22.

The same is yet more cleerelie expressed by the Euangelist, S. Iohn; whose wordes I haue before cited. What Salomon called by the name of *Wisedome*, he, (the Euangelist) calls the *Word*; and both, for the same reason, to wit, because it proceeds by the vnder-

ſtanding. *In the beginning was the Word, and the Word was with God, and God was the Word: this was in the beginning with God. All things were made by Him,* (the Word) *and without Him was made nothing. Ioan. 1. v. 1. 2. 3. And the Word was made flesh. v. 14.* If *all things* were made by the Word, (whom he afterwards cals *the Sonne* of God,) this Word which made *all things*, was *actuallie before the world*; and therefore, before the Virgine Marie.

Socinians anſwer, that *making* heere, is mending; and that by *all things*, are meant thoſe onlie which appertaine to the Goſpell, as ſanctification of men, miracles, &c. which things be not ſimplie all; but ſome onlie. So that in ſumme their gloſſe is this; *by the word all things were made*; that is, *he* mended ſome things. The ſame gloſſe they apply to the words following, *v. 10. The world was made by him.* This is the ſunneshine and cleare daie which theſe Iugglers bring their Credents into, by whoſe light they may ſee that any bodie may, and that euen Coblers actuallie do, make all things; and ſo do Tinkers to, for they mende ſome. And if either ſhould ſweare he made the world, the *Socinian* muſt beleeue him; for he mended ſomething in it.

But the Scripture doth caſt of theſe vaine gloſſes. *All things were made by him, and without him was made nothing.* If nothing was made without him, then neither Angels, nor heauen, was made without him: for theſe things were made. *In the beginning God made Heauen and Earth. Gen. 1.* And well might the Word of God make them with his Father; (as Salomon before cited ſaied he did,) for he was *in the beginning; In the beginning was the Word. Ioan. 1.* Not onlie in the beginning of the time of grace, but in the beginning

of time; and before that, in eternitie. *In him* (saith the Apostle) *were created all things, in Heauen and in Earth, visible and inuisible; whether Thrones, or Dominations, or Principalities, or Potestates; all by him, and in him were created: and he is before all; and all consist in him.* Coloss. 1.16. He is before all things; and conserues all; whether Spirituall, or Corporeall; in Heauen, or in Earth. What could be saied more plainlie?

You *obiect* that he is there called the *first borne of all creature. I answer first*, that it is by these words also euident that he was before the Virgine Marie; He being there auouched *the first borne*: wherefore neither the Virgin Marie, nor any other was *borne before him*. You Socinians therefore, may hold your peace. I *Answer secondlie* to the Arian, as it was answered long ago, that he is not heere said πρωτότοκος *primo creatus*, but πρωτότοκος *primogenitus*: which word agrees to him properlie. And, for the other word signifying those before whom he is saied to be, κλίσεως, you may take it in the generall and lesse proper signification for persons *begotten*; as in the *Psalme*, 101. (with you, 102.) *v.* 18. *The people which shall be created*, (that is, *begotten*; or, if you will, spirituallie *borne the Sonnes of God*,) *shall praise the Lord*. In this sence, all is easie. But in what sence soeuer you take it, nothing will follow against the eternall existence, or Diuinitie of the Sonne of God, for he is heere distinguished from those, both *in name* (as I obserued before,) being not saied to be *created*, but *begotten*, πρωτότοκος *primogenitus*; and in *nature*, for he is the *cause* of all that are signified there by the name of *creature*, and is their Creatour; *All* saies the Apostle in the same place, *by him, and in him, were created*. And the Euangelist, before cited, *Without him was made nothing*; (adde to, because

Hence the Word *procreation*.

τὰ πάντα

cause you would faine adde it;) *that was made*; and you will finde that himself was *not made*, for he did not make himself. But with the Arian I haue dealt already. In the Epistle to the Hebrewes he is saied to *carrie all things by the word of his power. v.* 3. that is, to support and conserue them; which is an act of omnipotence. And *v.* 10. (out of the Psalmes) *Thou in the beginning O Lord didst founde the Earth, and the workes of thy hands are the Heauens.* These words, the Apostle S. Paul, vnderstands to be spoken of our Sauiour; as it is manifest by the connexion of his discourse, *To Angels he said &c. but to the Sonne thy throne &c. and, Thou in the beginning*..... This also, (as appeares by that copulatiue *and*,) was said vnto the *Sonne*. Whēce it followes that *the Sonne* did *in the beginning* make *heauen* and *earth*. He made them in the *beginning*, and therefore was actuallie existent *in the beginning*, before heauen and Earth; and so, before the Virgin Marie. By the same Argument we haue the interpretation, of those words (were it that they needed any) *All things were made by him*, all the things, in Heauen, and Earth: visible and inuisible: bodies and Spirites; yea, Heauen and Earth too; all; were made, created, and are supported and conserued, by the *Sonne* of God, by the WORD which was Incarnate, and which did worke our Redemption. This is all plaine, and by Scripture expressed, as I haue proued. And consequentlie, your Socinian Glosse denying it, is false, impious, and Hereticall. e. 4. § 4.

The same is proued by the Arguments made in the former Chapter against Arians, Photinians and other enemies of the Sonne of God: which arguments the Reader I suppose, doth remember. I come now to looke vpon your Shifts.

The *first argument* which I brought was taken out of the beginning of S. Iohns Goſpell, *In the beginning was the word &c.* and it was *confirmed* out of his firſt Epiſtle; and out of diuers places of the Apocalyps, or Reuelation.

You admit, that the wordes conuince his *humane* nature; he was a man, and ſuffered; ſo far is well. But then you adde, that he was onlie man, and not exiſtent before Marie. To the proofe you *Anſwer* that none of the texts import any exiſtence before Marie; but onlie, before the *preaching of the Goſpell*, and reforming of the world of men: and, becauſe the words taken plainlie, ῥητῶς, make againſt you, you tell vs that the word λόγος, is taken *metaphoricallie*, to ſignifie *a pure man who was interpreter of Gods mind*; and, to the word *beginning*, which in the text is indetermined, you adde a *reſtriction*, contracting it to the time of our Sauiours preaching. So that, the ſence, according to your comment, is this. *In principio erat Verbum*; *When the Goſpell began to be preached there was a mã whoſe office was to interprete Gods mind.* And going on according to the ſame conceit, when you come to the words, *Et verbum caro factum eſt*; in greeke, ἐγένετο; you giue this ſence, *and this man, interpreter of Gods mind, was a man.* It were wonder indeed els; if a man ſhould not be a man. Was this the great Myſterie which S. Iohn meant to teach? that *a man was a man.* The reſt which you ſaie about, *omnia per ipſum facta ſunt*; *ſomethings were repaired by him*: which is your gloſſe; I haue impugned alreadie; and haue alſo ſhewed what is *mundus per ipſum factus eſt*, in which part you are much troubled with your owne gloſſe; becauſe it followes, *& mundus eum non cognouit*; which cannot be vnderſtood of thoſe who by him

were

were *repaired*, for they *knew him*; & what other world he made that knew him not, you cannot yet (after much ſtudie) finde. Since therefore, in that part, you haue puzzled your ſelf, and are yet at your *non-plus* in it, I leaue it, and will ſpeake of the reſt.

That the Interpreter of Gods minde, the Word, was a man, and exiſtent when he began to preach, it is true: *Verbum caro factum eſt: the Word was made flesh*: it was Incarnate. But, that this Word, the Sonne of God, had no being or exiſtence before the preaching of the Goſpell, or before he tooke flesh of Marie, is that Hereſie (do you heare Socinian?) which the Euangeliſt in this place doth purpoſelie confute. He doth not ſpeake heere, when he ſaies, *In principio erat Verbum*, of the beginning of preaching; but of the beginning, *abſolutè*. And the Word he ſpeakes of, was an Intellectuall ſpirituall Word; for God is a Spirit, and this *Word was God*: and, was actuallie exiſtent, before all bodies, and men, and heauen, and time, and Angels, and all made-things whatſoeuer, for *he made* them *all*. This Intellectuall Word which made the world, was Incarnate; that is, tooke vnto it ſelf the nature of man; and ſo remaining ſtill what before he was, God, He became alſo a man: and heere liued; and conuerſed, with men. Worldlings did not know him to be God; nor would the Iewes (amongſt whom as man he was borne,) receaue him; *but as many as receaued him, he gaue them power to be made the Sonnes of God*, by an interiour, diuine, ſpirituall Nati-uitie.

This, the words taken properlie, do conuince, as before I haue proued. And the ſame is confirmed by other places cited out of the Apocalyps. For inſtance I take that which wee finde in the firſt Chapter,

which you will thinke you can beſt shuffle of. *I am* A *and* Ω, *the beginning and the end, ſaith the Lord God,* ὁ κύριος ὁ θεὸς. *Which is,* (*) *& Which was, and Which is to come, The Om-*

* Iehouah. Vide Exod. 3. *nipotent. Apoc.* 1. *v.* 8. Who this is, *that is to come,* we may learne out of the words immediatlie before, *Behold he commeth with the clowdes, and euerie eie shall see him; and they that pricked him; and all the tribes of the earth shall bewaile themselues vpon him.* You know, I ſuppoſe, who this was; yet leaſt you haue forgotten, I will put you in mind of it. It was *Ieſus*, the *God of Iſrael.* (See *Iohn.* 19.37. *and Zach.* 12.10.) This is *He that commeth*, and, Who ſpeakes in the next Verſe, which is that wee are treating of; *I am* A *and* Ω, *&c.* The ſame Perſon ſaith againe *v.* 18. *I am the firſt and the laſt, and aliue and was dead.* And, *cap.* 21. *v.* 6. *I am* A *and* Ω, *the beginning and the end.* And *cap.* 22. *v.* 12. 13. *Behold I come quicklie and my reward is with me, to render to euerie man according to his workes. I am* A *and* Ω, *the firſt and the laſt, the beginning and the End.* And *v.* 21. he *that is to come* is expreſlie called *Ieſus.* It is He, that is *to come*: and He is A and Ω. and ὁ Κύριος, ὁ παντοκράτωρ. *The Allmightie. The Lord.* And the ſame IESVS, was you know, *a man.*

Ob. One Perſon cannot haue two Natures; for, if it had, it might haue two definitions, which Ariſtotle will not admit. *Anſwer.* You ſay it cannot haue two Natures; & God ſaith, (as I haue proued) that Chriſt our Sauiour hath *two* Natures; doth any man that is in his wits doubt which he is to beleeue, God or you? The ſame which God ſaith, the Church alſo hath long ſince *Oecumenicallie defined*, and propoſed vnto the world: and her alſo we beleeue, before you; or any other Authoritie contradicting; for she is gouerned, inſtructed, and aſſiſted by the Holy Ghoſt.

Of

Of these Natures, one is infinite, and independent; and by it the Sonne hath being, indetermined, and *extra speciem*, the same that God the Father hath: the other Nature is finite, dependent, and in a certaine *species*; and by it the Sonne of God (who before had being, without limit or determination,) hath a determinate being; for by it, he is denominated, and truly is, a man. According to this Nature you may define him: but, according to the other, you cannot; he is ἀόριστος. Could you define this Nature, you might verifie vpon one and the same Person of Christ, (whom your Aristotle neuer heard of,) two definitions.

There is something like (though similitudes in all things, they saie, do not hold) in your self; and that according to the principles of Aristotle. Looke how many Predicaments you are in, by your *Substance*, *Quantitie*, *Relations*, *Qualities*, &c. and so many definitions (whereof, one is principall verified by the forme or nature which giues you being; the other accessorie as I may say, verified by the formes which giues you so to bee,) be verified in you. The disparitie will be, that some of these are verified by formes inherent; whereas in Christ both Natures be subsistent. How these two Natures, remaining still distinct, be drawne to one *Esse*, (as the Angelicall Doctor speakes) is to high a point for you, who know not yet, that, God cannot (properlie) be defined.

The *second Argument* I took out of the Epistle to the Hebrewes, *c.* 1. where both Natures are declared; and the Diuinitie of Iesus the Messias is by the Apostle proued, by diuers testimonies of Old Scripture, against the misbeleeuing Iewes. And this Argument I confirmed by three other places, *Rom.* 9.

Tit. 2. *Acts* 20. wherein S. Paul doth auouch our Sauiour to be God.

Heere againe, with your former audacitie, you striue to put your vaine glosse vpon the Scripture; and, where the Apostle saith that God the Father by this *his Sonne* which is *the Image of his Person* and the *brightnes of his glorie, made the worlds* or Ages, you tell vs, it is to be vnderstood of repairing the world to come. To the same sence you interprete those other words, *Portans omnia verbo virtutis suæ; carrying or supporting all things by the word of his power*; which supporting you will haue to be repairing. Those words taken out of the Psalme, *Tu Domine in principio terram fundasti*: you labour to draw vnto the same sence; but in the end, finding that you cannot, you tell vs you do not see to what purpose the Apostle put them in; and that they might haue beene left out, as being impertinent.

To the Confirmations out of other words of the same Apostle, auouching Iesus to be God; you answer that in the *second* and *third* places, he is not so called; and that in the *first*, he is; but equiuocallie; as men or Angels be sometimes called Gods.

This Answer of yours is alreadie refuted, all. The world or age to come, is but one, and is not yet made: the Sonne of God is author of all ages; all durations; all worlds; all being, *Omnia per ipsum facta sunt & sine ipso factum est nihil.* The making also which the Apostle heere speakes of, is past, ἐποίησεν. *Fecit.* Neither doth he saie that with the word of his power, he supports and conserues, men onlie; and those, not all, but such as are saued: but, τὰ πάντα; all things, vniuersallie. The words, *Tu in principio Domine &c.* cited out of the, 101. Psalme, are, by the Apostle brought,

to

to proue that the Sonne of God (of whom both heere, and in the Psalme, they are vnderstood and meant,) is aboue Angels, as the Creatour aboue Creatures; and to this purpose they be, both pertinent, and conuincing. For, if he made both *heauen* and *earth* in *the beginning*, (as in those words it is said he did,) he is the Creatour.

The places alleaged in cõfirmation of this Arg. stãd in their force. In the first, (*Rom.* 9.) our Sauiour is said to be *God aboue all things; super omnia Deus*. If any thing were aboue him, he were not *aboue all things*, for he were not aboue that one. Thus, he, is God; and no pure man or Angel, is God in this manner. ὁ ὢν ἐπὶ πάντων Θεὸς. In the second place, (*Tit.* 2.) he is called *the great God and Saviour*. Θεοῦ and σωτῆρος, be there coupled (καὶ) both, vnder the same article, τοῦ. In the third place (*Act.* 20.) you finde the *article* also before the word Θεὸς, which makes it (by your owne confession) stand for the great God, aboue whom there is nothing: τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. This God who purchased the Church *with his owne* blood; not anothers, but *his owne*; was, you see, the great God. Which agrees well with the Gospell, and Prophecies before cited, auouching the God of Israell to be pierced.

Ob. 1. It seemes that by *making*, in the place of the Apostle vrged in the beginning of this Argument, may be vnderstood renewing onlie; for, in an other place he vnderstands making so: *If any be in Christ a new Creature, the old are passed; behold all things are made new*. 2. *Cor.* 5. 17.

Answer. In this place he doth professe to speake of renewing, his words importing it; *If any be in Christ a new Creature &c.* and his meaning is, that if any be regene-

regenerated, and haue put of errour, ſinne, carnall affection, ſuperſtitions of Gentiliſme, and legall Ceremonies now abolished; and, are ſpirituallie borne in Chriſt; to theſe, all are new: faith, Iuſtice, Lawe, libertie; and the reſt which by Chriſt wee haue, either actuallie, heere in this world; or by expectation, in the next. The ſoule shall haue bliſſe; the bodie, immortalitie; there shall be a new heauen and a new earth. *I ſaw* (ſaith the Euangeliſt in the Reuelation) *a new Heauen and a new Earth. Apoc.* 21. 1. and *v.* 5. *He that ſate in the Throne ſaied, Behold I make all things new.* And in Eſaie, *Remember not former things and looke not on things of Old. Behold I make new things, and now they shall ſpring foorth, verilie you shall know them. cap.* 43. *v.* 19. That many things are new, no man denies; and more new things yet will be. The Queſtion was not of this; but, whether the Sonne of God, together with his Father, (for as their Nature ſo their Art and Power is One and the ſame,) made the world? heauen and earth? τὰ πάντα? The Scripture ſaith, he did; *Omnia per ipſum facta ſunt. Cum eo eram cuncta componens. In ipſo condita ſunt Vniuerſa in Cælis & in Terra; Viſibilia & Inuiſibilia; ſiue Throni, ſiue Dominationes, &c. Portans omnia verbo virtutis ſuæ.* I haue alreadie vrged theſe texts. And the ſame is in the place againſt which you were excepting, *Tu in principio Domine terram fundaſti, & opera manuum tuarum ſunt Cæli;* which words the Apoſtle vnderſtands of *the Sonne of God*, and your ſelues confeſſe that in the Pſalme (whence they be taken) they be ſpoken and vnderſtood of *the God of Iſrael, making the world, in the beginning.*

Ob. 2. If the world were, in the beginning, made by the Sonne of God, it ſeemes he was not the principall

cipall cauſe; but only, God the Fathers inſtrument: and it is heere ſaid by the Apoſtle, *per quem fecit & ſæcula*; ages or worlds the Father made by him.

Anſwer. Firſt, this doth not helpe you: for, if he did inſtrumentallie make the world, he was *actuallie before it*; which you deny. 2. He hath his *Art* and *Power* from his Father by his Eternall Proceſſion; and is not his owne, but his Fathers Word: wherefore he attributeth the worke to his Father; yet ſo, as he himſelf doth make it by *the ſame* Art and Power; and in the ſame Manner, and therefore, not inſtrumentallie. *The Sonne cannot do any thing of himſelf, but that which he ſeeth the Father doing; For what things ſoeuer He* (the Father) *doth, theſe, the Sonne doth alſo in like manner. Ioan.* 5. 19. If, *in like manner*, then, as principall cauſe; and, if *what things ſoeuer*, then heauen and earth. 3. Thoſe words (in the Chapter whence the obiection is taken) *portans omnia verbo virtutis ſuæ*, and *Tu in principio Domine terram fundaſti*; which be vnderſtood by S. Paule of the Sonne of God, do proue that He is principall Cauſe; firſt, becauſe he doth it *virtute ſuâ* by his natiue *power*; receaued by Generation frō his Father: and thus, you know, principall cauſes onlie worke. You, by the power which by Generation you receaued: and, ſo others. Secondlie, becauſe *the God of Iſrael* is no bodies inſtrument: and He that the Apoſtle and the Pſalmiſt ſpeake of in theſe words, *Tu Domine in principio terram fundaſti, & opera manuum tuarum ſunt Cæli*, is the *God of Iſrael*. Neither is there in the præpoſition *per*, ſuch a Myſterie as you imagine; for you may finde it attributed to the Father; *If a Sonne then an heire alſo, per Deum*, by *God. Gal.* 4. 7. And the ſame I think you will confeſſe in that to the *Romanes*, which I leaue you to ſtudie:

die; and if you do so diligentlie, you may find more. *O the depth of riches of the wisedome and knowledge of God. Quoniam ex ipso, & per ipsum, & in ipso sunt omnia. For of him, and by him, and in him, are all things. To him be glorie for euer. Rom.* 11. 36.

The *third Argument* was that he is equall to God (the Father) *Ioan.* 5. *Philip.* 2. and therefore is, in perfection infinite; and true God. And it is confirmed out of, *Ioan.* 16. where it is further added, that the Holie Ghost (whom you confesse to be true God,) doth receaue knowledge of him; which could not be, if he (the Sonne) were not God.

You *Answer* that out of this *equalitie*, which was you saie, of power giuen to him ouer all, wee cannot proue him to be God; for, a pure man might haue such power. To that of the Holie Gost you tell vs that he taught our Sauiours doctrine; and that, to do so, was to *receaue of his*.

I reply that this *equalitie* was before the Incarnation, or taking of the *forme of man*; and, according to another *forme*; as appeares by the text, which distinguisheth in our Blessed Sauiour two formes, or natures; the one, he calls *the forme* of God; and according to that, he was equall: and therefore, as I did conclude before, true God. The other, he calls, *the forme of a Seruant*; and according to this, he was not equall. And this, (humane *forme*,) he tooke, after that he had the other. This doctrine is in substance the same with that of *S. Iohn, c.* 1. where he saith, *The Word was with God*, (there is distinction of Persons,) *and the Word was God*; (there is identitie of Nature:) which two being setled, you must graunt *equalitie*, there being no lesse perfection in the one of these Persons, then in the other; but infinite, and the same,

in

in both. *And the Word was made flesh.* There is *taking the forme* of a Seruant.

That *a pure man* should haue equall power to God, it is impossible; for Gods power is, as his Essence, infinite; and a pure act. No meere creature, can haue such a power. Much more absurde is it, (if a thing cã be more absurd) to saie that a pure Creature can be *equall to almightie God*, who containes within himself *the whole latitude of being*; yet our Blessed Sauiour, *when he was in the forme of God thought it no robberie himself to be equall to God.* wherefore he was not a pure Creature.

Being God the Fathers Eternall *Word*, *Equall* to Him; the Holy Ghost might proceed from Him also: and proceeding from Him, might *receaue* of Him, his Nature, Knowledge, Will, Power, Art, & the rest of his Absolute Perfections, which he himself, by his Eternall Generation, receiued from his Father. But, had He not been trulie *God*, the Holy Ghost who is (you confesse true God) could not haue *receaued* any thing of Him; for God cannot *receaue* any *being* from a Creature. He is infinitlie aboue them all; independent, and a pure act. To teach the same which another doth, is not to *receaue* of him; vnles withall he learne, or haue that doctrine, from him. A Master may teach in one place, what his Scholler teacheth in another; and God may teach that which his Creature also teacheth: yet, neither doth God *receaue* the doctrine from the Creature, nor the master from the Scholler. Now, the Sonne of God saies, in the place alleaged, that the Holy Ghost *shall receaue of* his, ἐκ τοῦ ἐμοῦ λήψεται; *he shall receaue of mine*: And, least any should doubt, (as you seeme to do,) how that might be, he giues the reason, that, All which the Father hath,

hath, (knowledge, art, power, nature) be his, (the Sonnes,) also; including the *spiration* to: for they be not, in that, opposed: wherefore he may (by *spiration* which he hath common with the Father) communicate all these, to God the Holy Ghost, who is the *Spirit* of them both. And is in this place, called expresse *the Spirit of Truth*; that is, of the *Sonne*, who is the *definition*, as it were, of his Father; and that eternall Word, wherewith he speakes all that he conceaues; and in the Scripture cals himself, *The Truth. Ioan.* 14. This you might haue vnderstood, had you considered what I cited in this Argument, or read the Gospell where it is more at large. That you faile not againe, I will put it more fullie downe. *When the Spirit of Truth commeth, he shall teach you all truth. For he shall not speake of himself, but what things soeuer he shall heare he shall speake: and the things that are to come he shall shew you. He shall glorifie me, because he shall receaue of mine; & shall shew to you. All things what socuer the Father hath be mine. Therefore I said, he shall receaue of mine, and shall shew to you. Ioan.* 16. *v.* 13. 14. 15. In reading ouer these words, obserue, 1. that the *Spirit* heere spoken of, is said to be *the Spirit of Truth*. 2. that he doth *heare what he speakes*; that is, he receaues the knowledge of it from another Person. 3. he doth heare it of the *Sonne* of God, *He shall glorifie me because he shall receaue of mine, and shall shew to you. v.* 14. and *v.* 13. *He shall teach you all truth, for he shall not speake of himself, but what things soeuer he shall heare, he shall speake.* Of himself then (though he be God) he doth not speake, but he doth first heare from another; from him that *sends him*, (and you know by the 7. verse, who that is;) that which he speakes; that is, he receaues his knowledge (which is an intrinsecall

trinsecall and increated perfection) from him. And if he receaues his *knowledge*, then he receaues his *essence* or nature, for these, in him, be, reallie all one. Hence it followes that the Sonne of God is trulie God: for he communicateth both *knowledge* and *essence* or being, to the Holy Ghost, who is, by your Confession, true God. 4. The reason which our Saviour brings, for proofe or confirmation of that which he had saied; *All things whatsoeuer the Father hath be mine, therefore I saied that he should receaue of mine, and shall shew to you.* In like manner before, he gaue his *reason*; He shall teach you all truth, *for* he shall not speake of himself, *but* what things soeuer he shall heare, he shall speake. And againe, He shall glorifie me, because he shall receaue of mine. Insinuating that he should *heare what he was to saie*, and, *of him*; and that he might therefore well *send him*, thus by himself (the Sonne) informed of all, to teach his minde.

Ob. It is said, *he shall receaue. Answer.* Eternitie comprehends, in a more eminent manner, all differences of time: and the procession of the Holy Ghost, is Eternall.

The fourth Argument is grounded in this, that our Sauiour is *genitus*, and *Dei vnigenitus*; A Sonne, proceeding by proper generation. Now Generation, you know, doth assimilate in Nature; and that (generation) which is most perfect doth communicate *the same Nature* which the Father hath. The Sonne of God therefore, (whose generation is, of all, the first and most perfect,) hath the same Nature with God the Father, and is true God. Which is likewise in expresse termes auouched by S. Iohn, there also cited.

Your *Answer* is, that if God should beget a Sonne by true and proper generation, this Sonne of God must haue another Nature, and be a distinct God. But in this you shew that you neither know the nature of perfect generation; nor haue sufficientlie considered the force of our Argument. The production of another God (were that a thing possible, as it is not,) were not generation properlie; but creation. For, being *a pure act*, he must be made all, of nothing: which is, you know, *creation*, properlie; and, *actio transiens*, as the Philosophers speake; not *immanens*.

But Generation in God, is *actio immanens*; which I proue, *first*, because it is *intellectualis dictio*, the expression of an *Intellectuall Word*. *Secondlie*, because the *Word* itself, expressed by it, is *immanent*. Euerie childe in Logicke knowes, that an *intellectuall Word or Image*, proceeds *immanentlie*: and, that *Wisedome* is within the mind; not without it. And the Sonne of God, (as you haue been told oft,) is his *Intellectuall Word, or Image*; *Sapientia genita*. *Thirdlie*, God is a *pure Act*; therefore his *Word* is all one reallie, with his *Essence*: and so, not separatlie existent, or without him. And his *Word*, and *Sonne*, be the same; (as before you were told,) his *Sonne* therefore, is not separatlie existent. *Fourthlie* the scope and aime of Generation, is, to communicate the Generants *prime forme*, and *Essence*; as, by Induction, you will find, in all. Neither doth it finallie rest, till then. Now, the Generation which is in God is most perfect, and complete; wherefore it doth communicate to the begotten, (the Word,) the Generants *prime forme*, that is, his *Essence*, and Nature. And that Person which hath in him, Gods Nature, is in God; and God in him: for, neither can be separated from his *Essence* or *Nature*.

I am

I am in the Father, and the Father is in mee. Ioan. 14.

This high Generation, being the first and most excellent, creatures imitate what they can; but come short of it. They do communicate the *same* forme, *Speciem Genito*, to the Begotten: assimilating him with all, in Indiuiduall or Personall *proprietics*, what they can: so that by looking on the Sonne you may know the Father many times: but they neither do, nor can communicate, their *indiuiduall forme*. The reason is, because they worke *in matter*, and with dependance on it: and matter doth appropriate, and is the occasion, if not the cause, why the forme is multiplied. One and the same, cannot be naturallie in diuers and separate matters: and the forme, (being not in the generant all, according to the whole possibilitie,) may be multiplied, either by dependance on diuers matters, as the formes of birds, and beasts; or in proportion to them, as the formes of men; or some other way; which wee leaue to the Philosophers, who teach, that such formes are multiplied. But in God it is otherwise. for his *forme* and *nature* is infinite, and essentiallie singular; being not receaued in any subiect, or matter: so that there is no other, in the same *species*, (to vse the word heere largelie,) possible; neither doth he, Generating, worke on matter, or with dependance on it. He hath none, in himself, neither therefore can his Sonne (who must haue the same Nature with himself) haue any matter. God is *a pure act*. Thus you see how the discourse brings the thing which wee were speaking of, about againe; and proues that in God, generation is immanent. Which being euicted, your difficulties, all, turne to smoake.

I haue vrged the Argument as it was founded in

the condition of *Generation*; let me now consider it a little as it was confirmed out of the condition of an *Image*. The Intellectuall Word is an Image: and the Sonne of God is such a Word. An Image, the perfecter it is, the more of the thing represented it containes, or comprehends. A mans Image, which is expressed by a painter, or in a glasse, containes his exteriour figure and complexion. That which his Vnderstanding makes, represents his interiour *Quidditie*, but differs in *essendi modo*; for it hath but an *intentionall* being. That which Nature makes by Generation, a Sonne, is *in modo essendi*, in nature, like his Father. This *third* Image hath the exemplars Nature in it, the same *specie*: aboue which there is yet another Image, which hath in it the Exemplars Nature, the same *numero*: and this *Image* is the *Sonne of God*; of all Images, the most perfect. It is not a perfect Image of God that wherein he cannot see *his owne* Nature and Essence. A Sonne hath his Fathers Nature, (a mans Sonne is a man;) and doth also represent (if the generatiue power be not defectiue,) the proprieties of his Person, as I saied once before; the Sonne of God doth most perfectlie represent his Fathers Person, and by him, the Father may *comprehensiuelie* be knowne; He is, χαρακτὴρ τῆς ὑποστάσεως τοῦ πατρὸς. He is the *Word* of God comprehensiuelie representing God, in whom is *all Veritie*; and that Word which doth comprehensiuelie represent all Veritie, is *extra speciem*, and *extra genus*; incircumscribed, and infinite, *omnibus modis*; and that which is *euerie waie infinite*, is God.

I could haue proposed the maine Argument another waie, which some perchance would haue more easlie vnderstood; as thus. The Sonne of God is perfe-

perfectlie like his Father, for he his is expresse *liuing* Image, and proceeds from him by true Generation, which doth assimilate in Nature, and perfectlie if it be perfect, as *of necessitie this is*. Now that Person which is in Nature perfectlie like to God the Father, and is his expresse *liuing Image*, is, without all question, true God. He must also proceed immanentlie; for of necessitie he must haue the Diuine Nature, that being the scope of Diuine generation: and the Diuine Nature can be but one in all; he must therefore haue that, (for generation is not complete till the begotten hath the genitours nature, and of necessitie in God it must be perfect and complete;) and he that hath the Diuine Nature, the same which God the Father hath, is God and in God.

The ground of Generation is the Fecunditie of Nature. God Nature is the Cause of Fecunditie in other Natures; and it self hath an infinite Fecunditie. That which Generation doth intend, is, to communicate the Generants *Prime Forme*; as I said before. Thence it comes, that it doth assimilate in Nature. This for generation; which, of all operations in Nature, is according to the Philosopher, *the most naturall*.

There is yet a Principle more vniuersall, which you do not seeme to reflect on. *Omne agens producit sibi simile secundum formam per quam constituitur in actu primo*. I subsume. The vnderstanding, being in act by the forme or *species* of a Lion, doth produce the Image of a Lion: being in act by the *species* of a man, it doth produce the Image of a man: being in act by the *species* of an Angel, it doth produce the Image of an Angel. Now the forme or act of Gods vnderstanding, (if wee

may so speake,) is the *species* of himself. Wherefore by it, he doth produce the Image of himself. Or, if you saie that it is *the Diuine Nature* which doth as it were *determine* Gods vnderstanding, that Image which he doth expresse within himself *determined* by this forme, must be like in Nature. But enough now, of this; to high a point; did you not bring it into *publike* discourse. You are obiecting something, and I will harken what it is.

Ob. A Person is nothing els but a singular, substantiall, and intellectuall Nature; therefore in God there be not many Persons. *Answer.* I denie your Antecedent; which you neither do, nor can, proue. God without doubt, vnderstands what a Person is, better then any Man, can do; and He hath taught vs, that his Nature is intellectuall, substantiall, and singular; and that he hath, subsisting in his Nature, three Persons; the Father, the Sonne, and the Holy Ghost; as I haue proued out of his Written Word. And the Catholike and Vniuersall Church, instructed by him, doth, and euer did, deliuer and beleeue, the same. Shall I beleeue you, (a man; who neither know Theologie, nor Metaphysicks, well; as by your grosse errours in both, it appeares;) before I beleeue God?

Ob. 2. One that is God cannot proceede from another: but the Sonne, you say, is God. *Answer.* He that is God, the Sonne, may and doth proceed from another *Person*, the Father; not from another *God*. The Father is another, ἑτεροσαλικῶς, not ἑτεροδῶς. He is *alius*, not *aliud*. *Ioan.* 5. 32. & c. 10. v. 30. The *Diuinitie* doth not receaue *being*, from any *other thing*; it is it self *essentiallie* being; and in this Diuinitie, which is infinite, there be (as God himself hath taught vs,) three Persons; whereof *two* do proceed,

intellectuallie; the Sonne from the Father; the Holy Ghoſt from them both. This, though you fret and raile, wee do beleeue; *becauſe God doth teach it.*

Ob. 3. Chriſt, the Scripture ſaith, was made. *Act.* 2. *Heb.* 1. *&* 3. therefore he was not before Marie; but is a meere man, called the Sonne of God onlie for this reaſon that he was conceaued by the operation of the Holy Ghoſt, as it may be proued out of Luke, *cap.* 1. *Anſwer.* The *vniting* of two Natures in one Perſon, was in time; the Sonne of God was in time *made man*: and *as man* was *put aboue* Angels, and *made head of the whole Church*, triumphant and militant: but, *according to his Diuine Nature*, he was not made; but *begotten*, in eternitie: and by that his Eternall Generation He receaued of his Father, increated *power*, and *knowledge*, to make and gouerne all: as hath been proued and defended. The places obiected, ſpeake of him conſidered the *former* waie. He was before the Incarnation, God; but he was not before, ſubſiſtent in two Natures, Meſſias, and Lord by his title. *Let all the houſe of Iſrael know moſt certainlie that God hath made him both Lord and Chriſt.* *Act.* 2. 36. According to the ſame conſideration he is ſaid to be *made better* then Angels. *Making purgation of ſinnes* (he) *ſitteth on the right hand of the Maieſtie in high places, being made ſomuch better then Angels, as he hath inherited a more excellent name aboue them. Heb.* 1. 4. And obſerue, that in neither of theſe places, he is ſaid to be *made, abſolutè*; but, in the one, to be *made Lord*, or *Meſſias*; in the other, to be *made better then Angels*; that is, put aboue them. His Diuinitie the Apoſtle in the ſame place doth auouch and proue, as I haue ſufficientlie noted before. In the third place obiected he is ſaid to be *made high Prieſt*; which of-

fice, as God, he had not: and the Apostle there speakes of him by the name of IESVS, which name (signifying, a Sauiour,) he had, you know, giuen him at his temporall Conception. Saint Paules words be these, *Cõsider the Apostle and high Priest of our confessiõ, Iesus, who is faithfull to him that made him* (Apostle and high Priest;) *Heb.* 3.1. In the wordes following, (that I note this by the waie,) you will finde, if you looke vpon them well, he calls him *God.*

The Angel in Saint Luke (whose words you did obiect also,) saith, *The power of the most high shall ouershadow thee;* that is, (as those teach vs who haue seene furthest into that place,) the Increated *Wisedome*, called also the *Power of God*, 1. *Cor.* 1. 24. shall be Incarnate, in thee: *and therefore also that which of thee shall be borne holy*, τὸ γεννώμενον ἅγιον, the holy thing that shall be borne, *shall be called the Sonne of God. Luc.* 1. 35. The reason why the Angel vsed this Metaphor of *ouershadowing*, is because the Increated Wisedome is the *Splendor of the Fathers glorie*, *lumen de lumine*, and a great *light*, when it hath a *bodie* interiected betwixt it and vs, doth ouershadow vs. Now a *bodie*, was to be interposed by the operation of the *Holy Ghost*; and, by assumption, to be appropriated to the *Second Person* that is *the light*; and so to be betwixt him and his Mother the virgin, who did exhibit matter, to the making of this bodie, in her. Neither is the *Incarnation* onlie, here insinuated, (in *this manner*, fittest at that time, and in those circumstances,) but also the whole *Trinitie*. God the Father, by *Altissimus, the most high;* God the Sonne, by *Virtus altissimi, the Power of the most high;* and *Spiritus Sanctus* is God the *Holy Ghost*. And all these Persons are heere engaged, in this great Mysterie of the *In-*

carna-

carnation: howbeit, I take not this, for a proofe; becauſe the depth of the place makes it darke; and we do not want open cleere places, as I haue aboue made it appeare.

For the Eternall Generation, you had proofes in the beginning of this chapter. For the Incarnation, or aſſumption of humane Nature, are theſe, amongſt others; *Verbum caro factum eſt. Ioan.* 1.14. *Formam Serui accipiens. Philip.* 2. 7. *Semen Abrahæ apprehendit. Heb.* 2. 16. *Ingrediens mundum dicit, hoſtiam & oblationem noluiſti, Corpus autem aptaſti mihi. Heb.* 10. 5. And the ſame is proued by all the places which auouch in Chriſt *two Natures.*

Ob. 4. When the Scripture ſpeakes of him that is properlie God, it puts before the word *God*, an Article; ὁ θεὸς: but Chriſt is called *God*, without an Article; which is a ſigne that he is not the true and great God: but only that he is equiuocallie called God. *Anſwer* To this cauill, S. Chryſoſtome hath anſwered long ſince that the Scripture when it ſpeakes of *God the Father* (whom you confeſſe to be the great God) doth not alwaies put an Article before the word; for example, *Ioan.* 1. 18. Θεὸν οὐδεὶς ἑώρακε πώποτε. *No man hath at any time ſeene God.* Here, the word *God*, ſtands for the *Greate and Inuiſible God*, Father of our Lord Ieſus Chriſt; as you may ſee plainlie by reading of the place: and yet, hath not the Article prefixed. And on the other ſide, our Bleſſed Sauiour in many places of Scripture where he is called *God*, hath that Article prefixed; and therefore, (according to your owne Argument,) is the Great God, aboue whem there is no other God. I will cite ſome of the places; examine them if you pleaſe. *Act.* 20. 2. *Epiſt.* 1. *Ioan.* 3. 16. *and cap.* 5. 20.

Hom. 3. & 5. in Ioan.

20. ὁ ἀληθινὸς Θεὸς. *Tit.* 2. 13. Τ μεγάλε Θεᾶ καὶ σωτῆρος. *Apoc.* 1. 8. *Ioan.* 20. 28. Other places, some, I brought before. He is also, in holy Scripture, called τὸ ἅγιον. *Luc.* 2. 35. and, *the holie of Holies*, *Dan.* 9. 24. and He to himself attributeth *Being*, *without limitation*. *Ioan.* 8. 58. which is *the proper being* of God, as appeares, *Exod.* 3. 14. Moreouer, he is *the beginning*, and *the end*; α and ω. and, ὁ κύριος, and ὁ παντοκράτωρ. *Apoc.* 1. 8. ὁ ὢν ἐπὶ πάντων Θεὸς. *Rom.* 9. 5. *And the Lord of hostes*; *Zach.* 2. 8. *The God of Israel*, *Zach.* 12. 10. (you striue to get of the place but you cannot; Saint *Iohn. c.* 19. 37. and *Apoc.* 1. 7. holds you to it) And finallie, he hath the Great and Incommunicable Name, *Iehoua*. *Ierem.* 33. 16. By all which, well considered, it is manifest that he is the Great God, who made Heauen and Earth; and, that there is no God aboue Him.

To all this, I adde the *Testimonie* of the *Catholike and Vniuersall Church*, which hath vnderstood and beleeued from the beginning, that he is trulie God; the same in substance or *essence* with the Father and the Holy Ghost: which *Catholike and Vniuersall Church*, is the *greate* and *liue* Booke, *Written with the finger of the liuing God*, whereby we are to learne the *sence* of *Scripture*; and what is, to be beleeued. Iewes and Heretikes haue endeuoured to corrupt the other *Scripture*, that which is written in Parchmēt, or printed in paper; and sometimes there is found varietie of lections: but this liue Booke keepes euer constantlie the same, without such varietie; and cānot possible be corrupted. The Reader may call to minde also, that our cause was wonne, before the Iewes had added *points* to the Old *Scripture*; and whilest authentick Coppies of the New Scripture, were obuious.

obuious. This little Note, is of great Importance; the Reader may be pleased to keepe it well in minde.

THE CHVRCH.

Glorie be to the Father, and to the Sonne, and to the Holy Ghost; as it was in the beginning, is now, and euer shall be world without end. Amen.

THE SIXT CHAPTER.

The Master of our Faith, opening his Schoole: and the profiting of his Schollers vnder him.

VVE haue seene what the *Prophecies*, and other partes of *Scripture* haue said *of Iesus* as touching his eternall Procession and *Diuine Nature*, together with his temporall Natiuitie and *humaine Forme* or shape. I come now to consider his comportement heere with men, and his abilitie in teaching and working miracles, wherein, (to compare him onlie heere, as man with man,) he did farre surpasse all, that euer were before; and, in all prudence, (euen in this verie regarde) were to be beleeued as *the best Master of the world*: he knowing best of all that euer liued, the mind of God; and giuing the greatest testimonies and euidences thereof.

He did teach, as hauing power: and spake as neuer man did speake. His words, were blessings; and opening his mouth he seemed withall to open heauen, and with Diuine things to make his hearers happie. *Blessed are the poore in spirit, for theirs is the kingdome*

kingdome of heauen. Blessed are the meeke, for they shall possesse the land. Blessed are they that morne for they shall be comforted. And the rest, related in the Gospell. I must not heere prosecute particulars, that were to repeate the Gospell ouer; it will suffice to point at, things in generall. His doctrine was of Sanctitie, and of Saluation; of the power, and the knowledge, and prouidence, and soueraigne will of God. Of the last *end* and chiefe Obiect of mans *Being*. Of the perfection of the next life in immortalie, and the dispositions thereunto. Of the horrour and effects of sinne: and of the goodnesse of all vertue; whereof he did exhibite himselfe a diuine forme and example to the world by practizing them all in the heroicke and most perfect manner. Reflect vpon his cariage in *his Passion*, the bitterest in all respects that euer man suffered, and you will finde his behauiour in each particular to be diuine. In his rule there is no vertue wanting, so perfectly did he comprehend what morall Philosophers could neuer attaine vnto; and beyõd all these he teacheth Faith relying on the prime Verity, Hope reposed in Gods infinite Mercie, and Charitie louing the diuine Goodnesse for it selfe. Whatsoeuer in speculation men knew concerning God the highest Obiect, he deliuered it more cleerelie all, discouering further his prouidence, mercie, and iustice about man; and which is furthest out of our sight, the Sacred Mysterie of the Trinity, the Father, the Sonne, and the holy Ghost, subsisting in one infinite Nature and communitie of blisse. Moreouer he did looke into mens thoughts and discouer what he pleased, in the presence and to the confusion of those who sought occasion to traduce him; and certainely foretould things to come to *himselfe*, to his *aduersa-*

Matt. 9. & 26. Luc. 18, 19 21.

uersaries, to his *disciples*, to *Ierusalem*, to the *Gentiles*, to the *Church*. Matth. 10. Io. 18.

His miracles were many, donne in the sight of his enemies, donne oft with a word. He cured the sicke, gaue sight vnto the blind, and life vnto the dead. And was so powerfull herein that he gaue his disciples too, power to doe the same. Neither was his life onely but his death likewise full of miracle, in so much that nature her selfe was troubled with the horrour of that daie wherein he, on whom she depended, died. The earth trembled, the rocks burst in sunder, the graues opened, rendring vp the dead to liue againe; the Sunne was eclipsed strangely, and a generall darknesse did ouerspred the whole earth. Being put to death in the sight of a world of people & his bodie buried, he riseth (such was his diuine power) from death, hauing thereby paid the ransome for mankind, and is the third daie againe aliue, and appeares, and conuerses, and giues instruction, power, and commission to his disciples, & lastly in their sight doth ascend. Being ascended, he sends the *holy Ghost* in visible manner vnto them all assembled, whereby they receaue an *inward testimony* of the truth he had taught: and are so confirmed and encouraged by the power of this SPIRIT, that they begin confidentely, notwithstanding the Iewes threates and opposition, to diuulge his doctrine.

Matt. 9. Luc. 7. Act. 5.

Matt. 27. Luc 23.

Mat. 27. Luc. 24. 1. Cor. 15.

Act. 1. & 2.

Supremum & antiquissimum Theologorum fastigium. S. Dionys. diu. nom. c. 3.

And behold; Peeter, of an ignorant fisher man, is now become the Prince and Heade of deuines: and maintaineth, with the victory, by the knowne successe of many ages, vniuersally now manifest, the cause of Iesus Christ, against all the world. He is also so good an Oratour, and on the suddaine, that with his first speach, and this made without studie, he winnes

Act 2.

winnes, in the sight of his Aduersaries, three thousand to the faith. For the better diuulging of the Gospell in all Nations, these Fishermen haue also bestowed on them by their Master the guifte of tongues, and Instantly, the doctrine of Iesus Christ is vttered in all languages: the Parthians, and Medians, and Elamites, and those which inhabite Mesopatomia, Iudea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia that is about Cyrene, and strangers of Rome, Iewes also and Proselytes, and Cretensians and Arabians: all, with admiration & amazement heare their owne languages from the mouthes of vnlettered Galileans. O heauenly Master! ô powerfull and diuine Spirit! ô wondrous Schoole! ô happie Scholers! The holy Ghost, saith a greate Sainct, fills a boy giuen to the harpe and makes him a Psalmist: he filles an abstinent childe and makes him the Iudge of Elders: he fillesa neatheardand makes him a Prophet: he filles a fisherman and makes him Prince of Apostles: he filles a persecutor and makes him Doctor of the Gentiles: he filles a publican and makes him an Euangelist. Adde heere, that he filles a companie of vnlearned men and makes them linguists, Deuines Preachers, and Apostles.

Act. 2.

S. Gregor. hom. 30. in Euang.

The Disciples, thus miraculously furnished with *knowledge* and *tongues* to the amazement and confusion of all opponents, did according to their Masters cõmission resolutely set on their greate taske, which was to carrie the good tydings of the Worlds Redemption by Iesus the Sonne of God, to all Nations: and dispersing them selues into diuers partes, did preach euery where, our Lord cooperating and cõfirming their doctrine with signes and woonders.

Mar. 19.

And

And now, the WORLD began to turne; from Vice to Vertue, from Superstition to Religion, from Idolatrie to God againe.

The Enemie of vertue and of all good proceeding, (who affecting diuine honour fell from heauen, and continuing his desire thought to compasse it heere on earth) perceauing of the motion now begunne, and seeing his ministers contēned, his Idols ouerthrowne, vncleane Spirits commaunded out of men, and a generall reformation in the way; began to storme, & raised a most bitter persecutiō against the Church: wherein by his instigation, Iewes, Gentiles, and Heretickes, with witte, power, and malice, were to oppose her, and the world made a Theater of the combat.

The particulars are to long for this place, and therefore I remit you to Baronius to reade there what the Christians did suffer in the tymes of Nero, Domitian, Traian, Marcus Aurelius and Seuerus, commanders of the Roman World: when confessing the faith of Iesus Christ in all places, on all occasions, before all kind of people, their number did increase daily in the face of torment; & the sword of Persecution preuailed nothing but to lay open their constancie to the world. Prouinces, Ilands, Castles, Fortresses, Tents, Campes, Courtes, Pallaces, Senates, Market places, all were full: and the Kingdome of Christ discouering it selfe further then the Roman Empire, was outstreched into all corners, beleeued in all places, reuerenced of all Nations, euery where raigning, adored euery where. After the forenamed, followed other most bitter persecutions by Decius, Diocletian, Maximinian; Wherein the Priests were tormented, the Churches pulled downe, the Bookes burnt;

Tertull. Apol. ad Gent. c. 37.

burnt; and the furie was such, being with extreame violence borne into all prouinces, Citties, Townes, in the Roman world, that it threatned an uniuersall extirpation euen to the last Christian man; and yet could not the number of beleeuers be deminished. Wee reade of seuenteene thousand martyred in one month; and that in Egypt, a part of Africke, there where 144000. put to death, and 700000. banished from the same place in Diocletians tyme. By which if wee guesse at the multitude which did suffer in all the tyme of the ten persecutions in all the world, the number will appeare infinite, and our faith be confirmed with a world of blood. So earnestly did the Deuil by these tyrannicall cruel meanes oppose the Church: which notwithstanding, when all was donne, was greater then before, in so much that *Christianity* got the Empire, and then securely spred it selfe; and Rome, as Leo the greate truely said, being made the See of Peeter, came to rule more vniuersally by diuine Religion, then by temporall Soueraingnetie; for though enlarged by many victories, she had extended the right of her Empire by sea and land, yet that which the toyle of Warre subdued, was lesse then that which Christian peace did bring vnder.

Reade *Euseb. Baron. Spondan.*

Constant. *S. Leo.* serm. 1. de Nat. Apost.

Out of this admirable plantation of Christianitie, and so powerfull a proposition and persuasion of the truth vnto the World that it was esteemed aboue all things els deerest otherwise to men, the Fathers make excellent discourses to shew the diuine power of our Sauiour Iesus Christ, the author of this worke. One out of S. Chrysostome I will put downe, who saith thus. *No man will denie that Christ hath founded all the Churches in the world, &*

hence

hence wee demonstrate his power, and shewe him to be God. For it is not in the power of a meere man to lay hands on the whole world by sea and land in so short a tyme, and to set at libertie mankinde preuented which such absurd behauiour, and entangled in so geate cuiles: and not Romans onely, but Persians also, , and all kinde of Barbarians. Moreouer that he did this, vsing no weapons, making no expences, raising no armies, fighting no battails: but by eleuen at first of no reputation, base, rude, vnlearned, poore, naked men, he hath persuaded so many tribes of men, and not the presente onelie, but those also which are to come. What? that he hath ouerthrowne countrie lawes, abolished inueterate customes, pulled vp plants so long rooted, and for them planted other of his owne: he hath withdrawne vs from those things whereunto wee were inclined, and induced vs vnto those which are hard and troublesome. And whilst he was doing these things, his, were molested by all, and himselfe did suffer a most ignominious kind of death, the crosse. No man will denie that he was crucified, and by the Iewes: that he suffered infinite things from them, that dailie the Gospell doth increase, and florish, not heere onely but euen among the Persians too, euen whilst by them it is opposed. For there are many swarmes of Martyrs from thence, and those who were there more sauage then woolues, hauing heard the Gospell are become milder then sheepe; and discourse now of immortalitie, and of the resurrection, and of vnexplicable good things. Neither haue these noble enterprises beene in cities onelie, but they haue gone into villages, and Countreies, and Ilands, ports and bayes. And not priuate men and princes only, but Kings themselues which weare the crownes, doe with a notable and great faith submitte them selues to him that was crucified, Neither did these things vnwittingly come to passe,

S. Chrys. Quod Christus sit Deus, tom. 5.

but were foretold long before: and least there should be any suspicion at all in this, wee haue the bookes from the Iewes which nailed him to the Crosse. Certainely these things, vndeniable, and subiect to mens eies, proue a Deitie in the worker: and the correspondence to the predictions, erect our mindes to the acknowledgement of a prouidence that preconceaued and ordained the worke long before.

And from this beginning came downe an *vniuersall tradition* of this *doctrine*, and these *miracles*; from worlds of Fathers to worlds of Children. Which *tradition*, doth yet continue, and will do, still, to the worlds end; maugre all the opposition, of Pagans, Hereticks, Tyrants, and Hell it self; as partlie you haue allreadie seene in this Book; and shall (God willing) be fullie demonstrated in the next.

§. II.

Vaine cauils of Pagans, made against the former discourse, refuted.

IT is strange to see the vanitie of some, who striue with all industrie to breake thorough this discourse; but are penned in on euery side and cannot get away. *Sometymes* they thinke of attributing the whole businesse to the Deuil: but presently their thought is checkt, when they consider *from what* and *whereunto* this Motion is. He that knowes what is meant by the word Deuil, doth conceaue a spirit bent to euill and opposite vnto good. Now this Motion (to iudge of the whole by that part which is euident) is a *Reformation* and an amendement of the world,

In motu; terminus *à quo*; terminus *ad quem*: *mobile*, & *effectus*.

World, for it is a withdrawing of it from vices which are manifestly against reason, and a drawing of it vnto vertues manifestly consonant vnto reason. The Christian Rule discouers to vs more cleerely whatsoeuer nature knowes either in good or ill, proposing the good to be followed, the bad to be eschued. It is further euident that this is against the inclination of the Deuil; wherefore it is likewise euident that he is not authour of this Motion. Our Rule discouers the Deuil also and doth inuite all to detest him, whereas he hath an infinite ambitiō of honour, whereby it is likewise euident that it is not from him. *Next* they care not if they attribute it to an Intelligence and good Spirit, seducing vs. Where againe they find themselues deceaued when they consider that such a Spirit being good doth not lie or deceaue (as they imagine this hath donne) for if he lie or deceaue, it is thereby manifest he is not good; if he be good, a man were out of danger that were directed by him; by an Angel, a good Angel, telling truth. *Thirdly* they would attribute it to the Starrs: and straight are confounded when they consider that the consent is intellectuall, of worlds, in an obscure Creede, not demonstrable by all the power nature hath. For example; *that in the Deitie are three Persons consubstantiall*; this principle of our Religion is not imprinted into mans vnderstanding by the Starrs: Neither can the Starrs make it euident with all their light. They haue not yet made euident what kind of things themselues are, what their Orbs, what their influence, what their matter, forme, their subsistence; whether they be corruptible or incorruptible; whether the Planets be fixed in orbes, or moued in a fluid substance. Of the *truth* of these things, none euer haue beene so assured from

Stella noua In Cassiop. Maculæ solares. Martis reuolutio, &c.

the Starrs, that they would die for it: for the truth of our Creede many men of great learning haue giuen their liues. Neither can the ſtarrs raiſe a man that is deade, thoſe who planted our Religion haue donne it: and haue donne it with a word, whereas if a man expected ſuch a thing from the Starrs, he muſt ſtay till the (*a*) greate yeere be paſt, for the ſame diſpoſition of the heauen; and then will be as neere it as he is now. *Fourthly* they would giue the worke away to chance: But ſee their errour, when they conſider how long before it was foretould, and how oft. Againe, chaunce is ſometimes one, ſometimes other; this is conſtantly the (*b*) ſame in a world of men. *Fiftly* they queſtion the miracles wee ſpeake of. But in vaine, for they were donne in publique, in the ſight of many of all ſortes: and being diuulged at that tyme by the Euangeliſts, *the time, place, and other circumſtances put downe*; and examined by ſeuere aduerſaries, both Iewes and Gentiles, not any one of them could euer be diſprooued. So that he who will now queſtion them hath againſt him the endeuours of the learned Iewes and Gentiles then liuing, who doing all they could, were not able to diſcredit any of them, as appeareth ſtill by their Bookes, and alſo by the iſſue and euent. He hath alſo againſt him all the Chriſtians of thoſe tymes, the rather to be credited becauſe an *infinite* companie of them, and in this companie, great Schollers, and wiſe men; *together with the Apoſtles*, gaue their liues for the doctrine confirmed vnto them by theſe meanes. The Goſpells as I ſaid, were diuulged, and therein were put downe the miracles donne publikely, the time, place, and other circumſtances were there aſſigned. On the one ſide the *Iewes*, ſtudied in the Scripture, and *Gentiles* learned in Philoſophy,

a. It containeth 49000. of our yeeres.

b. *Variaſſe debuerat error Eccleſiarum. Caterùm quod apud multos* VNVM *inuenitur, non eſt erratum ſed traditum.* Tertull. præſcr. c. 28.

phy,

phy, did labour to suppresse Christianitie and to disproue and discredit these miracles by which it was confirmed and proued to be diuine. On the other side were the Christians, persecuted and molested for this doctrine, and to be depriued of their goods, honours, liberty, countrey and liues. Both sides did examine earnestly the truth of things: the *one* because they would suppresse a doctrine which they detested extreamely, now beginning to spred it selfe: the *other* because it did concerne their liues, and further, their eternall estate. The memorie of things was fresh, and both sides were present vnto the tyme and place. A more eager inquisition, a greater cause there was neuer any. You know the issue. There were innumerable, and among them as wise men, as greate Schollers, as the world had euer any, gaue their liues in testimony of the truth. Our aduersaries were confounded. Miracles still encreased. The WORLD became Christian, and still continueth so. He that notwithstanding all this, will not *beleeue* those things were donne, and that indeede they were miracles, is constrained to *see* a miracle, strange without example, before his owne eies. He sees that now the world beleeues the obscure Christian Creede, persuaded thereunto by a fewe, poore, contemned, and vnlettered fisher-men: this miracle, effected by fishermen, they must see with their eies, and therefore vnlesse they will denie that which with their owne eies they see, they must graunt that those poore men, could and haue donne a miracle. (*a*)

If at the tyme when the Apostles did receaue their commission to teach the world, a man should haue demaunded whether those fishermen were euer like to bring to passe this greate worke which wee see with

a. There is to this purpose an excellent discourse in *S. August. li. 22 de Ciuitate Dei c. 5.* which the learned Reader may please to peruse,

with our eies now, that is, whether they were like to make the World Christian, it would haue beene thought incredible, vnpossible: Considering the hardnesse and *obscuritie* of the Doctrine they were to preach: the *Learning* of the Philosophers with whom they (not brought vp in Schooles,) were to encounter: the *diuersitie of iudgment* in the world, in things farre more intelligible; no Master hauing euer beene able to winne so many followers in things more cleere: considering also the sundry *conditions, lawes, customes, formes of gouerment in the* WORLD, which before was *neuer brought vnder* ONE COMMON RVLE *or lawe*, by any man: and especially if the violent *Oppositions* of Princes, Emperours, and the World in common, had beene foreseene. Since therefore this greate worke, incredible and vnpossible in mans iudgment, is effected as wee see, and by those simple men, by the Disciples of Iesus: it is euident that a supernaturall and diuine power did worke by them. You know that Plato, one of the Witts of the World, was long about a Common wealth, and could neuer make it any where but in his minde. Philosophie hath beene labouring many thousand yeeres, to vnite all vnderstandings in the grounds of Nature, cleere in themselues, and within the compasse of mans witte: but with all her Schooles, she cannot effect her purpose: the longer she teacheth, the more men disagree. The Mahomet Arabian Impostor, to winne the people, laid open a wide path towards a sensuall Paradise, tempering his Religion to the popular taste; & lest any thing should hinder his diffusion, gotte the Turkish sword, to make his way: No maruaile them, if there be many in that sinke, either willingly descending to the sense, or tumbled downe by force. But these Fisher-men,

hauing

hauing neuer heard Philosophy speake out of her pulpit, were to make the Schooles beleeue a darke obscure Creede; being vnarmed, they were to meete the sword. They had no sooner begunne their taske, but mens hands were full of bookes against their doctrine; and the world in horrour, affrighted with the torments prouided for their Schollers. Yet, vnlerned and vnarmed as they were; notwithstanding the violent opposition of sensuality, Power, and Hell it selfe, they haue brought their Creede and discipline (Posterity being astonished at the euent) into Nations, into Courts, into the whole World: and so powerfully, that it hath beene vniuersally diffused these sixteene hundred yeeres. And heereby haue raised a Church vnto their Master Iesus Christ, greater then all the Societies, all States, all Kingdomes, all Monarchies that euer were before.

§. III.

Mahomets impietie.

THe Religion of *Mahomet* hath in itself so many absurdities, that it needs not any other refutation then the sight of it: nor would haue so many followers were they not violentlie made professe it, and forbid to dispute of, or question it. It permits pluralitie of wiues, as appeares by their *Alcoran* or Law. *Quotcumque placuerit, duas scilicet aut tres, vel quatuor vxores ducite, nisi timueritis eas nullatenus pacificare posse.* Alcor. Azoara. 8. *Cumque cõtigerit vos illas non diligere, vnam pro alia mutare licet. Ibidem.* He had himself many, and in his *Alcoran* he brings in God, licencing

cencing him to take, as many as he liſt. *Tibi quidem ô Propheta, mulieres omnes quibus donando dederis, & omnes tuæ manui per emptionem ſuppoſitas & Amitæ tuæ Materteræque filias, omnes item bonas mulieres tibi violenti gratis ſuccumbere cupientes, hocq, tibi ſoli permittitur, licitas conſtituimus.* Azoara 43. In ſome things he ſeemes to be like the Heretiks of theſe times, or to be their Maſter rather, as where he ſaies that euerie one may be ſaued in his owne Religion. *Sciendum autem generaliter quoniam omnis rectè viuens Iudæus ſeu Chriſtianus, ſeu lege ſua relicta in aliam tendens, omnis ſcilicet Deum adorans bonique geſtor indubitanter Diuinum amorem aſſequetur. Azoara.* 2. And particularlie the *Socinians* haue learned of him, as appeares by the Dialogue annected to his lawe; *Conuerſi ad Chriſtum dicent, Ieſu Chriſte, Spiritus, verbum & virtus Dei, moueat te pietas tua & intercede pro nobis. Tunc dicet eis Ieſus, quod à me petitis ipſi amiſiſtis: Miſſus quidem fui vobis in virtute Dei & verbo veritatis: vos autem aberraſtis, & me plus quàm ego predicauerim vobis Deum veſtrum feciſtis. Hoc itaque beneficium meum amiſiſtis.* This is in the ſaid Dialogue or *Collection of his doctrine*, which is an authenticke Booke amongſt the Mahometanes; and extant in the end of their *Alcoran*. The happines which he promiſeth in the next life is meere lie ſenſuall; *Timentes, locum hortis & fontibus facundum poſsidebunt, veſtibuſque ſericis & purpura veſtiendi puellas ducent cum oculis claris & immenſis quorum albugines candidiſsimæ & pupillæ nigerrimæ. Pro velle quoque ſuo fructus multimodos abſque timore comedent &c. Azoara.* 54. the like he hath in diuers other places of his *Alcoran*; which Booke, and that other before mentioned, be full of groſſe errours; and ridiculous abſurde Fables; which I forbeare; and adde

onlie what.

S. Thomas saies of this Religion; *Mahomet inticed* Li. 1. con. Gent. c. 6.
„*people by promises of carnall pleasures, to the desire whe-*
„*reof carnall concupiscence doth prouoake: and he gaue*
„*precepts conformable to his promises, loosing the raines to*
„*carnall pleasure, which carnall men easilie obaie. Docu-*
„*ments of veritie he brought none, but such as euerie man*
„*of a meane vnderstanding might easilie know by his na-*
„*turall witt: rather he mingled those true things which*
„*he taught with many fables and most false doctrines. Si-*
„*gnes or miracles supernaturallie effected, (by which on-*
„*lie is giuen agreeable testimonie to Diuine inspiration*
„*while the visible operation which cannot but be Di-*
„*uine shewes the teacher of truth to be inuisiblie inspi-*
„*red,) he vsed none; but saied he was sent in power and*
„*force of armes, which signes be not wanting euen to*
„*theeues & Tyrants. Neither did any wise men, exercised*
„*in the knowledge of Diuine and humane things, beleeue*
„*him in the beginning, but men of a bestiall kinde of life,*
„*abiding in deserts, voide of all Diuine learning; by the*
„*multitude of whom he constrained others by force of*
„*armes to receaue his lawe. Nor did any Diuine Oracles of*
„*foregoing Prophets giue testimonie vnto him: but ra-*
„*ther he corrupts all the documents of the Old and New*
„*testament (as they may see who looke vpon his Lawe)*
„*with Fabulous relations; whereuponby a cunning politie*
„*he suffered not his followers to reade the Bookes of the*
„*Old and New Testament, least out of them he should be*
„*conuinced of falsitie.* Thus far *S. Thomas* in his Booke *contra Gentiles*; which worke, if Schollers would reade, they should there finde Religion excellentlie maintained; and the errours of these vnhappie times refuted, before they were brought into the world.

He that desires to see more of Mahomets impietie may reade *Thom à Iesu de Conuers. Gent. li. 10.*

§. IIII.

§. IIII.

The meere Naturall, disbeleeuing reuealed verities, doth offend against the light of Nature.

SOme there are, and in these times, who refuse to beleeue reuealed verities; thinking belike, that there is no truth which their owne wits cannot finde out; or if there be any, that it is not necessarie for men to learne it. These men whilst they would haue such matters made euident before they will yeild assent, do most ignorantlie erre against the nature of *Faith*, which relies on the *knowledge of another* for whose authoritie it doth beleeue. And, refusing to admit and yeild vnto, what by the light of reason (that little which they haue) they cannot penetrate and look into, though it be sufficientlie proposed and by the world beleeued; they offend against *the light of reason*, and against the author of it. For, reason doth dictate, and by the light of it you may know, that you cannot without offending him that is author of it *disbeleeue what is euidentlie credible and sufficientlie proposed.* And he that offends against the *Dictate* of Reason, may know further by the same light that God, the Iudge of humane actions, will not suffer such a Soule when it comes before his Tribunal guiltie of the fault, to be vnpunished. Neither will it be admitted for sufficient excuse to saie that he did not *see* God speaking: to *see* God, is the happines wee desire and hope; it is our *End*; and wee are yet but in the *Waie*. Wee must do our dutie before wee be admitted into that happie state of rest: and get the *victorie* before wee looke

for

for *glorie*. Wee muſt get pardon heere, if wee meane there to liue in peace. God doth not giue Crownes to Rebbels & admit Sinners amongſt his Saincts. Wee muſt walke in Faith; that is our light and direction; which if wee follow, wee ſhall in the *end*, not before, come to *ſee*. The diſcourſe of this, and the precedent Chapters, though principallie intēded againſt others, doth conclude againſt this Incredulitie of the Naturall; and ſhewes him, therein, to be irrationall by the iudgment of the whole world. Whereunto I might adde his owne, for he beleeues other things and conſtantlie, (as that William the Conquerour was in England,) on leſſe grounds. I will heere particularly applie to him ſome of that which hath been ſaied; beginning with the neceſſitie of beleefe in generall.

Man is bound to ſerue and obaie his Creatour, God; and *to do what he commandeth*; which what it is, he cannot *know*, (ſpeaking generallie;) without *Faith*; being not able by his witt to diſcouer the *whole dutie* of Nature: much leſſe, what other duties it hath pleaſed his Lord and Creatour, to impoſe. He muſt therefore be taught: and, *Diſcentem oportet credere*: *He that learneth muſt beleeue*.

Heere the Naturall will think, that though others, innumerable, vnlearned and learned alſo, do not know their whole dutie required by God; yet he (for ſo great an opinion he hath conceaued of his owne wit,) knowes it all. But this wee know to be falſe, euen by his ignorance in the matter whereof wee now treate. He denies, and therefore (if he ſpeakes as he thinks) doth *not know*; that it is his dutie to beleeue reuealed verities, ſufficientlie propoſed. And were it true, (as it is not;) yet were it inſufficient. For, *all*, are bound to ſerue God, and obay him; and

all

all cannot, of themselues, know their dutie. Neither doth he who looks on Nature onlie, know the present condition of mankind, (and therein his owne,) not knowing what commaunds God gaue man at first, and in what estate he put him: and whether he did obaie or transgresse; what blessings, or vnhappines, he brought vpon his posteritie. That God might impose Commaunds, and raise man to hopes of immortalitie, cannot be denied. We beleeue (for he hath reuealed,) that he did; and it is impossible for the Naturall to proue the contrarie: and consequentlie, it is impossible for him looking on Nature, (were it that he could, as he cannot, know it all;) to know the state of mankind, and all their obligations towards God: and consequentlie, all his owne. He may be, (and is,) obnoxious to the paines of Hell; and neede a Mediatour to make his peace; and not know it.

Secondlie it appeares manifestlie that God out of his goodnes hath sent Teachers, to informe the World, of his will, and their dutie: which Teachers haue made open demonstration of more knowledge, then the greatest witts, or most learned Philosophers, or any other liuing, euer had or naturallie could haue. And, not to learne, but to derogate from the most learned; is a signe, not of witt or ingenuitie, but of pride and enuie. The men I speake of, be the *Prophets*, and the *Apostles*. And to speake of *Prophets* first, it is to all the world manifest, that they did foretell things contingent determinatlie, as (to put an Instance in a matter before treated) the *birth* of Iesus, the *place*, the *time*, the *circumstances*; his *life*, *miracles*, *passion*, *manner of death*, and *resurrection*; God *leauing the Iewes thereupon*; the *calling of the Gentils*; their *beliefe*, and *admittance*

Supra c. 4 §. 3.

mittance into his Church, by *Baptiſme*; and the *Sacrifice by them frequented euerie where*: which argueth a greater light in their vnderſtanding then other, the learnedſt mē, haue had. The *Apoſtles*, though not brought vp in Schooles, were ſo learned that they preuailed with the greateſt Schollers; and made the World Chriſtian. No Maſter before their Maſter, euer preuailed ſo farre; though deliuering matter, eaſier; more obuious; and neerer to the ſenſes. I need not bring proofe of this; it is ſtill by the World acknowleged; ſtill their doctrine is deliuered, and beleeued. §. 1.

What? is the meere Naturall wiſer then all theſe? doth he know more of Gods minde? can he Prophecie? He will not denie, ſure, that God *could* inſpire theſe men; he cannot denie that *he did inſpire them*. None but God, could inable them ſo farre. And denying, what God by man teacheth, he sheweth heerby what he would not haue vs know; *viz*, that *he doth not indeed beleeue a God*.

Thirdlie, theſe holy men, ſo farre exceeding others in the light of vnderſtanding; the more to aſſure vs that God by them did ſpeake and teach, did *miracles* vpon all fit occaſions, before all ſortes of people, in all Nations: whereof the world ſtill giues a teſtimonie; euerie Nation relating and beleeuing, particular miracles donne in it, eſpeciallie in the firſt Conuerſion; and the Goſpell, with the booke of the Apoſtles Acts, giues a generall teſtimonie that may ſuffice for all; which Goſpell, and Booke of Acts, hath bene beleeued and approued by the whole Chriſtian world, for more the fifteene hundred yeeres.

To ſay that all theſe were deceaued, is to ſaie that men,

men, all this time, had not eies, nor God, prouidence. But I aske the meere Naturall, should he see these miracles donne, purposelie to confirme the doctrine preached by those men, would he beleeue that he onlie who can principallie worke the miracles doth put to his hand to confirme it; or would he not? If he would not, he must confesse that these men could, of themselues, change the course of Nature; and bring those to life which were dead; and were therefore more powerfull then other men, and knew more; and therefore might teach, and deserued to be beleeued. If, seeing the miracles donne before him, he would beleeue that God put his hand to the doing, thereby to confirme what was taught; in disbeleeuing the doctrine so confirmed, he disbeleeues God: and so discouers, as I said before, that he *doth not beleeue a God.*

Fourthlie, not to trouble the man with repetition of so many miracles, I obiect to him this one; *the Conuersion of the World by the Disciples of Iesus.* This conuersion of the World, was a *miracle*; no power of man could alone, effect it. And God foretold, and promised frequentlie, that he would bring it to passe: It was therefore the Worke of God. And it is confessed and manifest, that it was donne by those men; wherefore God, by those men, did *a miracle*: not onlie in Confirmation, but in the verie propagation; of their doctrine. It was therefore true, and must not be disbeleeued. Yea, it must necessarilie be beleeued; for it hath *Gods testimonie*, and this is one part of it, *He which beleeueth not shall be condemned.* God also foretold, that he would *write his lawes in the heart* of this Church of Iesus; and that his *word should not out of the mouth* of it; wherefore he that will not *disbeleeue God*,

Mar. 16.
Ierem. 31.
Esa. 59.

must

must not disbeleeue the doctrine beleeued & taught by this Church.

The Naturall will saie that he doth not beleeue those Old Prophecies were from God. I replie, that none, but such as were inspired by God, could foresee, and foretell determinatlie, future contingent things; but those who wrote the *Prophecies*, did foretell determinatlie, future contingent things: as before I haue obserued in the second argument, and more largliein the fourth Chapter §. 3. wherefore they were inspired by God: and in this matter of the Messias and his Church most especiallie; it being the chiefe point of their Embassage.

Fiftlie, aboue all that were euer in the world, not onlie Philosophers, but Prophets, and Apostles, it is certaine and vndeniable that IESVS was most eminent, both for *knowledge* and *power*. Of this I haue spoken in *the beginning of this Chapter*. Let me point heere, at one of his actions, which neuer was, or can be, paralleled, by any other man. He promised his Disciples that he would send to them the Holy Ghost to be their Master; which, after his Ascension he did: and in such a manner, that suddainlie, those vnlettered men, Peter and Iohn, Iames and Andrew, Philippe and Thomas, Bartholomew and Matthew, and the rest; were great Deuines, and Preachers; knew perfectlie the sence of holy Scripture; had eminent knowledge in Spiritualitie; vnderstood, and could speake, all Languages; and were able to do Miracles. And being before, as others, timorous, were now, suddainlie, become vndaunted, and resolute; readie, out of an ardent loue to their Master, and an holie Zeale of mans eternall good, to set vpon their taske, (the Conuersion of the World,) and to proclaime

Ioan. 14. 15. 16. Luc. 24. Act. 1.

proclaime the Gospell; though they were foretold, and sawe well inough, that in so doing they should meete danger in the face.

I adde also, (besides this most eminent way of *teaching*, and *giuing power* to simple men to do *miracles*,) that those who knew most of all, before him; the Prophets; foretold of his, more then humane, know-
Supra c.4. ledge, and worth; calling him *the light of Nations*: and (in the name of God,) bidding all to giue eare and learne of him. And, euen this particular action but now specified, of sending the Holy Ghost, (by whom
Ioel.2. he thus miraculously did instruct his Disciples,) was foretold.

Neither can the Aduersarie denie the truth of these things; or, of his, or his Disciples, miracles; they being testified by Worlds of People; and in such a manner, that the Tradition hereof, (which is Vniuersall) the higher it ascends, the more arguments of assurance still it hath: the Christians (and amongst them as wise and learned men as were any in the world,) in the times primitiue, for the truth thereof pawning their Liues, and eternall Saluation; and many seeing, with their owne eies, those strange and wonderfull effects.

Now heere I would demaund of the Naturall, who doth enuie the glorie of others, whether he can do *Miracles*; and *greater* then those of IESVS Christ; and *giue others power* (as most certainlie He did,) to do the like? Whether he can make *Schollers on the suddaine*, better then those in Academies; and bestow on them, in a moment, the knowledge of *all tongues*? If he cannot; why then, must I beleeue him, rather then IESVS; who could, and did? Come Naturall! do *miracles*; and then we will dispute further: not before.

To

To learne, and in this manner, of God, is without all question, most proportionable to vs. Our vnderstandings are potentiall to truth: and the latitude of this potentialitie is so ample (as I saied before speaking of the Soules immortalitie,) that nothing *lesse then all*, can content, and fullie satisfie it. God is *Veritie* it self; and being a *pure act*, and an *infinite light*, can satisfie our Vnderstandings to the full. And, being likewise *all goodnes*, He (and onlie He,) can satisfie our Wills; and so make vs happie. To which happines hauing made, and ordained, his Intellectuall *Creatures*, it cannot be imagined that He, whose Nature is Goodnes, and wisedome Infinite, would leaue them *all*, (men, and Angels, innumerable,) without meanes to compasse, and attaine it; and be the cause why they must, (do what possiblie they can,) be eternallie depriued of this their End; & so, vnhappie. Cap 3 6 3.

The cleere sight of the *Vniuersall Principle of Being*, wherein all *Veritie* is contained, and all *beautie*, and all *goodnes*, is naturall to him onlie who is the Cause of Nature. No other can see it, vnles He, of grace, raise him vp. And what conditions he requires, in them to whom he meanes to do this grace, none can tell, vnlesse He reueale it: wherefore heere, we be to learne His pleasure. And to this end he sent into the world, first *Prophets*, whom he did inspire; and then, *his owne Sonne*, who being all eternitie in his bosome, knew all his Counsels, and reuealed to vs what we must *beleeue*; and *do*.

To Angels also, God reuealed his minde; and by the Superiours did illuminate those that were Inferiour. They were to learne and beleeue; and so to prepare themselues, before they could be admitted, into blisse.

The Naturall will saie, that he is not sure, God will eleuate and raise any, to that *end*. I answer, first that he may be sure, God would not, of himself, and without any demerit on the Creaturs part, *make them all, eternallie vnhappie*; and therefore on his part is readie, to raise them vp to see and enioy him; without which, being vnsatisfied, they were vnhappie. And euerlastinglie; since Intellectuall formes, (Angels and Soules,) are immortall: as before I proued. The learned Reader may see to this purpose, *Saint Thomas of Aquine, in his third Booke against the Gentils, c.* 50 & 51. where he proues with *diuers Arguments*, that the desire of an intellectuall Creature neuer resteth, till it knowes distinctlie, *quidditatiuè*, the *cause* of all creatures; nor the will, till it enioyeth all good: and thereupon, concludes it (a) *necessarie to affirme, that it is possible for the substance of God to be seene by the vnderstanding; both by Angels, and also by our Soules.*

Videetiam *Scotum* in 4. dist. 49. q. 8.

a. *Necesse est dicere* quod possibile est substãtiam Dei *videri* per intellectum & à substantijs intellectualibus separatis, & animabus nostris. *li.* 3. *c.* 51.

I answer *secondlie*, that he must beleeue, God will do so; because, by men diuinelie inspired; and such as haue foretold things contingent and future; and haue donne many great miracles; and conuerted the world vnto this Creed; he hath taught, and still doth, teach it. Neither hath the Naturall any thing to obiect to the contrarie, but his owne *ignorance in the manner*, or the *greatnes of the work*; but he should consider, that Gods *Art*, and *Goodnes* are *infinite*; and, submit his vnderstanding.

He obiects *secondlie*, that such as beleeue what they cannot with their vnderstanding finde out, expose themselues to the danger of being deceaued; which he, being wiser (as he thinks,) then other men, will not do. But this obiection, is against common sense. For how shall a man learne, any Science

or

or Art; if he will not haue a directour; and beleeue him? Shall not a traueller learne his way? Wee are all, tending towards *Felicitie*; the Soule hath a vehement desire of it: shall we not aske, and *learne* particularlie, where it is; and how we may come to it? Shall we not looke a guide; and *beleeue* him? Sure we must. It were imprudence, it were follie, to refuse all such meanes. And, how should *Vnlearned People*, (who are incomparablie the greatest part of Mankind) do, without a Master; when, of Schollers, so many, haue foulie erred, concerning the *last End*: some placing it in riches, some in honours; and such other things transitorie: and amongest the learnedest, so few, that haue beene able to discouer what it is indeed; and none at all, by *naturall meanes* able to find out and publish, a *comprehension of our dutie for to gaine it*; or, to *marck out the way* reaching thither.

And yet there is none, which hath not, within himself, an *inclination* to it; and euerie one (when he reflects on it) faine would *see the Cause* of things: and, (such is the Diuine Prouidence,) there *are Directors* innumerable readie to shew the way *thither* where wee may *see* what wee so *desire*. The *Bishops*, I meane, and *Pastors* of the Church, succeeding to the *Apostles* and *Prophets*, whom God did particularlie instruct and send, to this purpose; as by doing miracles, and foretelling things to come, they haue proued. These we securelie follow; and, aboue all, God, who betters our Vnderstanding with a Diuine light, *Faith*; an argument of *things* (to Nature) *vnseene*: and, with his grace, leads vs on. To looke for euidence of *the thing*, in beleefe, is childish ignorance. Faith as I saied, and they be the Apostles words, is *an argument of things vnseene*.

Thirdlie the Naturall obiects, that men, of themselues, may foretell things to come; wherefore this is not a certaine argument of Diuine instruction. *Answer.* They cannot certainlie foretell contingent things to come, and such especiallie as depend on free will: for, they cannot see them *in themselues*; they being not existent: nor, in *their cause*; for that is indetermined: nor in the *whole collection* of corporeall causes; for our Spirit, and libertie, is aboue them all: and our Soule can refuse what they offer, and would, by the *bodies* meanes incline her to. And allreadie hath donne so, in worlds of People betaking themselues to the rule of Christ; as before it was *Prophesied* that they would. Much lesse, when two things are *equallie* offered to the will, can any man, or Angel, foretell what she will do. And yet lesse is it possible (without reuelation) to know, what God himself, (in the gouerment of the world,) meanes, aboue the course of Nature, to bring to passe: which neuertheles, the *Prophets* haue foretold; as, the *curing of the blinde and lame*, in the time of the Messias; and, to omit other particulars *the reduction of the world from Idolatrie, to diuine obedience*, brought to passe by *simple men*: which is a great, and perseuering, *miracle*.

By *this meanes*; and much more by *the Motiues of our Faith, all together*, an vnderstanding well disposed, may be *plainlie conuinced*, that *God himself* is Authour of our Religion.

What I haue said in this Chapter hitherto, touching the Motiues of our Faith, *S. Thomas* hath comprehended in a few words, shewing, that though we cannot see the things, (faith is not Science,) yet our assent is not rash, (as Infidels did pretend) but

ratio-

rationall. His words are these, *The secrets of the Di-*
„*uine Wisedome, the Diuine Wisedome it self which*
„*knowes all things, most frelie hath vouchsafed to*
„*reueale to men: and the same Diuine Wisedome hath ma-*
„*nifested it's presence, and the truth of it's doctrine and*
„*inspiration, with fit arguments; whilst to confirme*
„*those things which exceede naturall knowledge it hath*
„*visiblie shewen workes which are aboue the power of all*
„*nature; as in the wonderfull healing of deseases, raising*
„*of the dead, strange immutation of the Celestiall bodies,*
„*and (which is more wonderfull) in the inspiration of*
„*mens minds, in such a maner that vnlearned and simple*
„*men, fild with the guift of the Holy Ghost, suddainlie in*
„*an instant attained vnto verie great and excellent wi-*
„*sedome and eloquence. Which things being looked into*
„*and considered, an innumerable companie, not of simple*
„*onlie, but of the wisest men, not constrained by violence*
„*of armes, nor drawne or moued by promise of pleasure,*
„*but by the efficacie and power of the foresaid proof. made*
„*haste, and (which is a thing most strange and wonder-*
„*full) euen in the midst of the Persecutors tyrannie, ranne,*
„*to the Christian Faith; where things are taught which*
„*exceed all humane vnderstanding; the pleasures of the*
„*flesh be curbed; and all things which are in this world,*
„*are bid to be contemned. Vnto which documents for mans*
„*mind to yeeld assent it is both a verie great miracle, and*
„*a worke of manifest Diuine inspiration, that visible*
„*things being contemned, inuisible things onlie be desired.*
„*And that this was not donne by chance but by Gods or-*
„*dinance and disposition it is manifest, by this that God*
„*foretold, in many Oracles of the Prophets, that he would*
„*effect it; which Prophets books as giuing testimonie to*
„*our faith wee much esteeme and reuerence. And this so*
„*wonderfull conuersion of the world vnto the Christian*

Li. 1. con. Gent. c. 6.

„ *Faith is a most certaine signe and demonstration of the*
„ *foresaid miracles, insomuch that it is not necessarie they*
„ *be repeated, since evidentlie they appeare in their effect.*
„ *But it were more wonderfull then all miracles*
„ *if the world, without wonderfull miracles, had beene*
„ *induced by simple men and of no reputation, to beleeue*
„ *such obscure things, and to worke such hard things, and*
„ *to hope for such high things: howbeit God doth not cease,*
„ *euen in our times, by his Saints to do miracles in confir-*
„ *mation of the Faith.* Thus he.

THE SEVENTH CHAPTER.

A generall view of the Church.

THE thing which I haue discourſed of in this booke hitherto is a Church; and it will not be amiſſe now to looke vppon it in that forme. The houſe of God, is founded in *faith*, raiſed by *hope*, coue-red with *charitie*. Faith is the foundation, the walls Hope, and Charitie is the roofe. In faith, the Apoſtles were eminent, as being Maſters of Chriſtianitie, and are therefore Mountaines, whereon the reſt of the Church doth ſtand, according to the Propheci,

Eſa. 2. *In the later daies the Mountaine, the houſe of our Lord ſhall be prepared in the toppe of mountaines.* They were eminent in ſanctitie likewiſe, whereupon another

Pſal. 86. Prophecie, *The foundations thereof in the holie Mountaines.* And, what the Apoſtles taught, the Prophets, as being eleuated aboue others with whom they liued, too ſee things farre of, did foretell, and after their manner, alſo teach: ſo as they come in, within the compaſſe of the Foundatiõ too. Wherefore the Apoſtle in his Epiſtle to the Epheſians, *You*, ſaith he, *are*

citizens

citizens of the Saincts, and the domesticalles of God, built vpon the Foundation of the Apostles and Prophets, Iesus Christ himselfe being the highest corner stone, in whom all the building framed together, groweth vnto an holie Temple in our Lord: in whom you are also built together into an habitation of God in the holie Ghost. Ephes. 2. These Apostles and Prophets, doe relie vpon Iesus Christ, A MOVNTAINE in regard of his knowledge, Power and Sanctitie; wherein, as man, he doth excell men and Angells all together, and, as God, he is infinite in each of them. On him being the prime Veritie, and the increated Word of God the Father, profound in all kinde of perfection, immoueable, and eternall, the Catholique Church doth stand. On him, the Apostles; on the Apostles, Christian men are built, as liuing stones, held together by Communion, and raised vp by stronge Hope, towards heauen, *to the very sight of God. Be yee*, quoth S. Peter, *superedified, as it were liuing stones, spirituall houses.* 1. Pet. 2. In the golden roofe, millions of Saincts do shine, and giue light to the edification of others. The Pillars, are the Pastors, who strongly support the Building, and are wonderfullie disposed in Order Hierarchicall, according to the forme of that which is in the Angelicall Church in heauen. In these Pillars, all the Vertues are, aliue. The Dore of this Temple, knowne generally by the name of Baptisme, is open to all parts of the world, and infinite do enter, washed cleane as they come in. So the Prophet. *In that day shall be a Fountaine, lying open to the house of Dauid, vnto the Inhabitants of Ierusalem, for the ablution of the Sinner.* Zach. 13. This water taketh away the spottes of sinne out of the soule, so that it cometh in to the Church, purer then the Sunne: and there findes the breade of life, breade of Angells,

the medecine of immortalitie, the fountaine of all good, and consummation of Sacraments, the holie *Eucharist*, to feede vpon. Euery where, there are Altars, whereupon is Sacrificed vnbloodily *the Lambe of God that taketh away the sinne of the world*, according as IESVS our high Priest, *Priest for euer, according to the Order of Melchisedech*, did institute and ordaine. In the way to these Altars are Tribunalls, wherein those doe sitte who can open Heauen to the Penitent, where the Priest doth forgiue trespasses committed against God: Heauen approuing the Sentence of a
Matt. 16. & 18. man. *I will giue to thee* Peeter, *the keies of the Kingdome of heauen. Whatsoeuer you shall loose in earth shall be loosed*
Iohn. 20. *also in heauen. Whose sinnes you shall forgiue, they are forgiuen them, and whose you shall retaine, they are retained.* Heere are the *Doctors*, *Euangelists*, *Prophets*, and *Pastors*, of whom wee reade in S. Paul. Heere are Esaies *Kings* and *Queenes*, Abrahams *Starrs*, the *Temples* of the Holie Ghost, and Gods *Elect*. All *Tribes*, and *People*, and *tongues*; all *Nations*, all the *ends of the Earth*, doe come hither and adore in this *Mount of our Lord*, in this *House of God*. Heere the Holie Ghost still abideth, illuminating, directing, Sanctifying: and before him a hundred thousand harts burne euer in the flames of diuine loue. Here some are weeping for their sinnes, others meditating on the Passion, others teaching and instructing the people, others defining in generall Councell, others conuerting Nations, others adoring the soueraigne will of God, others suffering for his sake. In the Quire, innumerable tongues are imployed day and night, in the praise of their Creator & Redeemer: And round about are Watchmen, that neuer hold their peace.

Lift vp thine eyes, ô IERVSALEM, *round about,*

and

and see, all these are gathered, they are come vnto thee. Thy sonnes, are *come from a farre, and thy daughters* are risen *from thy side. See and abound, let thy hart maruaile and be dilated.* For *the multitude of the Sea is conuerted, and the strength of Gentiles* comes *vnto thee. Enlarge the place of thy tent, and stretch out the skinnes of thy Tabernacles, spare not;* all readie thou doest *penetrate to the right hand, and to the left;* and art *dilated to the East, West, North, and South.* The *Gentiles doe walke by thy light,* and *Kings in the brightnesse of thy rising. The children of them* that humbled thee *come crouching* to thee *and adore the stepps of thy feete.* Thy God hath established thee *his throne as the dayes of heauen,* and hath made thee, *the pride of worlds, a ioy vnto generation and generation;* thou art *a crowne of glorie in the hand of our Lord, and a royall Diademe in the hand of thy God.*

This Church, holding in her hand the BOOKE OF GOD, doth contemplate and behold therein as in a glasse, her OWNE SELF: she beholds there her owne greatnesse, her owne proportion, her owne face. And (such is the rare puritie and perfection of this glasse) shee beholds there also her *doctrine*, her inwarde composition, her life and sowle. The *proposition* of the Obiect is (supernaturally) made vnto her, in most cleere and euident (*a*) circumstances: and by the infallible operation of the All-teaching Spirit she is *directed* (*b*) in her act. By these *two* powerfull certaine meanes, she is so constantly setled in her faith, that if the world shrink vnder feete, shee will not let go the truth. Repeate now the first chapter, and reade there in PROPHECIE, that which worlds of people since haue beheld with their EIES, and consider it diligently, to the end you may see how one is verified in the other: *that Pro-*

Vniuersall. Hierarchicall. Visible.

a Motiues of Credibilitie. Vide S. Th. 2. 2. q. 1. ar. 4. ad 2. & q. 5. ar. 1. & 2. Caietanus & Lorc. Ibidem.

b Ioh. 14. & 16. *Of this in the Next book.*

phecie

phecie in *this Church*, and *this Church* in *that Prophecie*: And hereby you will vnderstand at leingth by Gods grace, both *that Prophecie* and *this Church* to be from *one*, and the same Cause and prime Author, whose prouidence and power are so vniuersally eminent, that none can frustrate his designe, or hinder an euent which he foretold: and therefore both diuine, and both from God.

From this Church and from no other I take my direction for eternitie. My owne witte might runne amisse; I might mistake in the estimation of the *Spirit* in mee, if I went alone. And I were mistaken manifestly if I followed any that swarued from the *Spirit* of THIS COMMVNITIE; and an other communitie like to this, the world neuer sawe. The consent of so many worlds of people, in so dark and obscure a Creede, doth argue plainlie that there is a higher Cause, and that such as hath a strong direct influence into mans Spirit, vniting them; which Cause can be none but He that is author of the Soule or Spirit, for no other hath such a power ouer it. This we see confirmed by the Constancie of Martyrs, who haue been innumerable. Neither can it be pretended that by temporall power they were thus ioyned, in this one consent, and beleef; for they were neuer, all, vnder any such temporall power; but on the contrarie, that, did persecute, and put them to this death. The contempt of all things visible, for the loue of God; and those infinite miracles, illustrious and vndeniable, which by such his Seruants are donne, in his Church, are a strong conuincing argument that the Authour of Nature is in it, changing the common course of things, to the astonishment of the world; thereby to draw the eies of all, vpon this com-

It was ouer the World before Constantine: and yet Princes *generallie* were against it.

companie; where they may see and learne the seruice of their Creator. The vniformity of this Companie of Gentiles to the description made before in Prophecie, and the Reprobation of the Iewish Nation, left now without Temple, without Sacrifice, without Prophet, without miracle, without any argument of Gods presence, & true seruice among them, are a conuincing proof and argument that this Societie is the Church of the Messias. Wherefore wee doe worthily rest in the communion of it: And since mortall man with his industrie can goe no higher, nor better resolue himselfe in diuine and heauenly affaires; being heere arriued, he meetes with Gods *Prouidence* to conduct him to securitie.

Is a man moued to beleeue by example and consent? heere are worlds in our communion, and this so ample as the like is no where els to be found. Is he moued with Miracles; here are infinite. The blinde see, the lame walke, the deade arise: and of this wee haue as greate euidēce as man can desire. Is he moued with the common and vniforme resolution of the learned? heere are generall Decrees made in Councells Oecumenicall, by the wisest of all the world: the prime Schollers and graueſt men comming together from all places, to discusse and to determine. Is he moued with Antiquity? the Reuerence of elder times is all with vs: heere are Gregories, and Chrysostoms, and Augustines, and Basils, and Ephrems, and Cyrills, and Cyprians, and Iustines, and others innumerable. Is he moued by Gods word? it is flatly and vnanswerably on our side. Atheists, children can answere, they erre so grosly against the light of nature. The Iewes are forced to see with their owne eyes the Prophecies of the Messias and his Kingdome, fullfild in *Iesus Christ*

Christ, and in his Church; and this Church to be the Catholique, euen *that which is now, and hath beene euer in the communion of the Romam See*, is so cleere, that denying of it, all Histories, all Bookes, all Monuments, all Memorie must be denied: and nothing be confessed for true which euer yet hath beene on earth. Denying of it, you may also denie that there was euer Iewish Nation, or Romam Emperour, or Heathen Idol: you may aswell deny that Rome, Constantinople, London, are, or euer were.

§. II.

What meant by a Catholike.

YOu haue seen the Catholike Church, that is, *the Societie of Christians in communion at all times with the See of Rome*: by a Catholike I meane ONE WHO BELEEVES THE CREEDE OF THIS CHVRCH, AND LIVES IN COMMVNION WITH IT. See the *seuenth and eight* Chapters of the *Next Booke*.

THE EIGTH CHAPTER.

Exceptions against the Church, answered.

THE Arguments which you make heere against the Church, are answered easily. And whereas, *first* as Donatists heeretofore did also, you plead for your pouertie and paucitie of adherentes, that there are *fewe chozen*, and the world *full of fooles*: I confesse there are to many fooles indeede, & haue beene

S. Aug. de Vnit. Ecc. 12.

eue

euer, if you consider the whole collection of all kinde of Hereticks, together with Pagans, and Atheistes: the number whereof being infinite, the world may be said to be full. But what is this to the purpose, since the Catholique Church notwithstanding, spreds it selfe into all Nations, and makes some of euery nation (and those verie many also) *wise*; many being called by the Pastors, by the Apostles, by God to Christianitie from all nations: among which many though they receaue the word, and for a while doe well, doe flinch in tyme of temptation, and fall of before the end, and so they be fooles too, and with the foolish virgines be shut out of heauen. But yet notwithstanding all this, there are in the Catholique Church some wise of *all nations, tongues, and people, more then can be numbred*, which infalliblie will gaine the crowne of glory. Apoc. 7.

Another exception you make against the vniuersalitie of our Church for that wee do not communicate with many who do professe to beleeue in Christ; as with you for example. Whereunto you know our answer. *A man that is an Heretik after the first and second admonition, auoid; knowing that he who is such an one is subuerted, and sinneth; being condemned by his owne iudgment. Tit. 3. v. 10. 11. If he will not heare the Church let him be to thee as the Heathen, and the Publican. Matt.* 18. 18. Communion With all persons is not necessaire to the Vniuersalitie of the Church, but communion with all Nations; and this, not openlie all at one time of necessitie, but in her whole time. In which manner the communion of our Church is Vniuersall, hauing allreadie been one time or other in all Nations hitherto Christian; and by her great power of conuerting Nations going on to the rest.

Thirdlie

Thirdlie you oppose vnto vs want of vnitie in Religion. This is already answered. All Catholiques do submit their vnderstandings to *the iudgment of the Church*, and to the generall decrees of their Pastors, and matters; readie to beleeue whatsoeuer they generallie in Councells doe define, and to reiect whatsoeuer they condemne; & by these meanes are vnited perfectlie vnto those Councells, and to the whole Church, in faith and iudgment about religion; each man in the Church hauing his vnderstanding vndeuided in beleefe from the Church, and so being one with it: Vnitie consisting *in Indeuision* as you haue learned of the philosopher longe agoe. Our Councelles likewise are one in doctrine, as the partes of Scripture are (though they ne not Scripture, but declarations of Gods word) that is, they are *vndeuided*: there being not amongst all any opposition or dissent in decrees and definitions; and the later receauing what hath beene formerlie defined. Of this hereafter I will discourse apart, because as Iulian, Porphyrie and others thought they sawe contradictions in the Scripture, so you haue imagined the like of Councelles, though nothing so many, nor hauing that shew those had which by the foresaide infidelles were obiected. The Catholiques haue originallie likewise vnity in religion, and faith, each vnderstanding in the whole mysticall bodie, being submitted to the same iudge of controuersies, that is, to Gods Spiritte in the Church Catholique, and acknowledging this one Spiritte and this one Church, and this one Spiritte in this one Church, iudging, defining, determining, ruling, all. which common vnion and consent in one, makes their communion, so firme, and so conspicuous

ſpicuous as you are faine to ſee with your eies againſt your will.

Fourthly, it is obiected that wee haue noe ſucceſſion of Catholiques, or of ſuch as wee are. This is likewiſe anſwered before. The Catholique religion and Church is that *whoſe communion is with all Nations*, as you haue heard: and a Catholicke is a man who doth reſolue his faith into the propoſition of this Church, and into the Spiritte which doth aſſiſt and teach it. Such were all who did receaue the Generall Councelles before ſpoken of, and the doctrine of the Church preſent to the tymes wherein they liued, which were infinite: and ſuch will be to the worldes end. If you will haue ſome aſſigned more particularly that you may diſpute againſt them, I name whole aſſemblies of paſtors in Generall Councell. I name the Generall Councells mentioned heretofore. In them was our Succeſſion, and the Catholique Church in them was conſpicuous, and worlds of people did communicate with them. This is a ſucceſſion becauſe they were not all at one tyme; and a Catholique ſucceſſion, becauſe the communion of Nations was with them: and with their faith and their Decrees.

Other obiections you haue againſt the truth of the doctrine which this Church doth maintaine; but the chiefeſt of them are already anſwered in another place: and hereafter I will proue at large that the Catholique Church onelie hath the Aſſiſtance of the *alteaching Spiritte*, & therefore cannot be condemned of errour by any meanes in the world whatſoeuer; no iudgment being of greater or of equall authoritie with hers, by reaſon of the Spirit which doth *teach her all truth*.

The

The second conclusion.

THE *Christians in Communion with the See of Rome, are The Church.*



THE THIRD BOOKE.

OF DIVINE Asſiſtance.

THE FIRST CHAPTER

Prouing Diuine Aſſiſtance in the Catholique Church.

HAVING declared which is the Church, it followes next that wee ſpeake of the diuine aſſiſtance in beleeuing and teaching; which aſſiſtance the Sonne of God hath promiſed vnto it. Catholiques as I haue ſaid before, doe reſolue their iudgmẽt into the iudgment of the Church; and the iudgment of the Church doth relie vpon the aſſiſtance of the holie Ghoſt, by whoſe prouidence it is preſerued from erring in the propoſition of diuine faith This aſſiſtance in Church-propoſition wee beleeue, and that you muſt alſo grant, and beleeue it. I am now to prooue. You will not denie that men are to be inſtructed truelie, in faith and diuine matters, for how ſhall they liue as Chriſtians ought vnleſſe they beleeue rightlie, and how ſhall they beleeue rightlie, if they be not well taught and inſtructed? *how ſhall they inuocate* (ſaith the Apoſtle) *in Whome they haue not beleeued? and how ſhall they beleeue in Whom they haue not heard, or how* Rom. 10. 14.

shall they heare Without a preacher? it cannot be. For no man of himselfe is able to finde out, or to discouer the mysteries of our faith; the Trinitie; the Incarnation of the Sonne of God; the Scriptures, and their meaning. It is therefore necessary that men be instructed in matter of faith.

And since instruction is necessarie (as wee also by experience know) this instruction must be looked for in some Schoole & frō some Masters or instructors. The question therefore comes presentlie about this teaching Schoole, which & where it is, that a man there may be instructed. To this question the answere is easie: *first* it is not the companie of Atheists or Pagans, for their doctrine and instruction is not holie and diuine: *Secondly* it is not the companie of Iewes, for their doctrine is not Christian. *Thirdly* it is not the companie of confessed Heretiques. Therefore *it is the Church*, for the Church is the Schoole of Iesus Christ: and which this is, I haue declared in the former booke. This supposed I reason thus for diuine assistance.

It belongs to the prouidence of almightie God to assist that Schoole in which by his will & ordinance the whole world is to be instructed in diuine matters and Religion: Therefore it belongs to Gods prouidence to assist the Church, for the Church is the said Schoole, as I declared before. The argument is cleere and needs no further confirmation. But least you seeke to escape it (if it be vrged by one that is no Scholler) with some fonde distinction, I note here that the Spirit doth assist to *beleeue* and *to teach*. The first

1. Argu.

of

of these acts is in the vnderstanding and interior: the second is publique or exterior, and in the mouth. The Spirit doth assist the Church both wayes, that is to beleeue, and to teach: but the argumẽt doth proceede here of assistance to the later, *to teach*: because faith according to Saint Paul doth suppose instruction or teaching: and euery one should haue faith, for *Without faith* it is impossible to please God, and *he that beleeueth not shall be condemned*. Moreouer you knowe that for resolution in diuine matters, it is necessarie that a man knowe where to seeke instruction, whom he may securelie followe, in whose iudgment he may rest, in whome and where the Spirit of God doth speake. This is the thing wee looke for, & this thing is in no other cõpanie but the Schoole of Iesus Christ, the Church. Hebr. 11. Mar. 16.

It may be you will say that a man desirous of instruction should come to you. But this will not satisfie, for what should a man haue done before Luther, when Protestants were not, nor your Religion thought vpon, as I haue seene alreadie in the first booke. He might haue gone ouer all the world to looke for your Church and lost his labour. But deale plainelie with vs & declare your minde, is there any congregation in the world whose instruction one may securelie followe, or no? if there be not, what course should vnlearned men take to learne the truth? shall they beleeue without preachers? If there be, which is it, & whence hath it that it may be followed? of it self? or frõ the Spirit? you cã answere nothing, but the Spirit: and this Spirit, not in Atheists, nor in Iewes, nor in confessed Here-

tikes, but in the Church. And thus much for those who seeke instruction.

I prooue *secondlie* this assistance by the necessitie of a Iudge to determine controuersies in matter of Religion. Since the Scripture is obscure in many places, and since Heresies do and must arise in the world, it is necessarie that there be some Visible meanes, sufficient to determine controuersies, which meanes can be no other but the proposition and iudgment of the Church. For, being visible, and intelligent, able to heare, examine and define the controuersies, it must needs consist of men, not of meere Spirits, or of insensible creatures: & if it consist of men, those men must not be Atheists, or enemies to the Christian doctrine, such as are Pagans, Iewes, and confessed Heretiques, and therefore they must be the Church *or that part which is to teach*. The iudge of controuersies therefore is the Church. Whence it followes that the holie Spirit doth assist her in this act of determining controuersies in matter of faith, directing her vnderstanding to conceaue the meaning of Gods word, & preseruing her from errour in the proposition of it. This discourse you cannot denie with any shewe of probabilitie, for there is no meanes to make an end of controuersies among men, if the iudgment of the Church be neglected, or be not certaine and infallible: if the Spirit of truth be not in the Church, it is in none at all; if it doth not teach the Church, it doth teach none; if it doth not direct the Church to vnderst and Gods word, it directeth none, if it doth not assist the Church when she for the general

2. Argu.

ood of the Christian world doth determine a ontrouersie of faith, it doth assist none at all: or the promise made by our Sauiour Iesus Christ f assistance, is made vnto the Church; and the nelie meanes which men haue vnder heauen o be informed of the truth is by recourse vn- o it, vnto the Church, and to the Spiritte n it.

I will descend vnto particulars, and make it nore manifest. A man beleeuing or knowing hat there is a God, would gladlie heare what he ath imparted to men of the truth, and there- ore inquires for Gods word, he would esteeme imselfe happie if he could be certainely dire- ted to it, & not cozened with other things in teed of it, with forged Gospells and Epistles. To his man the Church doth giue satisfaction by eaching him the Bible, & assuring him that she nowes it to be Gods word, by the assistance & estimonie of the diuine Spiritte, which protects er from errour in beleefe: and this promise she ad from Iesus Christ. who by miracles, by pro- hecies, and other sufficient meanes, prooued imselfe to be the Sonne of God. You on the other side, who denie this certainetie and assi- tance; can giue him no satisfaction in the world. Next opening this booke he finds it hard, as containing many obscure passages about the Trinitie, the Incarnation, the death of Christ, his resurrection, the Sacrament of his bodie and bloode &c. to these, the Church answears him directlie, & tells him the sense of God, assu- ring him as before, that she by the assistan- ce of the diuine Spiritte left vnto her doth

know

know it to be so. You leaue him without satisfaction, to the dishonour of Iesus Christ, whose wisedome you call in question withall, whilst you denie, that he prouided meanes for men to be informed of his doctrine, and of the way to serue God.

You are more sensible, peraduenture in examples neerer home (though these which I haue put concearne euerie man very neerelie) I therefore put you in particular in the busines, and on their side put my selfe. The Question betwixt you and me is, whether the visible Church be iudge of controuersies and infallible, or be not. What meanes to end it? your writte? why rather then mine? or why either, since the matter is diuine? The Spiritte? why in you rather then in me? especiallie since I am in the communion of the Church, & you not, as I haue alreadie prooued: or why the Spirit in either rather then the Spirit in the Church? I am a part, that is the whole. I am to learne, & by Gods grace haue the Spirite to be taught and directed, in the Church are my Pastors and I must heare them by the commaund of my Sauiour; why then shall I not beleeue, that when the voice *of thē all is one*, it is the voice of my Sauiour Iesus Christ? Other things also you question, as whether assistance be in the *hart* onelie to beleeue, or in the *mouth* also to teach & to professe? whether the promise of it be executed inuisiblie onelie and in the hart of the predestinate, and nowhere els, or visibly also by publique proposition and profession of the truth. These and infinite other controuersies wee haue with you, & with your

fellowes now adayes, and what meanes are there to finde the truth? if you say your witte, or the Spiritte, I replie as before, and am certaine that in fine nothing can be brought but the Spiritte, nor this pretended howsoeuer, but existent by Gods promise in the Church. I will end this argument with a confession which truth hath extorted from an aduersarie. *Seeing the controuersies in our time are growne in number so many, and in nature so intricate, that fewe haue time and leasure, fewer strength of vnderstanding to examine them, What remaineth for men desirous of satisfaction in things of such consequence, but diligently to search out which amongst all the Societies of men in the world is that blessed companie of holy ones, that household of faith, that spouse of Christ and Church of the liuing God, which is the pillar and ground of truth: that so they may embrace her communion, follow her directions, and rest in her iudgment.* Field. Church. epist. ded.

Third, this assistance doth efficaciously follow out of Gods eternall ordinance & decree about the Church, which ordinance & decree he hath reuealed in holie writte. All powerfull and wise persons intending resolutelie an End, do ordaine likewise efficaciouse meanes to compasse and effect it. Since therefore almightie God hath intended resolutelie to raise a Church out of all Nations, as I haue declared in the former booke, and since the meanes to doe this is infallible proposition of the truthe, it followeth that he hath ordained infallible proposition thereof; which propositiō being not by externes, but by the Church, it remaines that the Church propositiō is infallible. Your answere is that the propositiō made 3. Arg. 2. Book. 2. Chap.

made to the elect is infallible, but not the proposition which is made to the rest. I replie, that the proposition which I speake of, that is, that the exteriour propositiõ, *is one & same* in it selfe, and made *to all*: but the elect make good vse of it, others do not. To put this in example for vnderstanding of it, you knowe that our Sauiour did preach openlie, and his doctrine was instruction for the elect, and was infallible, but reprobates did heare it also. Good and bad heard the Apostles preach, and their doctrine was the same; all men cast their eies on the Scripture, and the decrees of Generall Concells are proposed vnto all. These all are meanes ordained by almightie God for the instruction of his elect, and therefore by his perpetuall watch are kept infallible, though reprobates heare and see the same, but make not of them such vse as they ought.

But to speake of the elect particularly, since you desire it, I demaund of you whether God doth prouide *exteriour propositiõ* of diuine faith and pure and solide truth for them, or not? if you graunt he doth, I haue that which I intend, for noe man is so madd as to thinke he doth imploie infidels and not his Church in this busines, and if he doth imploy the Church in it, he keepes her from erring in the propositiõ; that so the true doctrine may be conuaied into the harts of his electe; if you denie that he doth prouide and dispose things so that the true doctrine be *exteriorly proposed* vnto his elect, how then doe they beleeue? you must studie hard to resolue the question, for the Apostle thought it could not be.

And

And why then do you trouble your ſelues to preach and write bookes? perhappes you haue ſome other end. But why did almighty God ſend prophettes into the world, & afterwards his owne ſonne? why did our Sauiour ſende Apoſtles to teach Nations, if this were not neceſſarie for the inſtruction of Gods elect? why did God ordaine Paſtors and teachers and promiſe that his word should neuer out of their mouthes? why were the Goſpells and the Epiſtles written, and the aſſiſtance of the holie Ghoſt why was it promiſed vnto the Apoſtles and their ſucceſſors? why all this, if exterior propoſition be not neceſſarie for Gods people? and why rather doth not euerie man bid adue to Paſtors; Apoſtles, Bible, and *all exteriour meanes*, and expect to be illuminated and inſtructed inwardlie and priuatelie about heauen & diuine thinges? Thus euerie man might be maſter in religion, iudge in controuerſies, and a Church vnto himſelfe. Rom. 10. 14. Epheſ. 4. Iſay. 59.

I will not repeate what you ſaie aboute the rule of Scripture, for that which I haue ſaid alreadie, and hath beene obiected vnto you oft, is more then all your fellowes could euer anſwere yet; as that without the indgment of Gods Spiritte in the Church men cănot be certaine which is Gods word, and what is the ſence: and therefore you muſt yeeld at laſt that the Church is aſſiſted in propoſing diuine things by the Spiritte of Almightie God.

A *fourth* argument I make out of the promiſes of perpetuitie made vnto the Church, and related in the former booke. Hereſie deſtroies c. 1. faith,

faith, if therefore the whole Church were fallen
4. Arg. into Hereſie, it were falne alſo from the faith, it were no more the Church, as that is no more a man, which hath not a ſoule. Since therefore it is cleere by the teſtimonie of God himſelfe, that the Church cannot faile, it is certaine alſo, that it cannot fall from faith, and therefore that Gods prouidence doth perpetually aſſiſt it to the conſeruatiō of the faith. You *anſwere* that the whole Church may fall from Charitie and from the loue of God, and therefore from faith alſo. This *would not follow* in termes, becauſe loue doth ſuppoſe faith, and therefore (if God had not otherwiſe ordained) might begone and leaue it behind, as it doth oft in particular men. And peraduenture your ſelfe do not loue euerie one you knowe, or if you do, euerie body doth not ſo: wherefore loue and knowledge may be parted. But omitting this, I *replie* that your affirmation is againſt the authoritie of holie Scripture.

a. Ierem. 31. 33. (a) *This ſhall be the* Couenant *Which* I *Will make With the howſe of Iſrael ſaith our* Lord (ſpeaking of the Catholique Church) I *Will giue my lawe in their bowells, and in their hart* I *Will Write it,* and I

b. Ezech. 37. 26. *Will be their* God *and they ſhall be my people.* (b) I *will make a league of peace to them, an euerlaſting* Couenant *ſhall be to them: and* I *Will found them, and Will multiplie them; & Will make my ſanctification in the middeſt of them for euer: & my tabernacle ſhall be in*

c. Oſee 2. 19. 20. *them &* c. (c) I *will deſpouſe thee to me for euer and* I *will diſpouſe thee to me in iuſtice and iudgment, and in mercie and commiſerations: and* I *will deſpowſe thee to me in faith, and thou ſhalt know that* I *am the* Lord. By this you haue that the Catholique

Church

Church can neuer be ſeparated from the loue of Chriſt, howſoeuer ſome particular members of it may. And hence I *confirme* further the infallibilitie before mentioned. For, holines doth include freedome from errour, and conſtancie in the faith: but the Church of God is *holie* allwayes as here you haue heard, & in the *Creede* you profeſſe to beleeue it; therefore it is alwayes free from errour. Conf.

The fift way to prooue the ſaid aſſiſtance is the continuall preſence of our Sauiour, and thus the diſcourſe is made. If the Apoſtles and their ſucceſſors haue the aſſiſtance of our Sauiour to the preaching of the Gospell and miniſtring of the Sacraments cõtinuallie till the worlds end, then hath the Church diuine aſſiſtance; ſince the Apoſtles and their ſucceſſors be the Church, and our Sauiour God. But the Apoſtles and their ſucceſſors haue this aſſiſtance of our Sauiour as the words of the Gospell do prooue and manifeſt, where our Sauiour to his diſciples ſaid. *All power is giuen to me in heauen and in earth, going therefore teach yee all nations, baptizing them in the name of the father & of the ſonne, and of the holie Ghoſt, teaching them to obſerue, all things whatſoeuer I haue commaunded you, and behold I am with you all daies euen to the conſummation of the world.* You know that a coexiſtence of two things to the end of the world, includes the exiſtence of each of them all that time. Since therefore the Apoſtles had not exiſtence here on earth all the dayes till the worlds end, which is not yet come though they be dead and gone many hundred yeares agoe, it followes that our Sauiour ſpeakes alſo in them 5. Argum. Matth. 28. 18. 19. 20.

to

to their Succeſſors,& cõſequently to the Church in all ages whilſt the world doth endure. And by this meanes I haue what I deſire in this place, that I neede looke no further, *firſt* the aſſiſtance, in theſe words I *am With you*, before which our bleſſed Sauiour not ignorant of the difficultie which you would make in this matter put an *ecce, behold* I am with you. I haue *ſecondlie* the parties whom he doth aſsiſt, to witt the Apoſtles, (which were the Church) and in them their ſucceſſors whilſt the world endures, that is the Church in all ages, in theſe words, I *am with you all the dayes euen to the conſummatiõ of the world.* I haue *thirdlie* the obiect of the aſſiſtance, that is, to what kinde of acts, and how farre it doth extend, *teach all nations baptizing them &c. teaching them to obſerue all things Whatſoeuer* I *haue commaunded you.* *Fourthlie* I haue here continuall aſſiſtance to viſible acts, for ſuch are *preaching* and *baptizing*, and theſe are viſible to all nations ſince all nations are to heare theſe things, and to be baptized: and ſince all nations doe not heare & receaue baptiſme at one tyme as wee ſee by experience, but ſome one time ſome another, ſince alſo the aſſiſtance to theſe actes is perpetuall, & therefore the actes thẽſelues perpetuallie found in the world, it is manifeſt euen by this promiſe without going further that there is in the world a perpetuall viſible Church as I noted elſwhere. *Fiftlie* that our Sauiour can thus aſſiſt how ſoeuer he doth bringe it about, I haue in theſe words *all power is giuen to me in heauen and in earth.* So that if wee beleeue Ieſus Chriſt, no further doubt can be made of this aſſiſtance.

Out

Out of the former comes another which is grounded in the obligation Christians haue to heare their Pastors, & to beleeue their doctrine, and it shall be the *sixt* which I will make thus. If all the people in the world be obliged vnder paine of eternall damnation to beleeue the doctrine which the Church, that is, the Apostles and their successors do teach, it belongs to the goodnesse and prouidence of God thus obliging them, to haue a care that it be right and true, otherwise he would oblige them to erre and liue amisse, Which is against the goodnesse & therefore against the nature of almightie God. But it is true that all the people in the world are thus obliged, as I prooue by the Words of our Sauiour in saint Marke, *Going into the World preach the Gospell to all creatures, he that beleeueth and is baptiz d shall be saued: but he that* BELEEVETH NOT *shall be condemned.* Out of this argument followeth yet further, that the Church cannot erre in any thing of faith, whether it be *fundamẽtall* or *not fundamentall*, incurable, or curable, great or little: for the people are to beleeue that which the Church doth teach, and therefore it appertaines vnto his prouidence to assist and protect the Church so, that it neuer teach errour insteede of Gods word.

6. Arg.

Mar. 16. v. 15. 16.

§. II.

Further proofe of diuine Assistance.

A SEVENTH argument for the same assistance, I make out of the doctrine of S. Paul,

Paul, Apoſtle and maſter of the Gentiles. A *Rule* you knowe muſt be right, & a rule of faith of neceſſitie muſt be free from errour. This you are contẽted to admit, ſo that you be permitted to interprete it of the Scripture. And indeede the *Scripture*, is right in it ſelfe; but all men that muſt beleeue, cannot reade; and if they could, they cannot vnderſtand it; and if they could vnderſtand they could not find it, or come to know certainely, which is indeed canonicall, perfect, vncorrupted. Wee looke therefore for a *liuing* RVLE or iudge, for a certaine, and infallible proponent of Gods word and meaning; whereby all may learne. Such a rule the Apoſtle directeth vs vnto. An *exteriour*, *viſible*, *vniuerſall*, *& perpetuall* rule, to be followed by Chriſtian people. *Perpetuall*, that it ſerue at all times: *vniuerſall*, that all people may make vſe of it: *viſible*, that it may be found; and *exteriour* that it may be viſible. And if this rule be propoſed by God to be followed, it is *infallible* by his protection and aſſiſtance. Will you heare the Apoſtles words. He, Chriſt, *gaue ſome Apoſtles, & ſome Prophets, & other ſome Paſtors, and Doctors, to the conſummation of the Saincts, to the worke of miniſterie, vnto the edifying of the body of Chriſt: vntill Wee meete all into the vnitie of faith and knowledge of the Sonne of God, into a perfect mã into the meaſure of the age of the fullneſſe of Chriſt: that now Wee be not chidren wauering and caried about With euerie Winde of doctrine in the Wickednesſe of men to the circumuention of errour.* In this chapter of S. Paul many things are deſined againſt your fellowes as elſwere I haue obſerued; Firſt the perpetuitie of the Church, in that

Eph. 4. 11. 12. 13. 14.

he

ſaith, God gaue ſome Paſtors and Doctors *vntill Wee all meete in the vnitie of faith*. Secondlie the perpetuall viſibilitie of it, in that theſe Paſtors are building all the tyme, and that they are *Apoſtles*, *Paſtors*, *Doctors*, whoſe office is viſible and doth manifeſt their perſons to the flocke. Thirdlie the infallibilitie of the Church is inſinuated by the *end* of the foreſaid perpetuall miniſterie which is *that Wee be not Wauering*. Among thoſe the Apoſtle ſpeakes of, you (I hope) include the *predeſtinate*, who therefore you ſee depend, vpon *exteriour*, *certaine*, *common*, and in a word, *Catholique* propoſition of the faith. A litle before, you haue the vnitie of this bodie, and of the Spirit of it. And after followes the varietie of functions in this one viſible bodie of Ieſus Chriſt, including the elect as I haue noted before. The words are, *Doing the truth in Charitie let vs in all things grow in him Which is the head Chriſt, of whome the Whole bodie being compact and knit together by all iuncture of ſubminiſtration according to the operation in the meaſure of euery member maketh the increaſe of the bodie vnto the edifying of it ſelf in Charitie.* Reflect on all this, and tell me whether in this Bodie be Gods elect or no? whether it be viſible or inuiſible? whether it be many bodies or one bodie & whether this body be the true Church of Chriſt where of he is the Head. v.15.16.

But nowlet vs to our argument againe. Sainct Paul teacheth in this Chapter that God hath prouided continuall viſible meanes to keepe men from errour; therefore the meanes are by his prouidence kept free frō errour. You would faine anſwere that to the end the Church-propoſition

position doe settle Christians in faith and infallible guide them, it neede not be kept infallible and free from errour. But how then, am I infalliblie right (as Christians doe beleeue they are) if the rule which I doe followe be not so? If I be alwaies as that, and that be some tymes wrong, how am I euer right? suppose that doe erre; and that I followe it (as Christians here by S. Paul are warranted to followe the Church) doe not I runne into the same errour? if you insist in this errour, carpentars and masons will hisse at your doctrine.

This is yet further *confirmed* because as S. Paule here makes the Church to be the rule to direct our faith, so doth our Sauiour himselfe in the Gospell warrant men to beleeue as the Church teacheth, saying to his Apostles, and to their Successors the Pastors of the Church, *he that heareth you heareth me, and he that despiseth you despiseth me.* Et againe; *if he will not heare the Church, let him be to thee as the heathen and the publican.* How could this be true if a man might conteine all the Church as you doe, & if all the Church might erre? if to heare the Church be to heare Christ, sure Christ speaketh when the Church doth, the words be his words in her mouth: & if they be his words, they are not lies, they be true.

Conf. Luc. 10. 16 Matth 18. 17.

* *Digression.* * Touching the place of Saint Paul, bid your brother *Puritan* obserue here with you, that (as you haue now learned if you be not incapable of learning) the Church whereof Saint Paul speakes, is visible; and, that assistance in theaching, is giuen, according to Saint Paul, to the visible Church of God. And the contrarie is a meere

meere shifts contrarie to Scripture, to experience, and to the necessitie of Gods people. They haue not each one immediate reuelations, but are instructed by visible men: such our Sauiour did send to teach Nations, and such will be to the words end to this purpose as the Apostle hath here tould vs. Such are those, whom the Holie Ghost endowes with his *guiftes*, to the edifying of the Saints or holie ones, of which guiftes the Apostle speakes in an other place. As *in one bodie Wee haue many members, but all the members haue not one action: so Wee being many are* ONE *bodie in Christ, and each one anothers members. And hauing guiftes according to the grace that is giuen vs different, either prophecie according to the rule of faith, or ministerie in ministring, or he that teacheth in doctrine, he that exhorteth in exhorting &c.* Heere is the *spiritte* of God in a VISIBLE BODIE, moouing it; in a bodie I saie manifestly visible, in, and by manifold operations and functions here described; In this bodie, this VISIBLE bodie, the *Spirit* is. And in the same are Gods elect, it being the mysticall bodie of Iesus Christ, and his mysticall body beig but ONE, as you haue read in the Apostles words. The like discourse he hath in his Epistle to the Corinthians, where the VNITIE of this bodie (wherein S. Paul also and the rest of the Apostles were,) & the VISIBILITIE of the same ONE *bodie* containing in it the *predestinate* (vnlesse you will exclude Sainct Paul and the Apostles from the number of them) are commended. *There are diuisions of graces, but one Spiritte: And there are diuisions of ministrations, but one Lord: And there are diuisions of operations, but one* Rom. 12. v. 4. 5. 6. 7. 8.

v. 5.

1. Cor. 12. v. 4. 5. 6. &c.

God Which Worketh all in all. And the manifestation of the Spiritte is giuen vnto euerie one to profit. To one certes by the Spiritte is giuẽ the Word of Wisdome: and to another the word of knowledge according to the same Spiritte: to another the Working of miracles, to another prophecie: to another discerning of Spirits: to another kinds of tongues: to another interpretation of languages. And all these things worketh one and the same Spiritte diuiding to euery one according as he will. (this is the BODIE which hath the SPIRIT, and these are the functions of it, visible to them which haue eies,) for as the bodie is one, and hath many members, and all the members of the bodie whereas they be many yet are one bodie, so also Christ. For in one Spiritte Were wee all baptized INTO ONE, whether Iewes or Gentiles, or bondmen or free, and in one Spiritte wee Were all made to drinke. For the bodie also is not one member, but many &c. now there are many members indeed but ONI BODIE. Thus farre Saint Paul, wherein he hath confuted the Puritans errour of two Churches, and accuratelie declared the visibilitie of Gods Church, and assistance of Gods Spirit in it. I would haue you marke particularlie how Saint Paul, and consequentlie the rest of the predestinate are baptized into the same ONE visible BODIE, and are partes of it, which the Greeke text doth yet expresse more distinctlie.

V.12.13.14

εἰς ἓν σῶμα ἐβαπτίσθημεν.

V.20.

You will saie that the Spirit indeed by his operations makes this bodie visible when it is, or when he is in it: But the bodie is not alwaies: or if it be, the Spirit at sometimes is not in this bodie. I answere, that this is a peece of *manifest infidelitie*; For the Scripture hath expressely tould

vs that

vs that the Church shall neuer faile. Ezech. 37. 26. Dan. 2. 44. Matt. 16. 19. & that the Spirit of God shall be euer in it. Isaie 59. 21. Io. 14. 17. and Pastors continuallie. Ephes. 4. 11. and the Word of God still in their mouthes. Isa. 59. 21.

Secondly, the Protestants will obiect that the Scripture is the onely rule; and that he who will not erre must be directed onely by that Booke. I *Answere* that Gods word (*Written* and *vnwritten*, were it knowne & vnderstood, would suffice to direct vs; but it is obscure many times; neither is it euident which it is. Wherefore there must be a rule that can speake, and decide controuersies; there must be a rule whereunto wee may compare the Bookes wee find, to know which is Gods Booke, which incorrupted, what the sense. There must be a rule so vniuersall that it may be in all Nations, where Christians are; for all men, learned and vnlearned; and at ALL times: and this, is a *booke* too, it is Gods booke, written by the holie Ghost, *a booke aliue*, that beleeues the *sense* and speakes the Words of God. This booke is the Church I speake of; & all is right which is agreable, vniforme to it, and approued by the holy Ghost in it: all wrong, that is contrarie thereunto. I haue no immediate reuelation, which is the Word of God, but find it out by this booke; & Gods word is better written in it, (in mindes immortall,) by the Spirit of the liuing God; then by printers, in paper. *A liuing speaking Booke.*

An *eight* waie diuine assistance is prooued out of the Epistles of the same greate diuine & Apostle vnto Timothy, and thus you may conceaue it. The Church or congregation of Christian men cannot be the pillar and ground of truth, 8. Arg.

without diuine assistance (for mē left to themselues may be mistaken in diuine matters:) but the Churche is the pillar & ground of truth, therefore it hath diuine assistance. The propo-
1.Tim.3. v.14.15. sition is cleere and confessed. The assumption I find in Saint Paul. *These things I write vnto thee*, Timothie, *hoping that I shall come to thee quicklie. But if I tary longe, that thou maiest know how thou oughtest to conuerse in the house of God, which is the Church of the liuing God, the pillar and ground of truth.*

You trie many wayes to answere this argument, but none will serue. The *first* is, that the Church cannot erre in teaching as long as it followeth the word of God, & teacheth according to it. This is a peece of deepe diuinitie. Can an heretique, can a Turke, can an Atheist, can a Diuell erre as long as he followes the word of God, and teacheth according to it? are these pillars of truth? The *second* is, that these words are meant of the Church of Ephesus. But take your spectacles and reade againe; *The Church of the liuing God.* what Church is this, but the Catholique, wherein Timothie, and all good Christians are? Our Sauiour hath but one mysticall *bodie*, one *fould*, one *house*, one *Church*, which is the Catholike: and this, is the *pillar* and *ground of truth*. Not Atheists, nor Iewes, nor heretiks; no, their congregations are not the pillar & ground of truth: the promises of assistance and perpetuitie, are not made to them: nor to this or that particular, as the Ephesine, the Corinthian, the Spanish, the English, no: but to *the Catholique Church*, which by this assistance, is made the pillar of truth. In

it, the

there be Pastors, and people: the teaching authoritie, and the part which is to learne. The Greeke word for *pillar* is στύλος, sometimes taken for *a sterle* wherewith men write in tables: and in this sense, the Church is στύλος, by reason of her Pastors, by whom, as by an instrument, God writes diuine veritie in the harts and minds of men. Thus the Apostle 2. Cor. 3. 3. said to the Corinthians, they were the *Epistles of Christ*, ministred by him, and his cooperators; and *written with the Spirit of the liuing God.* But, most commonlie the word signifies *a pillar*: & so it doth in this place, as I prooue by the Apostles owne explication which he doth adde ἑδραίωμα, *and an* establishment, or *ground* of truth: and well; for being it selfe established in the truth by diuine assistance, it is an immouable authoritie, for all men to rest vpon. Neither doth one of these senses exclude the other; and I haue told you before that the same letter, may haue, by the intention of the holie Ghost, more then one.

The *third* answere is, that the Apostles words are meant of the inuisible Church onely. But this likewise is a shift, opposite vnto the text. First because he speakes of the same Church in which God hath put *Pastors* to the worlds end, *that wee be not wauering, &c.* as before; &, this Church is visible. Secondlie, he speakes of the Church as Hierarchicall; containing in it *Bishops, Deacons, &c*, as you will see, if you reade the Chapter; and the Church so taken, is of necessitie visible. Thirdlie, he giues instruction for the visible conuersation of *Bishops, Deacons* & others, both in that, & the former chapter; adding that he wrot

it to

it to the end Timothie, (& others) might know how to beare himselfe towards all, in the Church whereof he speakes: wherefore he speakes of it, as *exteriourly apparent* to men, in, and out of it, and so, visible. Reade the 2. and 3. Chapters. Finallie God hath but one Church heere on earth, and that is visible as I haue prooued in the first booke.

9. Arg. a Isa. 59. 21

The last *argument* I make out of the promise of the holy spirit and assistance. (a) *My spirit that is in thee and my words that I haue put in thy mouth, shall not depart, &c.* (b) *I Will aske my father and he*

Ioh. 14. v. 15. 16.

Will giue you another Paraclete, that he may abide with you forever, the Spiritte of truth. He shall teach you all things. He (c) *shall teach you all truth.* Lo, the Spiritte is promised to the Church *forever*, to assist her to *all truth*; What could be said plainer?

c. Ioh. 16. 13.

Herevppon the Apostles beleeued that they had diuine assistance: and affirmed their act and decree, to be the act and decree of the holie Ghost, as you reade in the Actes of the Apostles. Stay

Act. 15. 28.

here, and consider well What you will do in this case; if you deny the assistance you deny the word of God: if you graunt it the cause is ours.

That you may seeme to answere, you will say euer something, and the more intricate it be the better it serues your turne. Forsooth you graunt Assistance of the Spirit least you be seene directlie to contradict Scripture; but you denie that the Church hath it. The Church you say may mistake the sense of Scripture, and was mistaken many hundred yeeres together; but the spirit directs you to it, your Apostle Luther and you haue

hit it

hit it now at last. Silly men, what are you? what ground haue you for diuine assistance? by what letters Patents from Gods priuate Councell can you make this good? Our Sauiour Iesus Christ hath promised the assistance of the Spiritte vnto the Church, & this promise is recorded in the Scripture: This holdes not (you saie) he hath bethought himselfe better and recalled it, & made a later & an irreuocable firme promise vnto you. If you be not impostors, let vs see it: if you showe it not, as you cannot, for God is God and is not changed, you knowe what men are to thinke in such a case.

But why would you rob the Church of God of her legacie? she doth *inherite* lawfullie this assistance, it was bequeathed her by Iesus Christ; she hath vndeniable *Writings* to shewe for it; she hath had *possession* of it longe agoe. Sixteene hundred yeares she hath *enioyed* it. It is to late for you now to commence your sute. Goe first, and prooue that you are *the Catholique Church*; that the communion of Nations, and of the auncient Fathers; and of the Martyrs; and Saincts of God; hath beene with you. Produce your *Succession* of Pastors continued euer from S. Peter, bringe to light *your Generall Councells* which yet neuer sawe the light; name the *Natiõs you haue converted* vnto the faith: let vs heare of your *miracles*; let vs see how the ould Prophecies all doe meete, and are *verified in your Church*: Whē these things are done; & so well done, that the world sees cleerelie your Church and not ours to be the Catholique Church, then begin your sute, and not now; for your beggarie, and want of title, and imposture

is yet

is yet beleeued, or rather ſeene and felt of all the Chriſtian world.

If wee conſider onely thoſe whom your ſelues do confeſſe to haue bene Heretikes hereto fore; you muſt confeſſe likewiſe that they were not Heires vnto the promiſe which Ieſus Chriſt made vnto his Church, among which promiſes one was of *perpetuall aſſiſtance*. For this promiſe or legacie was made & bequeathed by our Sauiour vnto his Church: and confeſſed Heretiques were not the Church and flocke of Chriſt. It reſts therefore that you graunt that Church to inherite this legacie, which is *the true Church* and not confeſſedly heretical and falſe, whether this Church be yours, or ours. This is euident. Now further it is euident by the former bookes that the true Church, is *not yours*, but *ours*; therefore the diuine aſſiſtance is in ours, not in yours. And this I would haue you to marke diligently, to the end I neede repeate it no more: That is, whenſoeuer the queſtion is about the Spiritte, looke that you doe not challẽge it vntill you haue prooued that yours is the Church; for there is in holie Scripture no promiſe made of the Spiritte, but *vnto the Church*. And the like I doe ſay to your followes, either aparte or all together, either moderne, or more auncient; if they will haue me beleeue that they haue the Spirit of Ieſus Chriſt, let them prooue that they are the Church. Neither doe I care whether the controuerſie they pretend to determine by the ſpiritte, be fundamentall or not fundamentall, for I harken to no ſpiritte but to that in the Church. therefore I ſay againe, if they Will haue me beleeue them, let

them

them prooue that they are the Church, and bring such euidence as I haue demaunded heretofore; which will neuer be as longe as the Scriptures and Histories are extant.

THE

Vna mater (Ecclesia) fœcunditatis successibus copiosa; illius fœtu nascimur, illius lacte nutrimur, spiritu eius animamur. Adulterari non potest sponsa Christi &c. Hæc nos Deo seruat, hæc filios regno quos genetauit, assignat. Quisquis ab Ecclesia segregatus adulteræ iungitur, à PROMISSIS Ecclesiæ separatur. Habere non potest Deum patrem, qui Ecclesiam non habet matrem. S. *Cyp. de vnit. Eccl.* In Ecclesia posuit Deus Apostolos, Prophetas, Doctores, & vniuersam reliquam operationem Spiritus, cuius NON SVNT PARTICIPES omnes qui non concurrunt ad Ecclesiam; sed semetipsos fraudant à vita per sententiam malam & operationem pessimam. Vbi enim Ecclesia, IBI ET SPIRITVS; & vbi Spiritus Dei illic Ecclesia, & omnis gratia. S. *Iren. li. 3. c. 40.* Quemadmodum membrum si præcidatur ab hominis viui corpore, non potest tenere Spiritum vitæ: sic homo qui præciditur de CHRISTI iusti corpore nullo modo potest Spiritum tenere iustitiæ, etiamsi figuram membri teneat quam sumpsit in corpore. S. *Aug. Ep. 50.* Non habent Spiritum sanctum qui sunt extra Ecclesiam. *Ibid.* Si aliquis sapiens extitisset, cui Dominus Iesus testimonium perhibet, & de hac quæstione consuleretur à nobis, nullo modo dubitare deberemus id facere quod ille (*Sapiens*) dixisset, ne non tam ipsi quam Domino Iesu Christo cuius testimonio commendabatur, repugnare iudicaremur. Perhibet autem testimonium Christus Ecclesiæ suæ. Quomodo ergo suscipit ista Ecclesia per omnes gentes incipientibus ab Hierusalem (*Ecclesia Catholica*) remotis omnibus ambagibus & tergiuersationibus sic suscipiendus es. Quod si non vis, non mihi aut cuiquam homini, sed ipsi Saluatori contra salutem tuam, perniciosissimè reluctaris, qui te sic suscipiendum esse non vis credere quemadmodum suscipit illa Ecclesia quam testimonio suo commendat ille cui fateris nefarium esse non credere. *De Vnit. Eccl. cap. 19. Vide* infrà *c. 7.*

THE SECOND CHAPTER.

VVherein the last of the precedent arguments is vnfolded more at large.

IT greeues you much that in the former chapter I say the diuine assistãce was bequeathed vnto the Church, and much you frette against me for it, but cannot mend your selfe. For that which I said is there proued many waies. It is a tedious thing to preach to those who shutte their eares when the word of God is deliuered, who haue eies but will not see. I must speake lowder yet, and repeate the same ouer againe and againe, that this sacred and transcendent truth of diuine assistance may by the operation of Gods grace enter into your sowle, which errour possessing hath made deafe and dull to Gods words. To runne ouer all againe would take more time then I can spare, I will therefore inculcate *the last argument* onely, wherein are three texts of Scripture for assistance, combined and connected all in one; Which I will here propose, distinctly. In the first the diuine assistance is promised by God the father, and I will produce the couenant. In the secõd our Sauiour Iesus Christ doth bequeath it vnto the Church, and I will bringe the words of his will, registred by ã Apostle. In the third the confessed Church of Christ doth acknowledge the receipt of this assistance which is to behers foreuer; To beginne with the first, I argue thus.

If the words of God (which no doubt are the

sacred

sacred truth, for God speakes no lies) be alwaies in the mouthes of the Pastors of Gods Church by vertue of Gods promise & prouidence, this Church hath in this, diuine Assistance: But the words of God are alwayes in the mouthes of the Pastors of Gods Church by vertue of Gods prouidence and promise: therefore the Church hath in this, diuine Assistance. The proposition is cleere, and includes proofe sufficient within it selfe, because if Gods couenant and prouidence effect this thing wee speake of, God effects it, and is the cause of it. The Assumption, the Prophet Esay, one of Gods Secretaries, a man beyod all exception, declares in these words, *My spirit that is in thee, and my words that I haue put in thy mouth, shall not depart out of thy mouth, & out of the mouth of thy seed &c. saith our Lord from this present and forever.* Thus he. And the title of it is, *This is my * couenant with them,* the Church of the Redeemer, *saith our Lord.* Isa. 59. 21.

* He doth not say, my precepts

The *first* answere to this argument is, that the place concernes not the Church of Christ, but onely the Prophets of the Iewish Church. But against this shift, wee haue the authority of the Apostle Sainst Paul, expounding the place now cited, of the Messias, Rom. 11. and the text it selfe is cleere if you looke vppon it as it is at large, *They of the West shall feare the name of our Lord, & they of the rising of the Sunne his glorie, when He shall come &c.* In the perusall whereof you shall find these fiue things to be noted for the present. *First* what is *He* that is to come; a *Redeemer*, to wit, our Sauiour, according to the Apostles explication of the words. See the place of Ieremy, cited

pag.

pag. 295. *Secondlie* to whom this Redeemer is to come; To the Church; to *Sion*, *and to them who returne from iniquitie in Iacob. Arise o Ieruſalem, lift vp thine eies &c.* See aboue pag. 292. *Thirdlie* the effect of his comming; *they of the Weſt ſhall feare* (with that feare which is the beginning of wiſdome, * ſaith Saint Ierom) *our Lord, and they of the riſing of the Sunne his glorie, when He ſhall come as a violent ſtreame.* And well he is compared to a ſtreame, comming with his ſacred waters to baptize the World: which *world* is heere vnderſtood by the people of the *Weſt* & *Eaſt*. So in the Gospell; *many ſhall come from the Eaſt and Weſt* (* North & South) *and ſhall ſit downe with Abraham and Iſaac, and Iacob in the Kingdome of God.* Matt. 8. 11. *Fourthly*, there followes the couenant with this people, this Church of the Meſſias, ſubſcribed with DICIT DOMINVS. *My Spirit that is in thee, and my Words that I haue put in thy mouth, ſhall not depart out of thy mouth, and out of the mouth of thy ſeede, ſaith our Lord.* *Fiftlie* the Scripture to declare that this promiſe was *not a conditionall* thing meerely; but directly and infallibly, to be fulfilled, ſpeakes of the euent as preſent, *Ariſe, be illuminated, o Ieruſalem*, the Church of Chriſt, *thy light is come and the glory of our Lord is riſen in thee. Lift vp thine eies round about, and ſee, all theſe are gathered together.* Yet ſtill doth mixt ſome other thing, to ſhew that it was not limitted and reſtrained to that time, but extended vnto that principally wherein the Gentiles enter, *Then ſhalt thou ſee and abound, and thy hart ſhall maruaile & be enlarged, when the multitude of the Sea,* (Ilãds) *when the ſtrength of the Gentiles ſhall come vnto thee.*

Thus

*Commẽ. ad illum locum. *Hunc locũ diligenter Paulus edißerens, ſcribit ad Romanos quod non ſit diſtinctio Iudæi & Græci, &c.* S. Hie. Ibid.

* Luc. 13. 29.

Thus farre againſt ſuch as would turne the text another way: it is high time now to returne to my former ſubiect, and to looke vpon the reſt of your euaſions.

Secondly therefore, it is ſaid that the couenant concernes onelie the remnant of the Iewes that ſhall beleeue at the later daie when all Nations, are entered into the Church. But this is falſe too, 1. for the couenant is with the Church of the Meſſias, whereof thoſe are to be but a little part. 2. when thoſe come in, the world will be at an end; Rom. 11. *v.* 25. 26. Mat. 24. 14. whereas God heere maketh his promiſe to generations and generations, to a Succeſſion of long, perpetuall continuance; ſo muchis imported in the text; *foreuer*: that is whilſt the world doth laſt. 3. Moreouer it were a ſenſles thing to exclude the Catholike and vniuerſall Church of the Meſſias from the participation of his Spirit; it being to vndergoe all offices requiring aſſiſtance; and being to profeſſe and maintaine his doctrine, whilſt the Iewes do leaue both him, and it. 4. and finallie our Sauiour himſelfe who knew beſt his fathers mind, hath shewed vs, what he meant; leauing the holie Ghoſt which is the Spirit of God, in the Church that he raiſed, to abide With it, *for uer*, and to *teach* it *all truth*. Io. 14 & 16.

The *third* anſwere is, that the promiſe is conditionall, and the ſenſe this, that God will keepe the true doctrine of Saluation in their mouthes, if they followe the Scripture, & forſake not the truth in their harts. This anſwere is already refuted; It doth change the ſenſe of almighatie God, for it

for it addeth the condition of following the Scripture, whereas the promise and couenant of almightie God is *absolute* and without an *if*: as were the rest of the promises of *sending a Messias*, and *calling the Gentiles*, and the promise our Sauiour made of *sending the holie Ghost* after his ascension. Also It taketh the true sense awaie; for the couenant is of *effecting* the Churches perseuerance, in *teaching* and *professing* the sacred truth and *adhering to his word*, and this you take away.

God, I saie, makes a promise to the Church, to keepe the Spirit still in her hart, and to incline it so that she in all ages beleeue his word & *professe it*. He knew well enough that if men were left to them selues they would faile in it, by reason of the difficulties which would occurre; and promised to assist and inable them so that they should not faile, but still teach the truth. So in the Gospell, our Sauiour promised the *Spirit of truth* should teach the Church all truth; Ioh. 16. without adding any *if*, to the promise. And in Ezechiel; *I will put*, saith God, *my Spirit in the middes of you, and I will* MAKE *that you walke in my precepes, and keepe my iudgments, and doe them*. Ezech. 36. 27. He doth not saie, that he will inable them to doe it *if* they list, and take no further course for the certaintie of the euent, that it be according to his mind; but he saieth *faciam vt ambuletis in preceptis meis*; I can bring it about, for I knowe all waies how euery thing is to be done, and being omnipotent am able to doe without resistance what I thinke good; and am Deus *Fidelis*, I stand to my word; *faciam*, I *will* do it.

This

his is one of the singular priuiledges graunted him to the Church, which he *sanctifies* in truth: hereas, that which you talke of, is no priuidge, nor matter of conuenant; as this is: for, if e deuil himselfe would adhere vnto the truth rpetually with his hart or mind, and still folwe Scripture, he would alwaies professe the uth. So greate is the force of that *if*, you adde to the words or sense, thereby changing and rrupting it. Ioan. 17.

But I would know whether you thinke in ur conscience that God can continue the visible profession of the faith or no? You cannot denie that he can doe it if he will, for his wisdome and power are infinite, and nothing can be but so as he pleaseth to effect or permitte; and if you denie this, you denie that which in your Creede you doe professe. Now graũting that he can doe it, why doe not you beleeue that he will and doth, seeing that he hath obliged himselfe thereunto by Promise & Couenant, as the Scripture doth testifie. It is a verie hard case when a man dares not stand to the plaine words of Scripture, & to their immediate sense which is honorable to God, & beneficiall to the Church: but will adde conditions of his owne, as if God could make no Couenant, vnlesse he were his lawier to giue him counsell. But omitting your trickes as foolish, and vngrounded, and contrarie to Gods honour, and veracitie, and wisdome, I will putte you in mind of one thing which our Saniour said touching the prophecies of himselfe, and his mysticall bodie the Church. ALL THINGS (saith he) MVST *needs be* FVLFILLED *which are Written in the lawe of Moyses and the*

for it addeth the condition of following the Scripture, whereas the promise and couenant of almightie God is *absolute* and without an *if*: as were the rest of the promises of *sending a Messias*, and *calling the Gentiles*, and the promise our Sauiour made of *sending the holie Ghost* after his ascension. Also It taketh the true sense awaie; for the couenant is *of effecting* the Churches perseuerance, in *teaching* and *professing* the sacred truth and *adhering to his word*, and this you take away.

God, I saie, makes a promise to the Church, to keepe the Spirit still in her hart, and to incline it so that she in all ages beleeue his word & *professe it*. He knew Well enough that if men were left to them selues they would faile in it, by reason of the difficulties which would occurre; and promised to assist and inable them so that they should not faile, but still teach the truth. So in the Gospell, our Sauiour promised the *Spirit of truth* should teach the Church all truth; Ioh. 16. without adding any *if*, to the promise. And in Ezechiel; I *will put*, saith God, *my Spirit in the middes of you, and* I *will* MAKE *that you walke in my precepes, and keepe my iudgments, and* doe *them*. Ezech. 36. 27. He doth not saie, that he will inable them to doe it *if* they list, and take no further course for the certaintie of the euent, that it be according to his mind; but he saieth *faciam vt ambuletis in preceptis meis*; I can bring it about, for I knowe all waies how euery thing is to be done, and being omnipotent am able to doe without resistance what I thinke good; and am *Deus Fidelis*, I stand to my word; *faciam*, I *will* do it.

This

This is one of the singular priuiledges graunted by him to the Church, which he *sanctifies* in truth: whereas, that which you talke of, is no priuiledge, nor matter of conuenant; as this is: for, if the deuil himselfe would adhere vnto the truth perpetually with his hart or mind, and still followe Scripture, he would alwaies professe the truth. So greate is the force of that *if*, you adde vnto the words or sense, thereby changing and corrupting it. Ioan. 17.

But I would know whether you thinke in your conscience that God can continue the visible profession of the faith or no? You cannot denie that he can doe it if he will, for his wisdome and power are infinite, and nothing can be but so as he pleaseth to effect or permitte; and if you denie this, you denie that which in your Creede you doe professe. Now graũting that he can doe it, why doe not you beleeue that he will and doth, seeing that he hath obliged himselfe thereunto by Promise & Couenant, as the Scripture doth testifie. It is a verie hard case when a man dares not stand to the plaine words of Scripture, & to their immediate sense which is honorable to God, & beneficiall to the Church: but will adde conditions of his owne, as if God could make no Couenant, vnlesse he were his lawier to giue him counsell. But omitting your trickes as foolish, and vngrounded, and contrarie to Gods honour, and veracitie, and wisdome, I will putte you in mind of one thing which our Sauiour said touching the prophecies of himselfe, and his mysticall bodie the Church. ALL THINGS (saith he) MVST *needs be* FVLFILLED *which are Written in the lawe of Moyses and the*

v. 44. 45. 46. 47. *Prophets and psalmes of me. Then he opened their vnderstanding that they might vnderstand the Scriptures, and he said to them That so it is written and so it behoued Christ to suffer and to rise againe from the dead the third day and penuance to be* PREACHED *and remission of sinnes* VNTO ALL NATIONS *beginning from Hierusalem*, Here you haue heard this preaching of the Gospell to all Nations particularlie by Christ inserted among those things, which he said *must needs be fulfilled*, and the couenant which I haue cited in the Prophet, toucheth this preaching particularlie. Why doe you then oppose your selfe?

The *fourth* answere is that God according to the couenant doth keepe the true doctrine, and sauing faith in the harts of the predestinate, though they doe not alwaies professe it. This will not serue your turne; wee speake of profession; of *preaching* the word of God; of professing the true faith. This God hath promised to continue, and this makes men seene and heard of others; this makes a noise in the world that all Nations may heare, and come vnto the Church, where continuallie one generation followes an other with the Gospell, the doctrine of Iesus Christ, the words of God, in their mouth. Harke Puritan! the Scripture thunders, *This is my couenant with them saith our* Lord; *my Spirit that is in* Esay 59. 21. *thee, and my* WORDS *that I haue putte in thy* MOVTH, *shall not depart out of thy* MOVTH, *and out of the* MOVTH, *of thy seede, and out of the* MOVTH *of the seede of thy seede, saith our* Lord, *from this present and* FOREVER. Reflect vpon these words. This is *my couenant*. It is a *couenant*, and

mine

With *them*, the Christian Church; saith *our* Lord; God: My *spirit* which is *in thee*, in thy hart; and *my words*; he saith not this or that point, but generally *my Words*, which I, God, *haue put* into thy *mouth*, shall *not out*; whence? *of thy mouth*, nor out *of the mouth* of thy *seede* &c. till when? *Foreuer*. I was about to make an end heere of this part, but I cannot forbeare adding one sentence more out of the same Prophet in an other Chapter next but one, where he declares the perpetuall visibilitie of the Church by reason of the continuall noise which her Pastors make, and shewes in part the vse of the foresaid assistance. *Vpon thy Walles Hierusalem I haue appointed watchmen, all the daie and all the night foreuer they shall not hold their peace*. It is not said they shall not hould their peace if they doe not sleepe, according to your drowsie glosse: or if they will not speake the word of God; but absolutelie it is said, *they shall not hould their peace*. And thus much of the first. Esa. 62. 6.

The *second* place doth containe our Sauiours will, as I said: the words are these. *I Will aske the Father and he will giue you another Paraclete that he may abide With you foreuer, the Spirit of truth whome the World cannot receaue, because it seeth him not, neither knoweth him, but you knowe him because he shall abide With you, & shall be in you. The Paraclete the holie Ghost Whom the father Will send in my name, he shall teach you all things, and suggest vnto you all things, Whatsoeuer I shall saie vnto you. Yet many things I haue to saie vnto you, but you cannot beare them now: but When he, the Spirit of truth, commeth, he shall teach you all truth. For he shall not* Iohn 14. v. 15. 16. 17. v. 26. 16. chap. v. 12. 13.

speake of himselfe, but what things soeuer he shall heare he shall speake. In these words obserue with me seuen things. First who sendeth; *Iesus Christ* the sonne of God. Secondly, whom he sendeth; *another comforter*; the holie Ghost, the *Spirit of truth.* Thirdlie, to whome he sends this comforter and Spirit: to *the Church* he was to leaue behinde him here on earth, consisting of Apostles, and Pastors, persons visible by their function and office. Fourthlie, how this Spirit is to be with them. To *abide* in this Church, and *to remaine with it.* Fiftlie, to what end all this; *to teach them the truth.* Sixtlie, what truth and how much; *whatsoeuer I shall saie to you, what things soeuer he shall heare, All truth.* Seuenthlie, for how long, *Foreuer.* All this is in the text; and therefore our position is most true that the Church hath diuine assistãce in the proposition of the faith.

Some Protestãts are so wise as to exclude *teaching*, and say the spirit was left onely to *comfort*, not to teach.

I must tell you moreouer, *first* that God with a fewe words can signifie many things, his comprehension being infinitie, and he knowing all the significations and vses of all words. And *next*, that I take these words of Iesus Christ in the whole fulnesse of their sense and meaning, though some Interpreters haue contẽted themselues to put a part of it onelie downe, hauing not then occasion as wee haue now to search further. In the Church are people and Pastors: the Spiritte assists all, some to teach & gouerne; others to obaie and to be directed. Some are predestinate, and with these the Spiritte continues to perseuerance. Some are not, but for a tyme beleeue and this by the assistance of the spiritte: and some of them are teachers also and gouernours,

nours, and in this kinde do participate also the assistance of Gods Spirit, who disposeth all as he pleaseth, diuiding his guifts and graces among men, to his glorie and the good of the predestinate. In fine all those whose names are written in the booke of life, perseuere finallie. So that the Spirit leades them further to the state of glorie, and there shewes them all truth in it selfe, abiding so with them for all eternitie.

But now let vs heare what you say to this place. *First* you say it is promised to the Apostles, in their owne persons onelie. This is false; first because it is ptomised to remaine with thē *forcuer*, whereas the Apostles in their owne persōs were not to liue euer heere: and perpetuall coexistēce of two extreames includes a perpetuall existence of each of them as I noted before vpon the like occasion; it is to them therefore and to their successors after thē without ending at any tyme, & so forcuer. Secondlie by the end of the graunt the same is euident: for the Church now adaies stands in neede of this Assistance as well as it did then and in some respects more, because it is greater; and the like it is of other ages, and will be still to the worlds end: since therefore the prouidence of our Sauiour for the establishment of his Church and saluation of his elect, is perfect, the graunt holds according to the letter, and is so to be vnderstood as the word stands, *forcuer*.

Next you say the sence is, the Spirit teacheth the Church all the truth that is taught her. But this is not to satisfie the present question, which demands *how farre* this teaching of the

Spirit is extẽded? wherei the words of Scripture are plaine, *he shall teach you all what soeuer I shall say to you; whatsoeuer he shall heare; all truth.* And I thinke if I should giue you *all my bookes*, you would not be contented if my executors should giue you the tenth part, with this interpretation of the Will, I giue you all, that is, *all which are giuen you*: & then define what that is, among themselues, as you do in the matter of fundamentall points but of this hereafter.

Ch. 14. v. 26.

Ch. 16. v. 14.

The *third* waie of eluding the place is to say that in heauen the Spirit teacheth all truth but not here. That in heauẽ he teacheth all, I knowe well; but you erre against the Scripture in denying that he teacheth all truth heere. Reade the text and you shall see that our Sauiour sendeth the Spirit vnto the *militant Church* from which he meant to withdrawe his visible presence: to the Apostles left in the world: and to their Successors, to cõfort them in his absence; to reduce vnto their minde what he had said, and to assist and teach them all truth. *The Spiritte of truth* (saith excellentlie S. Cyrill) *will lead vnto all truth, for he knoweth the truth whose spirit he is, and hath reuealed it vnto vs, not in part onely, but entirely; for though in this life wee know in part onelie as S. Paul saith, not an imperfect but the entire truth hath shined vnto vs in this little knowledge.* Where you are to note that the Obiects of the Churches faith, as the Trinitie, the Incarnation &c. may be knowne either *obscurely*, by faith; or *cleerely*, by visiõ. The former of these is an vnperfect knowledge of them; the latter is perfect, (as he that beleeues all the Conclusions in Euclide, for the Autho-

Cyrill. Alex. li. 10. in Ioan. cap. 41.

1. Cor. 13.

Authoritie of Schollers who generally agree in them, knowes them vnperfectly; but he that can demonstrate thē knowes thē perfectly.) To both the foresaid knowledges the holy Ghost doth leade the Church; to the *former* heere on earth; to the *later* in heauen. Of the one S. Cyrill heere doth speake: of the other S. Aug. tract. 96. in Ioan. To helpe the ruder to the vnderstāding of this difference in the knowledge of the *same things*; Suppose a man were borne and bred in a caue vnder ground, & there taught that aboue there be heauens, sunne, and starrs: and afterwards brought out in a cleere night to behold the beautie of the firmament, with the heauens immensitie; In the day to see the Sunne illustrating all the world with his light. This later knowledge of these things is cleere and perfect if you compare it with the former which he before, (at his being vnder ground where he saw no greater light then a poore candle,) had of them. So is the Churches knowledge heere. Heere belowe, she is instructed that in God there are three persons, the Father the Sonne and the Holy Ghost, & makes an vnperfect obscure conceipt of it: but when she getts vp thither she shall behold God cleerely as he is in himselfe. And so all the rest of the Mysteries which now she doth beleeue.

The *Fourth* waie is to saie that the place is to be limited to those truthes which are necessary for the common people. But this houlds not, for what shall become of the learned? who shall compound differences in religion, condemne Heresies, & repaire the faults of Schisme, which

teare

teare the Church in peeces? if the Spirits assistãce doth it not. In vaine doe you limit the words of God, you are a man, you cannot rule him, and pare of what you please from his promise: his words import *all*, not onely whatsoeuer is necessary for common people, but *all whatsoeuer he hath reuealed*: they are extended as farre as the necessities of the Church do require. Againe it is one thing to determine how farre this assistance is affoorded to this or that Christian in particular which liues in a Catholike countrie and in peace, another thing it is to define how farre it is affoorded vnto the whole body of the Church.

The *last* way is to say that this promise was to be performed onely in the inuisible Church, by teaching them priuately. This is false. For the Church whereunto this promise was made, was the visible Church, and God made it to no other. The Apostles were visible; And how could it be otherwise when their noise went ouer all the world? The company of Christians in communion with them were visible. Their Successors, the Pastors of the Church, were visible. Their office of preachig, of ministring the Sacramẽtes, and gouerning Gods people, did manifest their persons to the flocke. The guifte of tongues, of interpretation, of working miracles, and the like, made the men, and so the Church, visible. The predestinate needed visible instruction, for *how should they beleeue vnlesse they heare* (saith the Apostle in this case) *and how should they heare without a preacher?* & a preacher you know is visible, you see him, you heare him, you can point

Rom. 10. 14

point at him. Now, preachers deliuer not infallibly such doctrine as the predestinate are to beleeue, without assistance; and therefore for the predestinate peoples sake it was altogether necessary to assist the Church in *visible actes*, in preaching, in deliuering true doctrine; which is to assist the visible Church. In fine the office of the Apostles and Pastors, whose actes are in teaching and directing others, and consequently visible actes, could not be rightly performed without Assistance; which you confesse; and our Sauiour intending the performance of those actes, (that so his Church, being called by his Word, deliuered with the mouthes of mē, might be gathered out of all Nations) did leaue them, that is, the Apostles and their Successors to this end, diuine Assistance: & said *the Paraclete whom the Father will send in my name, he shall teach you all things, and suggest vnto you all. He shall teach you all truth.* Iohn. 14. v. 26. 16. Ch. v. 13.

The *third* place I am to inculcate for this Assistance, containes the Testimony of the vndeniable Christian Church acknowledging the receipt of it. For, if wee produce euidence for the promise, and this by conuenant; & for the actuall sending: and finally for the receipt of this Assistance by such as confessedly might doe it in the name of the whole Church; the cause is wonne. To proceed therefore to this part, you will confesse that the Apostles were the true Church: & that, if they receaued this Assistance, the Church receaued it: and, as they vnderstood the promise, and beleeued it, so wee are to vnderstand and to beleeue it. Now it is most certaine that they receaued

receaued this Assistance, and did not onely beleeue (that according to the promise of our Sauiour) they had it infallibly when they were to determine matters of Religion, but they further declare vnto Christians this Assistance and direction which they had enioyed, and did publish it to be beleeued by the Church. For, the decree which after much dispute and inquisition they made in their generall meeting at Ierusalem, they begin thus: *It hath seemed good to the holy Ghost and to vs.* Affirming by these words plainly, and proposing also to Christians to beleeue their publike act and decree to be the act & decree of the holy Ghost. And if it were his also, then he with them made it, assisting & directing them in the doing as our Sauiour had promised he should do. And herein the Apostles gaue example to their Successors to vnderstand our Sauiours promise so, and to beleeue and do so, as they haue vnderstood it and beleeued and dõne. The place is cleere; the thing vndeniable.

Act. 15 v. 28.

As these Masters of Christianity had vnderstood, beleeued, and donne: assuring themselues and others of diuine assistance in their common definition and decree by reason of our Sauiours promise without any more adoe, he being God and therefore meaning as he said, & as good as his promise: so did their successors vnderstand, beleeue, and doe; in regard the promise was made foreuer. And therefore they also beleeued, and assured others of diuine assistance in their common definition and decree, by reason of the same promise. This the Pastors assembled in generall Councels haue done euer since, and the

Christian

Christian people in communion with these Councels haue beleeued it. Those Christians which liued in the *first age* did beleeue that the Apostles had by vertue of our Sauiours promise diuine assistance to propose and spred the Gospell, and to teach rightly the word of God, and that they were therefore to be beleueed in all which by generall consent they did propose, or wherein they did all agree: so that the predestinate and all others, might securely beleeue as they taught, and goe on towards heauen that way which they pointed out. The Church in the *second age* did beleeue, that the Church in the first age had the Assistance of the diuine spirit by vertue of the promise of Iesus Christ. And thereupon beleeued also that they might securely beleeue, what the first age by generall consent had taught. The Church in the *third age* did beleeue the same of the Church in the first and second ages; & thus euer, succeeding worlds of people did beleeue of the Church in all ages before their time. Thus hath the possession of the diuine legacy (receaued at first by vndeniable heires, the Apostles,) beene kept by the Church these sixteene hundered yeares.

This example and authority, thus grounded, and continued, might serue (a man would thinke) to moue you to subscribe to their iudgment & do as they haue donne; considering with what security a soule that relies thereupon, may (whē our Sauiour comes to iudge all) giue account of her religion. In that grand Session it will not be iudged a crime (as amongst you Ministers it is now) to beleeue what so many worlds of Christians

ſtians (amongſt whom haue beene innumerable wiſe, learned, holy men,) eſteemed worthy of beleefe. Neither is the Controuerſie betwixt vs heere, whether the word of God be to be beleeued before multitudes of men contradicting it, as you teach your pupils to conceaue the matter, but whether the Church in declaring the meaning of Gods word, or ſuch as do refuſe her cõmunió when they teach, haue * the *aßiſtance* of a directour that is *infallible*. In the deciſion of which Cõtrouerſie, looke, & you ſee *all Whoſe communion hath beene vniuerſall*, oppoſite vnto Luther & you.

* whether vnderſtãd the word of God better? whether hath the Spirit of God? wee do cite Scripture in euery Controuerſie for our *tenet*. *Supra* li. 1. ſ. 15

It were an obiect worth looking on, if you could ſee your aduerſaries all at once; men ſtay not longe in this world, ſome die, more are borne; ſo that mankind like a flood runnes on, and euerie one is a part, a drop in this flood: The vnderſtanding onelie can ſtaie in it ſelfe, and make all at once ſtand before it. Aſſemble therefore in your vnderſtanding the Catholique Church of all former ages, and looke then on the companie, and ſee them all againſt your ſelfe. Behold a Councel, (for wee haue abſtracted theſe men, the Church I meane, from tyme and place diffuſing it; in which conſideration the vnion of the parts in beleefe and their communion doth remaine: therefore I ſaie againe, behold a Councell) Oecumenicall, moſt ample; moſt learned, moſt reuerend; Wherein are, all the Orthodox Bishops of Aſia, Africke, and Europe before Luther; All the auncient Fathers, and great Deuines; all the Martyrs of Ieſus Chriſt, all the Saincts and predeſtinate; all the Apoſtles, all

the

the Euangeliſts; and people infinite. In the *middeſt* of this GREAT COVNCELL is the holie Ghoſt, the SPIRIT of Truth, mouing all as he pleaſeth, and by his operations keeping the truth *manifeſt*. And the Preſident of it is IESVS CHRIST, the Sonne of God, God & man. All theſe conſent in this that *the Church hath diuine Aßiſtance*. Which thing I was heere to prooue; and is ſo cleerely deliuered in holy Scripture, and ſo many waies teſtified, that it cannot be denied without contempt of all the Chriſtian world, without contradicting the Spirit of the predeſtinate; without oppoſition to knowne Saincts in the matter of diuine religion; without giuing the lie to the Apoſtles, Euangeliſts, and Prophets; and finallie without open iniurie to the Father, the Sonne, and the holie Ghoſt, who haue each their peculiar intereſt in the matter: the Sonne in intreating; the Father in ſending; and the holie Ghoſt in comming. Whereby this *tranſcendent Principle* of diuine *aßiſtance* doth relie peculiarlie vpon the whole TRINITIE, which is the *prime Veritie* and origen of created vnderſtanding.

THE THIRD CHAPTER.

That the Argument is not anſwered by the diſtinction of fundamentall and not fundamentall.

THAT you may haue ſome thing to ſay and conceale your inſufficiencie from ſuch as are not Schollers, you put in here a diſtinction of funda-

fundamentall and not fundamentall points, and thinke to ſtoppe our mouthes with one peece of the diſtinction. Some of your followes expreſſe themſelues in other termes, but in ſenſe you meete. Your anſwere is that the Church hath infallible aſſiſtance to fundamentall points, not to others. Concerning the fundamentall points you are not yet agreed, moſt commonly you thinke that they are the chiefe points in the three Creeds, and agree all that they are very fewe. Some will haue fower, others ſix, others eight: ſuppoſe with the moſt that they be twelue. According to your diſtinction the Spirit doth aſſiſt the Church infalliblie to theſe points, & hath done ſo euer; It remaines now that I adde a word or two touching the reſt.

Caluino-turc. l. 2. c. 6. Eſſent. relig. Prot. l. 1. c. 8.

I am therefore to proue a further aſſiſtance of the Spiritte then to ſix or twelue pointes which you call fundamentall: and firſt, my Arguments which I made in the former Chapters are not anſwered by your diſtinction, but proue ſtronglie that Gods aſſiſtance is to *all*: and your anſwere which makes a wide exceptiõ, whereas the Scripture hath none at all, is *firſt* without ground in
1. the Scripture. You should haue showne your exception there if you had expected beleefe, for men may not preſume to make exceptions at their pleaſure in the generall rule of God. *Secondlie* it leaues the world without ſatisfaction in the matter of controuerſies: for you leaue noe meanes at all to make an end of them. For exam-
2. ple; to end the controuerſies *betwixt vs and you*, you leaue noe meanes at all. Not *the aſſiſtance* of Gods Spiritte, for you ſay they are in matters

not

not fundamentall; and that our Church in fundamentalls neuer erred. *Nor the Witte* of man, for all men not assisted, may erre in diuine matters. *Nor the testimonie* and iudgment of Antiquitie; for if they were certaine of these matters it was either by their owne Wittes, and these without Gods assistance might erre: or it was by the assistance of the Spiritte to these pointes; which is against the doctrine of your distinction. Nor is there any other way found either in the disposition of Gods Prouidence, (for this is the thing would ouerthrowe your distinction) or in the witte of man.

Thirdlie this doctrine of yours is against the perfectiō of our Sauiours prouidēce; for all powerfull & wise persons establishing a perpetuall cōmō wealth, take order for the peace & vnitie of it, since diuisiō is the ruine of the publique weale: And our Sauiour as you haue heard before hath instituted a spirituall cōmomwealth to last foreuer, wherefore he hath ordained meanes for the peace and vnitie of it. Or, if he hath not, his prouidence hath beene deficient, and this commonwealth of his with infinite diuisions arising about the most obscure rule or lawe which he hath left, will be torne into peeces and so perish, & not be perpetuall as he intended it should be. Againe, diuisions and Schismes are not onelie in points by you esteemed fundamentall, as appeareth cleerelie by your schisme; And, Gods rule or written Word containes not onely things fundamentall in that sense; as you may see in the Scripture wherein are other points of doctrine and manners almost infinite. And further yet; there

3.

Vide Ioā 17.21. Rō. 12.6. 1.Cor. 12 13. Ephes 4.4 1.Cor. 1.10.

there is and hath beene controuersie about the *rule* it selfe, as, *Which it is, how much* is *canonicall*; *Which booke, Which chapter, Which verse is or is not holy Scripture*; What is *the meaning* of this or that verse; Which controuersies must be decided, otherwise there will neuer be vnitie and consent about the diuine Word, *rule* & *lawe*. Now these things cannot be determined without Diuine Assistance as I argued before; and, for the Vnitie in Religion, and the Communion of Christians, power to determine them is necessarie; wherefore, since our Sauiours Prouidence was not deficient, it followes that there is, and in the Church, such power & assistance.

4. *Fourthlie*, if the holie ministerie in the Church of God be established as a rule of mens faith to the end they be not in their faith *Wauering and borne about With euery winde of newe doctrine to the circũuention of errour*, then is it by Gods assistance and perpetuall watch & direction, infallible; but the holie ministerie of the Church of God is thus established by Iesus Christ, which I proue by the testimonie of S. Paule before alleadged; Ephes. 4. v. 11. &c. *He, Christ, gaue some Apostles, & other some Pastors, and Doctors, to the consummation of the Saincts, vnto the Worke of the ministerie, vnto the edifying of the bodie of Christ: vntill Wee meete all into the vnitie of faith and knowledge of the sonne of God, into the measure of the age of the fullnesse of Christ: that now wee be not children Wauering and caried about With euerie Wind of doctrine in the wickednesse of men in craftines, to the circumuention of errour;*

5. *Fiftly*, since you distinguish the doctrine of faith into fundamentall and not fundamentall, it fol-

it followes that the Apostles had put into their mouthes for instruction of Gods people, doctrine also not fundamẽtall. *All thinges whatsoeuer I* Iohn.15. *hard of my father I haue notified vnto you,* said our v.15. Sauiour to the Apostles. Whence I inferre also that, that doctrine shall neuer out of their mouthes or the mouthes of their successors while the world endures: and proue it by Gods couenant of assistance. *My Spirit that is in thee and my Wordes* Isay.59. *that I haue put in thy mouth, shall not depart out of thy mouth, and out of the mouth of thy seede, and out of the month of the seede of thy seede saith our Lord, from this present and foreuer.* And by the prõise of our blessed Sauiour, *The Paraclete the holy Ghost* Iohn.14. *Whõ the Father will send in my name shall teach you all* v.26. *thinges, and suggest vnto you all thinges Whatsoeuer I shall say to you.*

Sixtlie, were not the resolution of the Church infallible in *all* matters of faith, all things would be vncertaine: for, it would be doubted whether the matter in question were fundamentall; & the deniers would auouch it *not to be fundamentall,* as you doe many things. There would also be disagreement about the number of fundamentals, though some in generall would say perhaps, they were those which the Scripture doth exact to be beleeued of euery man: but which these are precisely and in particular, would neuer be determined and agreed vpon. If the Church did auouch twelue fundamentall points, one would saie the Church was deceaued and that six onely were fundamentall; another would step vp, and saie there were twentie; a third would say it was sufficient in his iudgment 6.

to

to beleeue one or two, adding that he knew *the Word of God required not any more*. A fourth would denie that it is neceſſarie to beleeue any written word at all. The Puritan (notwithſtanding your Harmony of Confeſſions; for if the Church may teach an errour, what ſhall hinder him?) will put out of the Creede *deſcendit ad inferos*, and Biſhops (though they be indeede *eſſentiall* parts, inſtituted by the holie Ghoſt, and foundarions in their kind;) out of the Church. The Lutheran will blot out the Apocalyps, S. Iames his Epiſtle; & other peeces of the Bible. The Marcionite will denie the Incarnation; & the Sabellian the Trinitie; theſe he will ſaie be not fundamentalls. What ſhall hinder him? & the Arian will either denie S. Iohns Goſpell, and his Epiſtles; or ſtrike out thoſe words: *In principio erat verbum &c.* and, *tres ſunt qui teſtimonium dant in cœlo &c.* Theſe things haue beene donne & vpon this ſuppoſall too, that *the Church might erre in ſome matters touching faith.*

Vide l. 1. c. 5.

You will ſaie *firſt*, that you deteſt Arius, and Sabellius with their errours. *Replie.* It is well; but how will you diſprooue them, ſtanding in your principles? what was there to ſtop their mouthes? they had, as they thought, demonſtrations, for their *tenet*, ſeconded with Scripture; and the places alleadged againſt them, they either expounded with as much eaſe as you doe ſuch as are cited for the reall preſence to the ſignes; or, when they thought good, denied them to be Scripture. And when the Church-authoritie was oppoſed for warrant, either of the interpretation, or of the booke, or peece of Scripture, it was reiected

as fallible in these points: yet these points are the greatest among Christians. Onelie they would saie, that in things wherein the Church agreed with them, it neither did, nor could erre; in such things it was taught by the spirit, but in other things it might & did. Arius and Luther did both suppose this, and both did proceede according to the supposition.

Secondlie you will saie that in your Augustane Confession, or Articles, you haue comprehended all fundamentals. *Replie.* But the question is, how you know that? that those are ALL? & how shall one *know which of all those are fundamentall so that they may not be denied and contradicted* Without forfaiting saluation? I pray you tell me that; without retiring to the Authoritie of your *Church of England*, & their Spirit; or of the *Harmonists*, or *Protestants in common*; for I do beleeue that that spirit and Authoritie might, & did erre. The like demaund you must answere me touching the Scripture; how doe you know any part at all of it? as the Gospell and Epistles of S. Iohn? and, that they are entire, and vncorrupted? your Church might erre; so might all that are in the world, or that haue beene, if their Spirit were the same which moued and directed you, in the making of your articles or Harmonie.

Thirdlie you will say that the Spirit directs the Church infallible to those thīgs that are necessarie for euerie one to Saluation; & the Scriptures, you thinke, are such things. *Replie.* Neither will this serue the turne. For I demaund who could you, or *how you are certaine, that Scripture*

is neceßarie for euery one to Saluation ſo as none can beſaued without it? The holy Ghoſt, I am ſure, neuer tould you ſo; for many were ſaued before it was written, & many are ſaued now, that cannot reade at all. Moreouer, were the Scripture neceſſarie, for each one to ſaluation, & that the Spirit directed the Church infalliblie to all ſuch things; it doth not follow that he directeth you; *you are not the Church.*

To returne againe therefore to the beginning of this argument. The *Authoritie* of the Church is ſo eſtabliſhed by our Sauiour in the aſſiſtance of the holy Spirit, that, perſiſting immoueable, it can iudge and condemne all Hereſies, and reſolue all kind of doubts touching faith: therefore it extends to all points whether fundamentall in your ſence, or other; for, ſome Hereſies, ſome doubts, touch one ſort of points, as that of Arius: ſome the other, as that of Canonicall Bookes of Scripture.

Seuenthlie, could the Church erre, (& euen Apoſtles too, as Rainolds, Whittaker, & other of your Deuines contend,) in things not fundamentall, there were no way in the world for men to know what our Sauiour, what his Apoſtles, what the Prophets *taught*; what God hath reuealed for our Inſtruction, beleef, direction: which opens the waie for euery Chriſtian to chooſe his owne *tenets* in faith; and for Infidels to deride Chriſtianitie. That it is as I haue ſaid, I prooue, becauſe it cannot be knowne either by the Scripture; or by the teſtimony and conſent of Antiquitie. That by Scripture it cannot be knowne it is cleere; for there cannot (ſtading

to this principle,) any certainty be had of the integritie of the sacred *Canon*; as, which is all; which is incorrupted: nor of any one part of Scripture *as such*. Or, that there is any Scripture at all. The reason is, because it is none of those fundamentals; for men might be, and were saued, without it: though neuer without faith: and the diuine Assistance is extended onely (and in the Apostles too,) to fundamentals, as you saie. You can answere nothing heere, vnlesse you saie that the Scripture in all which it deliuers doctrinallie, is fundamentall; which if you do, it will follow that the Church in that also, that is, in testifying which that is, and what is the sence of euerie such part or *verse*, cannot erre: for, by your owne confession it hath assistance to all fundamentals and in them cannot erre. When I say it is assisted to fundamentall Scripture (and such accordig to your grounds all *doctrinall* Scripture must be, or it is, and to the Church, vncertaine;) I meane it is assisted, not to the *letter* onlie, and I suppose you meane the same; but to the *sense* in the letter; which is the Spirit or soule in that bodie, remaining the same in what language soeuer the Bible be; els in your Bibles which are not originall there were no part of Gods word. On the other side, if you say the Scripture is fundamẽtall you cõtradict your selfe; because, according to you, that is fundamẽtall which is necessarie to euery one to Saluation: (otherwise a mã without the grounds of saluation might be saued, & so they were not foũdatiõs but accessorie points to Sauing faith;) but Scripture, is not necessarie for euery one that is saued; many Chri-

stians were saued before the Gospels & the rest of the new Testament were pend; and two thousand yeares before Genesis was written, there was a Church: whence it is manifest, that Scripture, according to the parts of your distinctiō, is *accessorie* to sauing faith, & not a fundamentall. Wherefore I leaue this hereticall conclusion issuing heere our of your hereticall principles, That the assistance of the Spirit is not extended to the determination of this point, *Which is Scripture*: but that it remaines doubtfull to all Christians; and did so, to the Iewes in their time, for they had not more ample assistance then wee haue.

That by Tradition, or consent of Antiquitie the things aboue mentioned cannot be knowne; is also plaine, it for, in your principles, Traditiōs of immemorable Antiquitie, may be false; and the whole Church, Pastors, Fathers, & Apostles, might mistake and erre, in things not fundamentall; whence comes this foule cōsequence, (which no Christian can think on without horrour, as,) that it may haue happened, that they, all, mistaking and erring, haue imposed vpon posteritie a booke for *Scripture* full of errours in euery part, Prophecie, Gospell, and Epistle; and a *Creede*, with as many, false articles, as true. This might haue happened according to that your absurd *tenet*, they might haue mistaken and haue beene cosened, had they wanted the diuine protection and Assistance, which protection and Assistance, if wee beleeue you, they had not, in things *accessorie* appertaining to the second member of your distinction: & who knowes, or what waie is there for men to know, that most of the things

in the

in the Bible, and in the Creede, are not such things accessorie to faith, things deliuered by the Apostles, & by the Fathers, by a common vncontradicted consent, but not fundamentall. Heither your doctrine brings a man that will ponder it, and heere it leaues him to choose what he will beleeue; which is indeede the essentiall scope of Heresie.

§. II.

Euasions preuladed.

SOme haue laboured to answer one or two of these Arguments: but in vaine. They say *first*, that in Scripture, all the fundamentals are; wherefore he who beleeues the Scripture, all, is sure he beleeues them all; though he know not in particular which they be.

This doth not satisfie: *First* because the Scripture it self is not (according to them) *Fundamentall*; because Faith depends not essentiallie, on writing: & the Scripture being not it self a *Fundamentall*, they are not certaine (according to their owne grownds) that beleeuing *it*, they beleeue any diuine veritie at all; much lesse are they certaine that so doing they beleeue all. And the same argument I make of the Church. If the Church may erre in *not-fundamentals*, it may erre in accepting of the Bible for Gods word; for the Bible, the word written, Scripture, is not one of the Fundamentals with them and you.

Secondlie Were the Booke admitted for Gods word, & certainlie knowne to be so, there would be a

be a Queſtion whether all the Fundamentals were in it. Can you proue they be? Not by Scripture, nor by Church-authoritie, nor by reaſon. Reaſon cannot diſcerne matters of this nature: Church authoritie you reiect; & could you find a place of Scripture for it, this place it ſelf, being no fundamentall, might (according to your grounds) be an errour of the writer, or of ſome other; For in not-Fundamentals (and you know not preciſelie which they be) the Apoſtles and Euangeliſtes themſelues, you thinke, might erre. And your fellowes that will not admit ſo much, ſay not withſtanding that the *Church*, not hauing all their priuiledges, She, at leaſt might erre, in propoſing parts of Scripture, texts, verſes, not fundamentall; offering errours & impoſtures, inſteed of Gods word. Wherefore out of texts *not Fundamentall* you could not be aſſured that all fundamentals were in the booke. To bring a Father one or more, affirming that Fundamentals be all there, were impertinent; becauſe wee heere looke for *infallible teſtimonie*, and ſuch you do not aſcribe to Fathers. What you ſaie of the Church, you will alſo ſay of the Fathers that were in it, and were parts of it. *Thirdlie*. Suppoſe the Fundamentals be in the Bible all, and that euerie one were certaine of it, yet this generall beleefe *that all which is there is true*, doth not ſatisfie our obligation of beleefe, and diſtinguiſh an Orthodox Chriſtian from a damned Heretik. He who beleeues the *letter*, and diſbeleeues the true *ſence*, doth erre; and fundamentallie, the place being Fundamentall. Arians, & Socinians admit the letter; and profeſſe to beleeue, and thinke

thinke indeed they do beleeue, generallie, *that all is true which God saies*; yet Arians & Socinians erre fundamentallie: do they not? *Fouriblie.* Fundamentals you saie be those *Which euerie one is obliged vnder paine of damnation to beleeue, and the Church to teach, distinctlie. Euerie one* therefore, that he may performe this dutie of *beleeuing*, and *the Church* that she may discharge her obligation of *teaching*, must know these points, all *distinctlie*: for how els shall a man beleeue, and the Church teach them, distinctlie and in particular? If you saie that he may beleeue that Gods word is all true. This generall beleefe, I told you before, doth not satisfie the obligation of *beleeuing the Fundamentals distinctlie*. They be not in that *act*, distinguished, but inuolued, and confounded with points not fundamentall. And Arians, as I told you, professe that generall beleefe, and so did other Heretiks; who, not withstanding, were not in the state of Saluation, but erred damnablie, and (which is more you saye) fundamentallie.

If you saie that euerie one may and should beleeue *distinctlie all that is in the Bible*; and if he do so, may be sure he beleeues the fundamentals (supposing they be there) all distinctlie. This doth suppose that euerie one vnderstands the Bible, all, euerie where: which you know is falſe. your self do not, other Hereticks did not, what man in the world doth, vnderstand it all distinctlie? Neither are they bound vnder paine of damnation to be so great Deuines. Something they are bound, and vnder paine of damnation, to beleeue distinctlie, you saie, they are desirous

to escape damnation, and would do their duties Sir, will you tell them what it is? you Answere, Let them beleeue asmuch of he Bible as they vderstand, and that will serue the turne. But this Answer doth not satisfie the *Quæstiõ* of Fundamentals, and their obligation. They vnderstand, by reading Scripture, things that are not fundamentals, and fundamentals being harder as the Trinitie and Incarnation, they do not vnderstand by reading it; will you oblige them vnder paine of damnation to beleeue not fundamentals, and disoblige them from beleeuing fundamentals, which yet they must (you saied) distinctlie beleeue, and vnder paine of damnation? were they obliged to reade the Scripture, and vnder paine of damnation? and to studie all their daies that they might vnderstand it all? If that be so, the world is vndonne. On the other side, Arians and Socinians, and other Hereticks followe *your rule*. They beleeue what they vnderstand, and as they vnderstand and conceaue; will this serue?

You Answer againe that for the sence of fundamentals a man is to learne it of the Church, and to beleeue what she doth beleeue and teach, which Arians and Socinians do not. It is well that you graunt at last, but after much difficultie, that the Church is Iudge in the Controuersies about the *sence* of Fundamentals; which of all be the greatest. But your Catechumene will ask you; Sir, Is the Church infallible in this her Iudgement, or is she not infallible? If she be, there is an infallible exteriour visible Iudge of Controuersies; there is a liuing Oracle on Earth where-

God doth speake and teach. If she be not infallible, then he is not (he will saie) according to your instruction, bound interiourlie to follow it. He is not assured by it in his dutie, which was to beleeue the true fundamentall sence. He it not yet otherwise interiourlie ruled by your Rule then Arians and Socinians. You leaue him to iudge which is the true sence, and to follow that which he iudgeth to be right; as they also do.

Fiftlie. Putting aside Church-Authoritie, as your Answer in the beginning doth, & grounding your self in the *letter* onlie, your whole *pretended* certaintie will be contracted to one onlie point; and, for all the rest you and your adherents will remaine (according to your owne Answer) vncertaine. *Other Foundation no man can laie besides that which is laied, Which is Christ Iesus.* 1. Cor. 3. 11. *whosoeuer shall confesse that Iesus is the Sonne of God, God abideth in him, and he in God.* 1 Ioan. 4. 15 To this one point, all your pretended certaintie would be contracted; and the rest in the Bible would be to you all vncertaine. For other Fundamentals (if it speake of any) would be included all in this; and to such fundamentals as are included in other fundamentals you will not allow assistance, least you come in fine to graunt what wee beleeue. I saie *pretended certaintie*, for neither can you be in your owne principles certaine of this; since you be not *the vniuersall Church*, to whom only you assigne infallible assistance in fundamentals. And experience doth teach, that in this verie foundamentall, the fundatiō whereon you saie Christ built his Church (*Thou art Christ the Sonne of the liuing God*) *particular* men

may

may erre; & many ſtill do. *Sixtlie*, The arguments of the precedent §. are all yet in force.

SECONDLIE, Others ſaie, that in the *Apoſtles Creed*, the fundamentals all be; and this they would proue by the Authoritie of ſome Fathers, and ſome moderne Deuines, who call it the Rule & foundation of faith, and the ſumme of Chriſtian doctrine, neceſſarie for all to know. *Repli.* Neither doth this waie ſatisfie thoſe Arguments, as any one may ſee that will be pleaſed to conſider them. They do ſtill conclude, and ſtill will do. I adde now; 1. That either our Aduerſaries eſteeme thoſe authorities which they bring, ſufficient to make the thig in *Queſtio*, certaine & out of doubt; or they do not. If they do not, the matter ſtill remaines at it was before; and they pretend onlie, but in their conſciences acknowledge that they neither do nor can, anſwer. If they do eſteeme them ſufficient, they muſt graunt that there is an infallible Authoritie, able to iudge and define the Controuerſie, diſtinct from Scripture. And if the Same Authoritie, commend vnto vs more as of neceſſitie to be beleeued, or not disbeleeued; wee muſt accordinglie admit it.

2. The Fathers do not ſaie that all the points in the Apoſtles *Creede* be fundamétall; ſo that heere againe, were it admitted for certaine that all to be beleeued were diſtinctlie there, the *Queſtion* demaunding what particularlie that is, were not anſwered. *Only the Fundamentalls* you ſaie *be neceſſarilie to be beleeued*: whence it followes (ſince euerie thing there is not a fundamentall) that a man is not bound to beleeue all that is there, but ſom

ſome onlie. The partie then comes to you to know (and you do not shew him out of the Fathers,) which is *that which he is bound* (hauing all propoſed vnto him in the Creede, and by the ſame authoritie) *to beleeue*? Some thing (he will ſaie) there is, which certainlie is true; and ſomething which (according to your doctrine) may be falſe, and foiſted in; the falſe he would not beleeue; but that onlie which is true. Sir, which is that?

3. Suppoſe that were certainlie determined: the difficultie would come next about the *ſenſe*, for the reſolution whereof you muſt remitte him to the Church to be inſtructed and aſſured; & thereby commende Her to him as a ſufficient & infallible Iudge or interpreter in this Cõtrouerſie touching the *ſenſe* of Gods word. Infallible I ſaie by meanes of diuine *light* and *aſſiſtance*, promiſed and giuen. And vntill you direct him to *ſuch an interpreter*, you do not ſatiſfie his demaund. For he is bound to beleeue, not in an Hereticall but in the *true ſence*, what he is bound to beleeue. Now if you remit him to the Church in this mãner, he will eaſilie forſake your Communion, and leaue to be Proteſtant: for if the Church be an infallible interpreter of Gods word, her Traditiõ or Definitiõ ſufficeth to determine Cõtrouerſies in faith. And if he beleeues this; when She tels him that there are Fundamentals in Fundamentals, ſome being more ample then others, he will beleeue her: and if She tell him further, that he muſt diſbeleeue nothing that God hath ſaied, and in the ſence that She deliuers, whether it be the groũd of other points,

or be

or be not, he will beleeue her in that to: and must do so,; Parson, must he not?

4. The higheſt Obiect of Diuine Faith, the myſterie I meane, of the Bleſſed Trinitie, is without doubt a Fundamentall; and yet you will be troubled to shew it in the Apoſtles Creede. That the Holy Ghoſt is God, is a Fundamentall point of beleefe. Is it there? In the deduction of one point from another, that is, in ſyllogizing, (and in obſcure matters eſpeciallie,) a man may be deceaued; and the whole Church, you ſaie, may be ſo; wherefore the Fundamentals should be, according to your principles, all there, diſtinctlie, and *in terminis*. Shew thoſe which I ſpeake of, ſo there? They be *Credenda*, be they not: Wee muſt alſo be certaine of the *Agenda*; of that dutie which God commaundeth vs to do. The holy Church neuer falleth in her dutie. *Faith* alone doth not bring vs to our End, wee muſt *Obate*. *Had I all Faith, ſo that I could remoue mountaines, With out Charitie I Were nothing.* 1. *Cor.* 13. There are diuers *duties* of neceſſitie to be donne, ſome by each man, ſome by the Church; and theſe are to be knowne; yet cannot, without grace and aſſiſtance.

5. The Apoſtle himſelf puts downe Fundamentals, which are not *in terminis*, *diſtinctlie* in the Creede. *Intermitting the Word of the beginning of Chriſt, let vs proceede to perfection, not again laying th. foundation of Penance from dead Workes, and Faith towards God, of the doctrine of Baptiſmes, and of Impoſition of hands; and of the Reſurrection of the dead, and of Eternall Iudgment.* Heb. 6. v. 1. 2. Theſe Fundamentals be not all, *in terminis*, in the

Creede

Creede. And if you ſpeake of the *Creeds* themſelues; all that is in the later, is not (*in terminis*) in the former. In that which the Councell of Trent calls the Foundation, there is ſomething which is not in the Apoſtles Creede. *Explicitè*, I meane, and *in terminis*; for *implicitè*, one is in the other: and many *Fundamentals* may be in two: as *Heb.* 11. 6. or in one, as 1. Cor. 3. 11. Thus for *doctrinall* Foundatiós. And in *Perſonall* foundations, it is the like. There is one, 1. Cor. 3. *Epheſ.* 4. v. 5. for Chriſt is alſo the *perſonall* foundation of his Church: and there be twelue, Apoc. 21. 14. and more, *Epheſ.* 2. 20.

§. III.

A Further expreſſion of ſome few points before handled.

HItherto I haue proued that the Church cannot erre in any matter of Faith which she doth vniuerſallie *beleeue* or *teach*, whether the point be, *in terminis*, in the *Apoſtles Creede*, and in the ſence of our Aduerſaries Fundamentall, or be not Fundamentall in that ſence. Whence it follows that though wee may make vſe of the diſtinction to ſome other purpoſe, yet to the preſent of the Churches *erring or not erring*, it is not vſefull: ſince in *all* which she doth vniuerſallie *beleeue* or *teach* in matter of Faith, whether appertaining to the one or to the other member of the diſtinction, she is infallible. And of the Scripture, were your vnderſtanding at libertie, you

you would graunt that all the doctrine which it deliuers whether fundamentall or not fundamentall, what euer it affirmes, is true. God cannot lie, in any thing at all, great or little.

The distinction being not (to this purpose) of vse, wee need not, (to defend either the Scriptures or the Churches infallibilitie in propossals or propositions dogmaticall) make a diuision of truthes (written or vnwriten) into Fundamentall and not Fundamentall; giuing in an Inuentorie of the one and the other. For the Scripture and the Church are infallible in them all; and wee may not disbeleeue any one of them, whether it appertaines to the one or the other member of the distinction, when they be sufficientlie propoſed. But you who teach that the Church; (and the same follows of the Scripture too in your principles) may erre in any point of Faith that is not fundamentall, must know which are all the Fundamentals, or else you cannot know whether any of those things which the Church (or Scripture) doth vniuerſallie propoſe be an errour or be not. The Church doth propoſe Fundamentals and not Fundamentals. The Scripture doth propoſe Fundamentals and not Fundamentals, equallie on its part. If, amongſt theſe, ſome may be errours, (as with you the *not-fundamentall* may be) how can you know which be not errours? if you ſay *the fundamentals are not*, you know not yet which be not errous, vnles you can ſubſume, *Theſe* and *Theſe* be Fundamentals. Then and not before, (were your principle graunted) you could conclude: as thus, The Scripture is infallible

ble in Fundamentals; Theſe and Theſe are ndamentals, therefore in Theſe and Theſe the cripture is infallible. It will be the ſame, if for he word *Scripture*, you put the *Church*. If you e not able to ſubſume, you will neuer come to he Concluſion, but remaine ſtill vncertaine hich of the things propoſed be certaine, which e not. Wee proceede otherwiſe, and without fficultie. All whatſoeuer the Church (or Scri- ture) doth vniuerſallie propoſe and teach in atter of Faith, is certaine; & then wee ſubſume ithout making vſe (to this purpoſe) of your iſtinction, This and This the Church (or Scri- ture) doth vniuerſallie propoſe & teach, there- ore it is certaine.

And heere you finde anſwered the complaint hich ſome of your followes make, that wee equire more of thē then wee will do our ſelues. *Wee* do not ſaie that euerie Catholike is bound nder paine of damnation to beleeue diſtinctlie uerie *dogmaticall* point of faith that is declared y the Church; or that She is infallible in ſome nlie, not in all. She cannot erre in any; as I haue roued, though euerie one be not bound parti- ularlie to know them all. In the Scripture alſo here be ſuch points innumerable, which euerie Catholike being not according to vs bound nder paine of damnation to learne, *Wee* neede not giue thē an inuentorie or Catalogue of them ll. They be taught their Catechiſme; that they do beleeue, *explicitè*, diſtinctlie: The reſt they beleeue in generall, and *implicitè*, as you will ind in the 7. Chapter. By theſe meanes they fulfill the *Affirmatiue* precept of beleeuing.

And,

And, disbeleeuing nothing that is sufficientlie proposed vnto them as diuinelie reuealed, they fulfill the *Negatiue*. But Fundamentall points, you saie must all be *distinctlie* beleeued vnder paine of damnation; adding further, that the Church in *them onlie* cannot erre, but may, in others; wherefore there is great reason to require of *you*, an exact Inuentorie or Catalogue of these Fundamentals. This concerning your impertinent application of the distinction.

Now to returne to the extent of the Churches infallibilitie; the Reader may please to take notice how First you and the rest of your followes do, in this matter, contradict your owne selues. For, touching points of Religion and Gods word, those I meane which you call, *not Fundamentall*, either there is certaine knowledge to be had of them; or there is not: make choise of which you please. If you be *not certaine*, you must confesse you doubt of the truth of such pointes, and of the meaning of Gods word in all places by vs alleaged Which are not fundamentall, and that you confidentlie auouch in the pulpitte, and maintaine against vs in the matters of reall presence, iustification, merit, workes of Supererogation, sacrifice, inuocation of Saincts &c. that which you doubt whether it be as you saie or noe. If you *be certaine*; either you meane that the Spiritte doth assist and assure you in more then fundamentalles, which indeed is your ordinarie pulpite-bragge where none dispute with you; and consequentlie you must graunt against your distinction that the assistance of the Spiritt

is ex-

is extended further then to your pretended fundamentalles: or you meane that you are not assured by the Spiritte but onelie by your witte, which wit you oppose to the witte and iudgment of all the Church in diuine matters. And if it be thus, you contradict your selues, because at home you say you resolue it not into your owne witte but into the Spirit.

You answere that by illation you conclude against vs; but who knowes not that the difficultie is about the *sense* of the place from whence you offer to conclude against vs: & that first you must be certaine of this *sense* before you can extract any thing out of it by good consequence. I demaund therefore whether you be certaine of the *sense* or noe? if you be not, you are not certaine of the conclusion which you draw therehence as euery logician can tell: if you be, then I demaund how? since mans witte in diuine matters may mistake, and this you confesse: assistance of the Spiritte you haue not, or if you pretend to haue it, then confesse that in your owne iudgment it is extended in Gods promise to more then fundamentalles.

Secondly you contradict the whole Church and her spiritte, in this foolish affirmatiõ of the Churches errour in pointes *not fundamentall* as you call them. And this I proue because all Christians that euer were in the communion of the Church hetherto, did submitte their iudgment to the generall iudgment of the Church in the age before them, beleeuing all whatsoeuer was then generallie & without exception beleeued, whether the point were one of those which you call fundamentall, or were not one of them: in so much that you are not able to name any *one* point held generallie without exception in any

former age to be matter of faith, *though it were not one of your fundamentalles*, which point was reiected by the Church generallie in any ensuing age. And, to giue all the scope in this you can desire, take all the tyme from the comming of the assisting Spirit, which was the whitsontide next after our Sauiours ascension, to this present yeare. But be sure you obserue diligentlie what I haue said in this argument; and doe not speake of thinges which are not to this purpose: either because they were not generallie and without exception esteemed matters of faith by the Church Catholique; or because the contradiction was not *the act of the Church* but of some *priuate man*, either mstaken by ignorance, the Church not approuing his assertion: or pertinaciously auouching it, and so without, and none of vs.

An Heretike.

The truth of that which I haue said is further yet manifest in this, that all, whosoeuer were generallie condemned for Heretiques in any former age by the Church, were esteemed so by the Church in following tymes, whether their Heresies were in matters you call fundamentall, or not: as he may see who will runne ouer the Heresies of former tymes. Whence it followes cleerelie that the Church in later times did conforme her iudgment euen in these things to the iudgment of the Church in former times, and esteeme it infalliblie. This is true at all times, from the Apostles to this daie, therefore all the Church of all this time is against your affirmation: and your affirmation against the Spirit of all this Church, Pastors and people, rude and learned, auncient and moderne.

Your instances about the Millenarian errour, and

Communion

ommunion of Infants, shall be discussed in the
ext chapter.

Fourthlie, If all Christians be warranted by Iesus
hrist the Sonne of God, and true God, to heare the
hurch and to rest in her iudgment, then is it vnpos-
ble that the *generall resolution* of the Church in
atter of faith though not fundamentall in your
nse, be false, and contradict the eternall truth: be-
use God being truth and goodnesse, obligeth not
en to erre, and to contradict him. But all Christians
e so warranted. *He which heareth you heareth me, he*
ich contemneth you contemneth me. It is therefore
possible that the *generall resolution* of the Church
matter of faith, though such as you call not fun-
mentall, be false: therefore it hath by Gods proui-
nce the assistance of the Spirit of ttuth in euerie
h generall resolution. Luc. 10. v. 16.

Fiftlie, If the whole Church, then all Bishopes, all
hers though consenting all together and teaching
formely, may haue erred in matters of faith, which
not of your fundamentalles. Whence it followes,
t whatsoeuer they haue said, or beleeued, or re-
ued, aboue those fewe fundamentalles, may be
se: and consequentlie nothing, nothing at all in
tter of faith is certaine, but onelie (if) those fewe
damentalles. Why then may not the rest of diui-
e, yea all the rest of the scripture be false? and why
y not old damned Heresies howsoeuer in the pri-
iue time abhorred, be true? If you offer to answere
t you knowe certainlie those things to be false
the rest of the scripture to be true; I replie that
doe either pretend to know this by the spiritte;
thereby you admitte what before in your distin-
n you denied: or you pretend to know it by your

witte, and then you entangle your ſelfe more in
bryers, for, how will you *make it euident* that yo
witte cannot erre in theſe matters, if all other wit
migh haue erred?

Heere, by the fonde eſteeme you haue of yo
owne witte aboue the world, I now begin to ſee th
you affect a place farre aboue the quality of yo
perſon, though this diſorder in affection be in
manner ſecret from your ſelfe. You iudge and dete
mine controuerſies in matters not fundamentall,
you ſpeake: and your forwardneſſe herein, hath e
forced me to this anſwere. Now, you take this offe
of determining theſe controuerſies from the Churc
as wee haue ſeene oft before, and if you would a
knowledge it to be there, I neede write no more
this matter. This throne was high: but you affect
higher yet, as I prooue: for either in this matter
determining theſe controuerſies, you giue place
the *Spirit*, as to the iudge, or you doe not? if you do
the Spirittes holie aſſiſtance is is extēded further th
to your fundamentalles; if you doe not, you ſitte
the throne and iudge, for you determine them
gainſt vs. Let Chriſtians tell me now whether y
vſurpe the place or not.

Sixtlie, If Diuine aſſiſtance reach onlie to poi
fundamentall, errour in all other matters of Fa
were incurable; for there is no remedie but fro
God whoſe *worke* Faith is, and God doth aſſiſt
further, you ſaie, then to Fundamentals; whereſo
the reſt muſt be found out and beleeued without
aſſiſtance Which cannot be; for, as I ſaied befo
Faith is the worke of God: and, *without Mee*, ſaith
heauenlie Maſter, *you can do nothing*. Or, (whic
the plaine truth according to your diſtinction
can

not be found out at all; and so an errour in it re-
ines wholly *incurable*. Incurable I say, to the whole
urch; to all men aliue; for no man or Commu-
ie liuing can be certaine of any point of Faith
ugh accessorie and not fundamentall, but by Di-
e assistance.

Seuenthlie. Your errour is fundamentall, therefore
opposite which the Church beleeueth is a fun-
nentall truth; and consequentlie, in your owne
nciples you must confesse that she doth not erre
, for you say that in fundamentals she cannot
. That your errour is fundamentall I proue be-
ause that errour is fundamentall which is the
unde of infinite errours, but yours is the ground
nfinite errours, because it takes away from all
n aliue all certaintie and assurance touching Gods
rd generallie, and also touching Diuinitie, all, those
points, only excepted, which you call funda-
ntals.

And as touching fundamentals, (to repeate what
h been said and inculcated oft before,) you take
ie all certaintie in them also, both for the *letter*
the *sence*. Two waies assurance might be had
them: by *Scripture, and by* Tradition. But in
r Opinion, a man by neither can be assured. In
fundamentalls the whole Church you saie may
mistaken, much more any one man: and the
pture (being *not in the Creede* where you saye
fundamentals be, all,) is not speaking conse-
ntlie to tat your ground, fundamētall. Neither
h Faith *essentiallie depend* on it. Writing is *accesso-*
o Gods word. It was beleeued before it was
ten, and is beleeued by millions that cannot
e, neither the Originals nor the translation.

Beleefe may be without it; and *Saluation*; wherefor
it is no Fundamentall, such as you define. And If
be *no fundamentall*, the Church (much more you
may mistake and erre, you saie, do you not? *in accepti*
and beleeuing it. *Tradition* you refuse; and accuse v
for relying on it; you cannot therefore ground you
selues on *Tradition*. On what then do you *stand*?
adde heere further, that were *Scripture* admitted f
a necessarie fundamentall, yet you, opposing the ce
taintie of Church-tradition, haue not any certai
meanes to know whether the letter of it *in the pla*
where it deliuers fundamentall doctrine be vncorupte
or no; yet on this, your whole faith (if you haue an
doth depend; or to know certainlie what is the *se*
of *that letter*, supposing (which you can neuer prou
that you be certaine that it is vncorrupted. You
not in the text (I speake preciselie of the pla
which deliuer fundamentals) *see*, God testifyi
None sees God and liues; and Faith is *an argument*
things not appearing. Nor is there in the words an
dent argument that God spake them, or that he
direct the writer: Is there any such thing? The wo
would be beholding to you to shew it if it be. T
Church hath eies, Eagles eies, innumerable; an
them à Diuine light, yet cannot see that *interiour*
uident argument. Good Sir, tell her what it is, and
will teach her what the Holy Ghost hath not d
I mẽtioned *those places preciselie*, because that wh
is not certaine it self, cannot assure vs of any o
thing, and all other texts, all the *not fundamental*
to the Church, in your principles, vncertaine wh
fore, those *not fundamentall* places cannot assur
that the fundamentall places be vncorrupted, e
and Gods word.

Lastlie. The *Church* doth *equallie engage* her

thoritie in all that she defines and teaches, whether it be or be not (in your sence) fundamentall; and *Gods Authoritie* is *equally engaged* in the assertion of all the Dogmaticall points of faith that are in the whole Bible, be they fundamentall points or no. The *Holy Ghost* did *equallie direct* the writer in them all: and they are all presented to vs at once, in the Bible, by the same Authoritie. If this Proposition serues for any, it serues for all; if the Spirits direction, if Gods authoritie serue to warrant some, it serues to warrant all: and *if it be not able to warrant all, it is vnable to warrant any at all.* And *our Blessed Sauiour* promised the holy Ghost should teach (he did not saie fundamentall truthes only, but) ALL; *He shal teach, you all truth.* Ioan 16.

To conclude this Argument and matter, let vs descend if you please vnto particulars. Open the Bible; turne to the first Chapter of Genesis; and reade the first verse. *In the beginning God created Heauen and Earth.* Of this verse I demaund these eight things; *First* whether you know certainlie that it is the word of God, intire and incorrupted; and how you know it certainlie? I speake of this verse. *Secondlie* whether it hath within it an euident argument, that is incorrupted and Gods pure word; and what that argument or euidence is, if there be any such thing? *Thirdlie* whether it be necessarie that euerie man who beleeues it *fide diuina*, see this argument or euidence, and see and vnderstand the verie originall, or may relie vpon another in it without seeing it himself, and yet be certaine of it, *certitudine fidei Diuinæ*; and if so, who this other is, and, whether fallible or infallible? *Fourthlie* whether the place be fundamentall or be not, and by what meanes you be cer-

taine that it is, or that it is not fundamentall? *Fiftlie* what is the sence of God in it, and how you be certaine that it is the sence? *Sixtlie* whether there be more literall sences in this verse then one, and if there be more, what meanes is there to be certaine of the? *Seuenthlie*, whether the assistance of the Holy Spirit be or be not necessarie to the certaine knowledge of these things? *Eightlie*, whether such assistance be promised, and if it be, to whom? to the * Church, or to others out of it, and dissenting from it, as to Heretickes or Pagans? These eight things I demaund about that verse, and when you haue answered them, I goe to the second verse, and demaund all the same. And then I goe to the third, and demaund all the same. And when this Chapter is donne, I goe to the next, & so on forwards *thorough* the Bible, *verse after verse*, till I come to the last verse in the Apocalyps or Reuelation.

* See the *Fift booke c. 2.*

You will peraduenture meruaile that I doe include that booke too, because it is full of obscure mysteries; notwithstanding I will alonge thorough that also, with all these demaunds: for there are meanes to Knowe that it is the word of God; and the *Assistance of the spirit* is sufficient to open the sense of each verse *when the circumstances doe require it*, and you dispute against vs out of it, and alleadge vnder the title of *manifest Scripture free from all ambiguitie*, the deepest mysteries that are there. Moreouer the Prophecies there contained will be manifest in the end, as the Prophecies in the ould Testament, of the Messias and his Church are now open to the world. The Spirit also doth open to learned men many things in the scripture which are hidden from the vulgar, and are not yet by generall decree defined, because the common

exigence

exigence of the Church requires not the open and publique notice of them: yet these might be defined if need were, as many things by occasion of your heresies infesting and endangering Gods people, haue beene of late.

You will also wonder that I speake of many senses; but I haue reason to saie as I doe, because Gods word is full of sense as before I said, and sometime so many senses doe occurre in the same speach, that it is not easie to determine which God intendeth, or whether he doth intend more then one. And that I goe not further to fetch examples, the words now cited are very hard. *In the beginning God created heauen and earth.* what is *this beginning*? what kind of *making* doth he speake of? what doth he meane by *heauen* and *earth*?

Stand heere a while and looke vpon the words againe, *In the beginning God created heauen and earth.* It is not easie as you would thinke, to finde the sense. Attend and ponder each. *The beginning*, what is it? is it the beginning of time which he meanes: or the beginning of the works of God before he made time? or is this beginning, Gods eternall word? or what other thing is signified by these words *In the beginning? God*; the Hebrewe word *elohim* signifieth God; Gods, Angels, Princes, Iudges. *Made*; the word *bara* signifieth produced, educed out of something, made of nothing, elected, destroied, renewed. *Heauen*, some thinke by this word to be meant the spirituall substances, others the empyreall heauen, others all the heauenly bodies, others matter whereof heauen was made. *And earth*, what is meant by this word *earth*? matter without forme? or matter vnder the forme of corporeitie? or all the corpu-

corpulent ſubſtance that is within the empyreall heauen? or all elementall bodies vnder the heauens? or the earth wee treade vpon? or matter whereof this earth is made? Out of all theſe ſignifications or ſenſes of all theſe words, and all the combinations of them all, and all others which either haue beene or may be thought vpon, to find the ſenſe intended by the Prophet, and his preciſe meaning, it is very hard, as you will ſee when you are to giue account of any you picke out; and to shew that ſenſe preciſely which you picke out, to be *de fide*, the reſt not. Enter into the Labyrinth when you liſt: without ſuch a guide as I ſpeake of, without the aſſiſting ſpirit, no man euer comes out againe. *I* diſſemble the conſtruction of the words *elohim bara, diy creauit*, and the difficultie which you, reiecting Tradition & Church-authoritie, will haue to shewe that the verſe hetherto ſpoken of is the word of God and pure Scripture *euery word*. Were this labour paſt, you would be troubled againe preſentlie with the next verſe, *and the earth was voide and vacant, and darkneſſe was vpon the face of the the depth &c.* what is *thohu*? what *bohu*? the vulgata tranſlates it *inanis* and *vacua*, Septuag. *inuiſibilis* and *incompoſita*. Symmach. *otioſum* and *indigeſtum*. Aquila, *vanitas* & *nihil*. Others otherwiſe. What is the *darkneſſe*? what the *depth*? you were beſt not to enter that *abyſſe* leaſt you be ſwallowed vp, nor cõmit your ſelfe into that *darke* out of which none is able to finde the way without Aſſiſtance, without a guide from heauen.

Sainct Auguſtine a greate Scholler, and a man of the Church primitiue, & one of Gods elect, did ſearch with great diligence, and earneſt prayer, in his ould age, for the ſenſe of this place, as you may reade

in

in the twelfth booke of his Confessions. Where hauing acknowledged the Scriptures to be so profound, that it is horrour to looke into them, he brings many senses of these words, and after a longe discussion, and serious weighing of the difficultie concludes thus. *When one saith the Prophet vnderstood that which I doe: and another that which I thinke I speake more religiously, why not both if both be true, and if any bodie seeth in these words some third thing or fourth, or some other at all what soeuer, why may not he be beleeued to haue seene all those things, by whom one God hath tempered holie writ to many mens iudgments, which were to see diuers things.* Then he adds something in commendation of that full kinde of stile, and in fine resolues. *In any wise when he wrote these words, he vnderstood and thought what soeuer truth wee could find, and what soeuer wee could not or cannot yet, but may be found in them.* Marke this deuinitie well, and remember whose it is. Aug. l. 12. Confess. c. 31.

I forbeare to speake of the Assistance giuen to the Prophets and Euangelists, and Apostles in all they did write, and publish as Gods word: which doth affoord me an other argument, as hard for you to answere as the former. I will not here discouer the gap you lay open to infinite Heresies, about admitting, about vnderstāding the word of God. I loathe to let the world see how scandalous your doctrine is, how you oppose Christianitie vnder the colour of reformation, and doe what you can to shake the foundation of the faith, that others may stagger in all, as you peraduēture doe: and so the Deuill get the day. But all your endeauours, poore men, come to short; you shoot your arrowes against heauen which they hurt not, but wound your selues only, in the returne. The

Church

Church of God is built *on a rocke*, and a fewe words defend it (such is the power of the words of Iesus Christ) against all that Heretiques, and Pagans, and Persecutors, and Impostors, and deuills, can attempt.
Mat. 16. 18. *Thou art Peeter, and vpon this rocke will I build my Church, and the gates of hell shall not preuaile against it.* These words haue defended it these sixteene hundred yeers against all aduersaries whatsoeuer, and wee were fooles if now wee should be afraid. Wee are safe and secure. The *Sonne* of God is our foundation, the holie *Ghost* is our direction, and our *Lord* round about vs for euer. I conclude: and because you seeme to take the SCRIPTVRE, the SPIRIT, IESVS CHRIST, for iudges of controuersies when you talke at home before your parish, to stop this bragge of yours I heere present this controuersie of ours about the assistance, to the SCRIPTVRE, to the diuine SPIRIT, to IESVS CHRIST, in these termes: *whether the Spirit be to teach some truthes onelie which you call fundamentall, or others also, which you call not fundamentall.* The answere is, ALL. *The Spirit of truth shall teach you all truth.* These be Gods words. I beleeue them: and in this diuine promise, I rest.

THE FIFT CHAPTER.

A Replie to some Cauils of Puritans and Naturals.

THere be two sortes of Aduersaries who take exceptions against the discourse of the precedent Chapters; not answering directlie; they cannot: but cauilling at some proofes, or speaches; and seeking some hole to runne out at. The former of these men, pretend

pretend to resolue into a supernaturall interiour light, whereby they see cleerlie which is Scripture, and which is the sense of it: which light it not imparted, they say, to any but the Predestinated, of which number they presume, and saie they know certainlie themselues to be. The later sorte, not admitting a necessitie of supernaturall light do pretend to resolue into the light of reason; and by it vndertake to determine which is Scripture, which the sence; aduising euerie one so to do: and first to choose by naturall light (such as he hath) his Religion, then to look about for a Church professing it, if any may be found. Both sortes are opposite to the Church of God; both are out of it; both are gouerned and misled by their owne fancie; which the one imagines to be the daie of Reason, the other to be the shining of the Diuine Spirit. I need not bring against them other Arguments then I haue alreadie brought, which do conclude for the Church, against all her aduersaries: only I will note the particular absurdities of these men; first, of the Puritan, who is the former of the two; against whon I haue vrged diuers of the foresaid generall Argumentes as the Reader may remember.

This man, *first*; out of his owne grounds, lets vs know that he hath no diuine faith; and therefore wants the foundation, for faith according to the Apostle is *the substance*, ὑπόστασις, *of things to be hoped for: the argument of things not appearing*, ἔλεγχος οὐ βλεπομένων. *Heb.* 11. 1. The man I now speake of, hath no such Argument, or *conuiction: he sees all*, if wee beleeue him. *Secondlie*, it is false that obiectes of faith, as the mysterie of the Blessed Trinitie, or the book of life, are to men heere in this world, euident. *God no man*

hath

hath seen at any time. Ioan. 1. 18. *Now we see through a glasse*; darcklie. 1. *Cor.* 13. 12. *Thirdlie*, were the Scripture so euident to the faithfull as these pretend; one who hath this light and can read might discerne in the writings of Antiquitie, which verses be Scripture; and which be not; and so in all other books: which yet the Fathers themselues, those who were Saints and predestinated, could not do; but learned of the Church which was Scripture, and what was the sence of it. You remember what S. Augustine said about admitting of the Gospell; and who doubted of, who denied, some partes of the new Testament, by all now admitted, for Gods word. *Fourthlie*, these Aduersaries deny vnto the Church (which I haue proued to be the Societie of beleeuers in communion with the See of Rome) this light; wherefore they do foolishlie arrogate it vnto themselues: for the promise of light and assistance, is not made to them; but to the Church. *Fiftlie*, they contradict the Church, and her interiour master the Holie Ghost, in things which they pretend to see by it: whereby it is manifest that is not a Diuine light. *Sixtlie*, this opinion, which drawes all Controuersies in matter of faith, to the determination of an interiour priuate Spirit, opposite to the Spirit of the Church, is the cause and origen of innumerable, indeed, all Heresies. Euerie Heretick hitherto hath proceeded according to it, opposing his owne Iudgment and interiour light as he conceaued it, to the light and Iudgment of the Church. And in Scripture we haue warning to beware of such. *Beleeue not euerie Spirit.* 1. *Ioan.* 4. 2. *In the last times certaine shall depart from the faith, attending to the spirit of errour.* 1. *Tim.* 2. 1. *Many false Prophetes shall rise and shall seduce many. Mat.* 24. 11. *Seuenthlie,*

Con. Epist. Fund. c. 5. Vide li. 4 c. 11. § 9. & li. 5. c. 2. §. 1. & 2.

uenthlie, it is a manifeſt argument of interiour pride and contempt of others, euen of the Church of God ſelf. And hence comes their reiecting of Fathers, nd Councels; whereof you haue examples too fre-quent. *Eightlie*, none without grieuous ſinne, can ollow ſuch men, teaching againſt the Church; it eing manifeſt by the Diuine promiſes that the Church *is aſsiſted*; and theſe men contradicting her doctrine, being able to bring no ſufficient proof that hey be ſo. Yea it is impoſſible they ſhould, contra-icting her, be ſo; as it is impoſſible for God to cõtra-ict himſelf. *He that knoweth God heareth vs*; (Paſtors f the Church) *he that is not of God, heareth vs not. In his we know the Spirit of truth and the Spirit of errour.* . *Ioan.* 4. 6.

Ob. The ſpirituall man iudgeth all things. 1. *Cor.* 2. 5. *Anſwer.* Theſe *Spirituall men* are in the Church; here the Spirit is: and their Iudgment is according o her iudgment, as proceeding from the ſame Spirit; hich is in the whole and in the partes; but more incipallie in the whole. *The ſpirituall man*, ſaith Ire-eus, *ſhall iudge them that be out of the truth, that is to ie out of the Church; which Church ſhall be vnder no ans iudgment; for to the Church all things are knowne,* Iren. lib. 4. cap. 62. *which is perfect faith of the Father, and of all the diſ-nſation of Chriſt, and firme knowledge of the holy Ghoſt at teacheth all truth.* Hereticks they be not ſpirituall, t ſenſuall, carnall men. *Gal.* 5. 20. and you who ntradict the Church, be Hereticks.

Ob. 2. The Predeſtinated haue the Spirit; and wee predeſtinated. *Anſwer.* How? predeſtinated! Did y bodie tell you ſo? or, haue you been your ſelf in third heauen? The predeſtinated be, finallie in the Church;

Church; and there do participat of the Spirit; which is not in those who be out of it, in Schismatiks and Hereticks as you are. *Replie.* Those who beleeue the promises of Christ, are predestinated; & wee beleeue his promises. *Answer.* This would proue that all Papists, as you call thē, be predestinated: for, they beleeue the promises. But you, do not. For instance; you do not beleeue that of *Assistance* to the Church. Moreouer, disbeleeuing matters of faith, sufficiently proposed, you haue no Diuine faith. And if you haue diuine *faith*, yet being in Schisme you want *Charitie*. You say too, that you neither do nor can keepe the commandements; wherefore you be so farre from being a Saint as you (flattering your self) imagine, that you be not in the state of saluation: for, *if I should haue Prophesie, and knew all mysteries, and all knowledge, and if I should haue all faith,* (all degrees, neuer so much,) *so that I could remoue mountaines, and haue not Charitie, I am nothing.* 1. *Cor.* 13. 2. *If thou wilt enter into life, keepe the Commandements.* *Math.* 19. 17. He who dieth without charitie, and disobedient to God, is not one of the chosen; Puritan! but a Reprobat. Wherefore amend in time.

Ob. 3. Our spirit is not priuate. *Answer.* It is not the Spirit of God, which is in the Catholike and vniuersall Church: but another, opposite; and such a one as is proper to your selues.

The second waie, which pretends meere naturall reason, is no lesse absurd, and erroneous: *first*, because it doth oppose the Church, and the Spirit of God which is in it. *Secondlie*, to vnderstand holy Scripture well, no mans wit doth suffice; but it is necessarie to haue assistance, and light from that Spirit which did inspire & dictate it. *No Prophecie of Scripture is made*

riuat interpretation; S. Peeter ſaith; and he giues the
aſon, *for not by mans will was prophecie brought at any*
me, but the holy men of God ſpake, inſpired with the
oly Ghoſt. 2. *Pet.* 1. *v.* 20. 21. And S. Paul. 1. *Cor.* 2.
. the things that are of God, none knoweth but the Spirit
God. Words, oft, haue many ſignifications; and the
me ſpeach, diuers ſenſes; in which caſe (which is
erie frequent) none can know certainlie which
nſe was intended by the ſpeaker, but himſelf; or he
ho comprehends his intention. *Thirdlie*, as our laſt Li. 2 c. 6.
nd (which doth conſiſt in ſeeing and enioying God) §. 4.
ſupernaturall, ſo be the meanes leading thereunto;
hich meanes therefore, a mans naturall witt of it
lf could not find out, but he muſt learne them, and
God. Heereupon our Bleſſed Sauiour ſent his A-
oſtles into the world to teach it; warranting their
octrine, *Mat.* 28. 20. *Luc.* 10. 16. and obliging men
beleeue it: threatning damnation to ſuch as do
ot. *Mar.* 16. 16. To this purpoſe make diuers places
oue cited, as, *Rom.* 10. *how ſhall they beleeue in him*
hom thy haue not heard, or how ſhall they heare without
Preacher? and, *He gaue .... Paſtors, and Doctors, to the*
ſummation of Saints, to the work of the miniſterie,
c. Epheſ. 4. *My words which I haue put into thy mouth,*
all not departe out of thy mouth &c. Eſa. 59. *Four-*
ie, it is not onlie, neceſſarie to haue the ſauing do-
ine propoſed vnto vs, and to haue the Creed, or
ole interpreted, but we muſt (to beleeue aright)
ue interiour ſupernaturall light and grace. *No man*
ſaie our Lord Ieſus but in the Holie Ghoſt. 1. *Cor.* 12.
By grace you are ſaued through faith, and that not of
r ſelues, for it is the guift of God. Epheſ. 2. 8. *Thus is*
work of God that you beleeue in him who he hath ſent.
n. 6. 29. and *v.* 44. 45. *No man can come to me vn-*

les the Father that ſent me draw him, and I will raiſe hi
vp in the laſt daie. It is written in the Prophetes, And
ſhall be docible of God, διδακτοὶ θεοῦ. *Euerie one that ha*
heard of the Father, and hath learned, commeth to me. S
our B. Sauiour: and the Apoſtle, *you are the Epiſtle*
Chriſt, miniſtred by vs, and written not with inke, b
with the Spirit of the liuing God. 2. *Cor.* 3. 3. and *v.*
not that we be ſufficient to think anything of our ſelues,
of our ſelues, but our ſufficiencie is of God. And, *it is G*
that worke in you both to will and to accomplish, accordi
to his good pleaſure. Philip. 2. 13. Grace therefore, an
interiour light is neceſſarie: and without it we ca
not beleeue as we are bound to do, the myſteries
faith. This our Bleſſed Sauiour taught; extending t
neceſſitie of grace yet further; when he ſaied, *Ioan.*
5. *without me you can do nothing.* And this, *the* (a) *Wh*
Chriſtian world hath beleeued. Accordinglie, God t
Father in the old Teſtament; and in the new, G
the Sonne; haue promiſed the Holy Spirit to t
Church, to teach, aſſiſt, helpe, and direct her. *Eſa*
54 & 59. *Ieremie.* 31. *Ezechiel.* 36. & 37. *Ioan.* 14.
16. *Fiftlie*, vpon a Naturall aſſent could not be bu
ſupernaturall diſpoſitions, hope, loue, contrition; &
which be neceſſarie to the attaining of our e
which is ſupernaturall. Which is one reaſon w
the Apoſtle doth ſo much inculcate faith, and gr
in his Epiſtles. *Sixtlie*, thoſe who withdrawe di
aſſiſtance, from the propoſition, as, of the Bible
example; and Diuine grace, from the minde; do t
away, as far as in them lieth the certaintie of fa

a. Cum ducentis quatuordecim Sacerdotibus, quorum conſtitutionem contra inimicos gratiæ Dei *totus mundus amplexus eſt*, veraci profeſsione quemadmodum ipſorum habet

ſermo, dicamus gratiam Dei per Ieſum Chriſtum Dominum noſt
non ſolùm ad *cognoſcendam* verùm etiam ad *faciendam iuſtitiam* no
actus ſingulos adiuuare, ita vt ſine illa nihil veræ ſanctæque pietatis
bere, cogitare, dicere, agere valeamus, *S. Proſp. in Reſp. ad obj.*
Gallorum.

d make it no more then morall. They do not o-
erwiſe beleeue the Bible to be Gods word, then
ey beleeue the booke of fables to be Eſops, or the
ads to be blind Homers. The ſame it is of vniuer-
l Tradition: take away Gods prouidence, from the
opoſition of it; and his grace, from the minde of
e beleeuer; and your aſſurance is but morall, ſub-
t to miſtake.

Ob. If there were any further certaintie, it was
lie in the Apoſtles; for ſince, the Church hath er-
in her beleef; as it appeares in the communion of
fants, once a matter of faith, and now denied to be
And the like might be ſaid of the Millenarian
our. *Anſwer.* The Diuine aſſiſtance to the Church
h continue with her, and will do to the end; as
h been proued ſufficientlie in the four precedent
apters. She neuer erred in faith, ſince the com-
ng of the Holy Spirit: nor euer will do.

Infants may receaue the Euchariſt, either actual-
or virtuallie; *ore proprio*, or *ore Eccleſiæ*. To receaue
irtuallie, and *in voto*, (not *actuali proprio*, they can
e none, but *Eccleſiæ*; or *virtuali proprio*;) it is ſuffi-
nt that they be liuing members of the Church,
orporated thereinto by Baptiſme, wherein being
enerated to a new (ſupernaturall) life, they re-
e with the participation of the Diuine nature,
h, hope, and Charitie, which is virtuallie vniuer-
obedience, and an habituall promptitude to do
luties. And being thus liuing members of the bo-
which receaues the Euchariſt, they may be ſaid
manner) by the Churches heart, to deſire, and
er (*b*) mouth, to receaue it. Without other re-

b Accom-modat il-lis mater

eſia aliorum pedes vt veniant, aliorum cor vt credant, aliorum lin-
n vt fateantur, &c. S. *Auguſt. Serm.* 10. *de Verb. Apoſt.*

ceauing then this, if in their Infancie they die, the
may be ſaued: may they not? *If Sonnes, Heirs alſ*
Rom. 8. 17. Reply. Innocentius and Auſten, though
not, for they vrge thoſe words of S. Iohn. *vnles yo*
eate the flesh &c. Ioan. 6. *Anſwer.* They vrge thoſ
words againſt Pelagius and Celeſtius (your prede
ceſſours,) to shew that Infants without Baptiſm
cannot haue euerlaſting life. And the ſubſtance
their diſcourſe is this. Thoſe who do not any w
eate, shall not liue: but Infants, vnbaptized, do n
any way eate: therefore they shall not liue. I ſa
any waie; for they do not limit their diſcourſe vn
actuall eating, *ore proprio*: but declare themſelues
be content with *another kind* of eating. The *ma*
they proue out of the words before cited: and t
minor is euident; for Infants vnbaptized, neither e
the Sacrament *actu*, (none can haue it but ſuch as
baptized;) nor *voto ſiue deſiderio proprio, vel Eccleſ*
being not *incorporated*, or ſupernaturallie inclin
Thoſe who maintaine that Infants shall haue life with
regeneration, ſeeme to me to meane to make void baptiſ
it ſelf, when they teach that thoſe (infants) *haue t*
which is beleeued not to be giuen them but by baptiſ
Innoc. apud S. Aug. Epiſt. 93. *He* (Pelagius) *dares*
denie, that he who is regenerated in Chriſt, is adopted
the kingdome of heauen. S. Aug. Epiſt. 106. *No man*
doubt in any wiſe that euerie one of the faithfull is t
made partaker of our Lords bodie and blood, when in Ba
tiſme he is made a member of Chriſt; and that he is not
lienated from the Societie of that bread, and that
though before he eate the bread and drink the cup he
part out of this world, being ſetled in the vnitie of Chr
(myſticall) *bodie. S. Aug. apud Bed.* 1. *Cor.* 10. *Hee*
it is plaine, and expreſſe, that Children, who do

e the bodie; to wit, actuallie; *ore proprio*: be no-
withstanding *made partakers of it*; and saued: and it
a matter so certain, that it must not be questioned;
lli est aliquatenus ambigendum. If you reade the place
iected in S. Augustine, obserue withall three other
ings. First, that both the Pope and he dispute there
the *necessitie of grace*, which I am now vouching
ainst you. Secondlie, that the errour of Pelagius
nying it, is there esteemed (*c*) fundamentall. Thir-
y that the Authors and abbettors of it, (the said er-
ur,) were not suffered to (*d*) communicate with
e Church. These three things, you shall finde in
ose Epistles.

You *Reply*, that the Church did at least practise
niuersally, for many hundred yeers; and this you
uld proue out of the words of some Catholiks.
nswer. The Question heere is not of *practise*, but
beleefe. We demy that *the Church* did euer *beleeue*
t Infants could not be saued, without actuall re-
uing, *ore proprio. Con. Trid. sess.* 21. *cap.* 4. And for
practise; that was not Vniuersall: but, *in quibus-*
n locis, and *aliquando*; as the *Councell* speakes: a-
nst whose authoritie to oppose the words of one
two, who *did submit* their Iudgments to the
urch, and so (virtuallie at least,) retract any thing
herein they might happen to contradict her, it is
ldish.

To the other exception, which was of the Mille-
ian errour: I denie also that *the Church* euer did
eeue it. *Replie.* It appeares by Ierom, and Iustin
Martyr. *Answer.* S. Ierom, you know, wrot a-
nst it; *Comment. In Ezech. cap.* 36. 37. & thereby also
might know that it was not the beleefe of the
urch, neither in his time, nor before. And though

c. Hæc interim duo quibus *omnino totum quod Christiani summus* niruntur euertere &c. S. *Aug. cum alijs Episc. ad Innocent. Epist.* 92.

d. Ecclesiastica communione priuari Apostolici vigoris authoritate censemus. *Innocent. Epist.* 93.

ceauing then this, if in their Infancie they die, they may be saued: may they not? *If Sonnes, Heirs also. Rom.* 8. 17. Reply. Innocentius and Austen, thought not, for they vrge those words of S. Iohn. *vnles you eate the flesh &c. Ioan. 6. Answer.* They vrge those words against Pelagius and Celestius (your predecessours,) to shew that Infants without Baptisme cannot haue euerlasting life. And the substance of their discourse is this. Those who do not any way eate, shall not liue: but Infants, vnbaptized, do not any way eate: therefore they shall not liue. I saie, *any waie*; for they do not limit their discourse vnto actuall eating, *ore proprio*: but declare themselues to be content with *another kind* of eating. The *maior*, they proue out of the words before cited: and the *minor* is euident; for Infants vnbaptized, neither eate the Sacrament *actu*, (none can haue it but such as are baptized;) nor *voto siue desiderio; proprio, vel Ecclesia*; being not *incorporated*, or supernaturallie inclined. *Those who maintaine that Infants shall haue life without regeneration, seeme to me to meane to make void baptisme it self, when they teach that those* (infants) *haue that which is beleeued not to be giuen them but by baptisme. Innoc. apud S. Aug. Epist.* 93. *He* (Pelagius) *dares not denie, that he who is regenerated in Christ, is adopted into the kingdome of heauen. S. Aug. Epist.* 106. *No man may doubt in any wise that euerie one of the faithfull is then made partaker of our Lords bodie and blood, when in Baptisme he is made a member of Christ; and that he is not alienated from the Societie of that bread, and that cup, though before he eate the bread and drink the cup he depart out of this world, being setled in the vnitie of Christs* (mysticall) *bodie. S. Aug. apud Bed. 1. Cor.* 10. Heere, it is plaine, and expresse, that Children, who *do not*

eate

eate the bodie; to wit, actuallie; *ore proprio*; be notwithstanding *made partakers of it*; and saued: and it is a matter so certain, that it must not be questioned; *nulli est aliquatenus ambigendum*. If you reade the place obiected in S. Augustine, obserue withall three other things. First, that both the Pope and he dispute there for the *necessitie of grace*, which I am now vouching against you. Secondlie, that the errour of Pelagius denying it, is there esteemed (*c*) fundamentall. Thirdly that the Authors and abbettors of it, (the said errour,) were not suffered to (*d*) communicate with the Church. These three things, you shall finde in those Epistles.

You *Reply*, that the Church did at least practise it vniuersally, for many hundred yeers; and this you would proue out of the words of some Catholiks. *Answer*. The Question heere is not of *practise*, but of *beleefe*. We demy that *the Church* did euer *beleeue* that Infants could not be saued, without actuall receauing, *ore proprio*. *Con. Trid. sess.* 21. *cap.* 4. And for the *practise*; that was not Vniuersall: but, *in quibusdam locis*, and *aliquando*; as the *Councell* speakes: against whose authoritie to oppose the words of one or two, who *did submit* their Iudgments to the Church, and so (virtuallie at least,) retract any thing wherein they might happen to contradict her, it is childish.

To the other exception, which was of the Millenarian errour: I denie also that *the Church* euer did beleeue it. *Replie*. It appeares by Ierom, and Iustin the Martyr. *Answer*. S. Ierom, you know, wrot against it; *Comment. In Ezech. cap.* 36. 37. & thereby also you might know that it was not the beleefe of the Church, neither in his time, nor before. And though

c. Hæc interim duo quibus *omnino totum quod Christiani sumus* nituntur euertere &c. S. Aug. *cum alijs Episc. ad Innocent. Epist.* 92.

d. Ecclesiastica communione priuari Apostolici vigoris authoritate censemus. *Innocent. Epist.* 93.

S. Iustine did think that the faithfull should rise and liue a thousand yeers in Ierusalem, before the vniuersall Resurection and general Iudgment, (interpreting in that sence the words of *Ezechiel cap.36. Esa.cap.65. & S.Iohn. Apoc. cap.21.*) yer doth he not saie that in his time, or before, *the Church* had defined, or did beleeue it. He thought it was the true sence of those words; and so did some others whom S. Ierom names: but he doth not say, the Church held it. *Replie.* He saies that himself, and those who were intirelie of the right opinion, knew it. *Ego autem, & ſ qui rectæ per omnia ſententiæ Chriſtiani ſunt, & carnis reſurrectionem futuram nouimus, & mille annos in Hieruſalem inſtaurata, ſicut Prophetæ promulgarunt.* Dial. cum Triph. *Answer.* It was his opinion; and what wonder then if he thought others holding it to be in the right? *Replie 2.* He seemes by those words to condemne them as Heretiks, that hold the contrarie. *Answer.* No more then he who saies, Those Catholiks be *rectæ per omnia ſententiæ* who hold the Pope defining without a Generall Councell to be infallible, doth condemne as Heretiks those who dinie it. I need not dispute: his owne words are plaine. *Dic mihi verum* (saies Tripho) *ſatemini ne vos denuo inſtauratum locum hunc, Hieruſalem, & populum veſtrum congregatum atque lætitia cum Chriſto iri &c.* S. Iustine answers; *Non eo ſum miſeriæ redactus, vt alia quam ſentio loquar. Confeſſus ſum tibi & antea, me quidem & alios plures* (not *omnes*) *eadem mecum ſentientes arbitrari id, ſicuti planè ſcitis, futurum; multos verò etiam qui puræ piæq; ſunt Chriſtianorum ſententiæ, hoc non agnoſcere, tibi ſignificaui. S. Iuſtin. Martyr dial. cum Triphone.* It was not then, by him esteemed Heresie to contradict. Neither was his opinion vniuersallie receaued. There were *multi*, many:

ny: and thoſe, Orthodox Chriſtians, *piæ puraque Chriſtianorum ſententiæ*; which did not admit it.

Ob. 2. The promiſe of Aſſiſtance, in S. Iohn, was made vnto the Apoſtles onlie; for Chriſt ſpake to them. *He ſhall teach you; I haue yet many things to ſaie to you, &c.* And it ſeemes it was not fulfilled to them neither; for they did erre, and after the comming of the Holy Ghoſt, about preaching the Goſpell to the Gentils; which point they diſbeleeued. *Act.* 10. & 11. *Anſwer.* Schiſme, ends in Hereſie: and Hereſie, in Apoſtacie. Thither, if you be not arriued alreadie; you be verie neere. The place cited in the Acts, if you conſider it, proues the contrarie to that you pretend. It proues that the Spirit of Truth *did* teach the Church; not that he neglected it. TWo things are to be conſidered in the matter: the *ſubſtance* of the point; *viz.*, the admiſſion of the Gentiles: and the *circumſtance*, when it was to be donne. That the Goſpell *was to be preached* to the Gentils, the Apoſtles knew before, from our Sauiour: It was in their Commiſſion. *Go teach all Nations, baptizing them. Mat.* 28. 19. and in the Prophecies (which they knew well,) it was inculcated verie frequentlie, that the Gentils were to beleeue in Chriſt. See *Rom.* 15. That now the *time was come* wherein God had ordained they, ſhould beginne, the holy Ghoſt declared to S. Peeter; *Act.* 10. *Replie.* Peeter ſaies there, v. 34. *In very deed I perceaue that God is not an accepter of perſons*; therefore he knew not this before. *Anſwer.* 1. When Abraham had the ſword in his hand, readie to ſacrifice his Sonne, God ſaied vnto him, *Now I haue knowne that thou feareſt God. Gen.* 22. 12. wil you conclude, therefore he knew it not before? 2. There is *infuſed* knowledge; and *experimentall* knowledge.

Our Blessed Sauiour, who not onlie as God by his Diuine vnderstanding, but also as man by an *infused* light, knew all; did (according to the best Deuines) by degrees, and in occasions, get *experiment all* knowledge. *Luc.* 2. 25. According to the grounds of which Deuines, I answer secondlie, that S. Peeter now knew by *this work* of God, that which he did know before by *reuelation*. 3. The knowledg which he had of it, one waie, or other; came from the Holy Ghost; wherefore the contrarie to that which is pretended, still followes. *Reply* 2. The rest of the Apostles reprehended S. Peeter for baptizing the Gentils. *Act.* 11. wherefore they did erre. *Answer.* The Apostles did not reprehend him for what he had donne; but, *They that were of the Circumcision reasoned against him saying, Why dideſt thou enter into men vncircũcised, and didſt eate with them?* as it is in the text, v. 3. 4. *Replie* 3. The Apostles were ignorant whether the Gentils comming into the Church were to be circumcised: for Paul and Barnabas went to Ierusalem about it, and there was great disputation in the assemblie of this matter. *Act.* 15. *Answer.* 2. The Apostles were not ignorant. Paul and Barnabas opposed those Circumcisians. The Disputation was betwixt those of the Circumcision and their abbetters on the one side; and, Paul, Barnabas, and others on the other side. In fine S. Peeter (though S. Iames were there Bishop,) as head of the Apostles and Pastor of the Church, first spak and gaue in his Iudgment; then S. Iames; and after follows the Decree, wherein the Councell doth professe the present Assistance of Gods Holy Spirit. *It hath seemed good to the Holy Ghost, and to vs &c. Act.* 15. whence I answer secondlie, that by this place it cannot be proued that

our

our Sauiour did breake his promiſe of ſending the Holy Ghoſt to teach all truth; but contrarilie, rather it affoords an Argument that he did fulfill it.

The other part of your exception was before preuented cap. 2. Where it is proued both out of the *end* for which this Aſſiſtãce was graunted; and out of the *text* it ſelf, that it is to continue to the worlds end. Not only the Apoſtles *for euer*, as ſome of you ſpeake; but for the Churches *for euer* The ſame is confirmed by diuers other texts of Scripture, *Eſay*, 54. *Ieremie*, 31. *Ezechiel*, 37. *Oſee*, 2. *Matthew*, 28. *Epheſians*, 4. Whence it appeares alſo that our Bleſſed Sauiour made his promiſe to the Apoſtles as repreſenting the whole Church. The ſame is manifeſt in the firſt comming of the Holy Ghoſt, *Acts* 2. *v.* 4. compared with, *Acts*, 1. *v.* 4. aud 15. There you will ſee, that this verie *promiſe*, of the Holy Spirit, which the Apoſtles heard *from our Sauiours owne mouth*, was intended to the Church. The ſame doth alſo appeare by the Prophecie of Ioel, cited and applied by S. Peeter, *Acts*, 2. where you may reflect on thoſe words; *I will powre out my Spirit vpon all flesh.* As you read futther in this booke of Acts, you will finde this veritie more and more confirmed.

Replie. Chriſt had not been with your Church; nor was your Church ſorrowfull for his departure; but the promiſe of a Comforter he made to that Church which was ſorrowfull, and with which he had been. *Anſwer.* The Church is but *one*; wherein the Apoſtles and their immediate Succeſſours were; and in the ſame, we now be. This Church, (though not all the perſons in it,) had ſeen our Sauiour. He called and inſtructed, it; and left it His Spirit. He left I ſaie, his Spirit, to *His Church*; which is but *One*; as both

both the *Scripture*, and the *Creed*, teach vs.

Giue me leaue now to retort your Argument, wherein by the Circumstances, and cheeflie by the word (*you*) you seeme to *appropriate* this promise to the Apostles: and yet elsw here, (there being circumstances more seeminglie appropriatiue,) you do not onlie not admit of appropriation, but vrge the matter eagerlie to proue a *generall obligation*. You remember those words, *Vnles you eate the flesh of the Sonne of man, and drink his blood, you shall not haue life in you*, *Ioan.* 6. This you vrge in behalf of the Laietie, that they may haue the Cup. It sufficeth, that they be liuing members of that bodies which (by her Priests) doth receaue it; and that on their partes they be, in preparation of mind, readie to receaue it, when the Church shall think good to giue it them. But let vs see the text. *The Iewes murmured at him* (*Iesus*) *because he had saied, I am the bread which descended from heauen: and they saied, is not this Iesus the Sonne of Ioseph, &c. The Iewes therefore stroue amongst themselues, saying. How can this man giue vs his flesh to eate? Iesus therefore said to them* (those who stroue amongst themselues) *Amen, Amen I saie to you* (murmuring Iewes) *vnles you eate the flesh of the Sonne of man, and drink his blood, you shall not haue life in you.* Now, what were this to vs? are wee *Iewes*? did we *murmure*? do we saie, *how can this man giue vs his flesh*? No: we be *Christians*; and beleeue that *Iesus* the *Sonne of God* is Omnipotent.

Vide *supra* pag. 454

Ioan. 6.

Replie. 2. The promise is to those who loue God and keepe his commandements: the Popes, many of them, did not so. *Answer.* We do not speake heere of Popes; nor of Councels neither: there will heereafter be a time to speake of them: but of the Church,

formallie

formallie, the Catholike and Vniuerſall Church, in it ſelf; which Church, perpetuallie keeps the Diuine lawe, hauing it *written* in her mind, and *heart*, by the Spirit of the liuing God. *Ieremie*, 31. *Ezechiel*, 37. *Iohn*, 14. *Hebrews*, 8. And in your Creed you profeſſe to beleeue that She is *holie*: but, it ſemes, you forget that; becauſe it is a *Tradition*.

This Church, hauing the *lawe of God*, thus written in her *Heart* and *Minde*, and being, by the continuall preſence of the Holy Ghoſt (left with her to this purpoſe,) therein eſtabliſhed, is *the pillar and ground of truth*: and *in her*, the Biſhops, aſſembled in Councell, finde, what they propoſe vnto the world: as, which is Canonicall Scripture; which, the Creede; what traditions be Apoſtolicall; what is the true *ſence*, of the Creed, and Scripture.

Ob. 3. That other place which you bring, of *Paſtors and Doctors* till the worlds end, *Epheſ.* 4. doth not conclude: for there is alſo mention of Apoſtles, Prophets, and Euangeliſts; which your Church hath not. *Anſwer.* The Church wherein we are, is the Catholike and Vniuerſall Church, whoſe communion doth include all theſe. God hath but *one* Church, as before I ſaid; and in it he *ſet Prophets, Apoſtles, Euangeliſts, Paſtors, and Doctors*. *Replie.* But ſince the twelue Apoſtles died, and the foure Euangeliſts, there haue been no other Apoſtles, or Euangeliſtes. *Anſwer.* In that Eminent degree, none: in an inferiour degree, there haue been, and ſtill are. There neuer wanted in the Church, men, fit and willing, to publish the *good newes* of our reconciliation to God by Ieſus, (the beſt newes that euer was heard in this world;) or ſuch, as had power to declare the Couenant, and forgiue ſinnes: who by miracles proued their doctrine

ctrine to be Diuine, and themselues to be Gods Embassadours. Such were necessarie since the Apostles daies; and will be, till all Nations be conuerted: in euerie Age there haue been such. Neither was the Church in any Age without Prophets; whether you meane such as interprete and auouch obscure reuealed mysteries, whom the Apostle seemeth to speak of; or such as fortell things to come. The Holy Ghost being in it, doth many times, by casting out such beames of light, manifest his presence; that men may take notice where he is. Not euerie one in this great Societie, is a Prophet; or an Euangelist; or an Apostle; not so: he disposeth of his graces where, and when, it pleaseth him. *Rom.* 12. & 1. *Cor.* 12. *Arbitror* (saith S. Ierome vpon this place,) *hodie quoque in Ecclesijs, quemadmodum Propheta, & Euangelista, Pastor quoque inuenitur, & Doctor, ita posse & Apostolum reperiri, in quo Apostolatus signa & indicia compleantur. Et è regione esse plurimos tam foris quam intus, tam in Ecclesia, quam in Hæresibus, qui Pseudoapostoli sint, & Pseudoprophetæ, & Pseudo-euangelistæ, & Pseudopastores, & Pseudo-magistri.* And though he interpretes, *Prophetas, qui infideles & imperitos arguunt atque dijudicant*, which kind of Prophets he thinks be meant in this place, calling them Prophets of the new Testament; according to which exposition, (which he takes to be litterall,) you will not question whether there were Prophets or no since the Apostles daies; yet there were in his time also, other Prophets; such as did fortell things to come: as appeares by *S. Augustine lib.* 5. *de Ciuit. Dei. cap.* 26. And, that in the new Testament there were Prophets in this sence, it is manifest by Scripture it self; though there be in it but a verie little part of *The Historie of the Church.*

Acts 13.

Replie.

Replie. 2. The Apoſtles writings, without an interpreting, perſeuering, Church; do ſuffice to keep vs from *being caried about with euerie winde of Doctrine.* Anſwer, we ſee the contrarie; for Pelagians, Photinians, Arians, Neſtorians, and other Heretiks, admitted them: who notwithſtanding, differed in maine points, both amongſt themſelues; and from the Church. 3. *Replie.* I ſee no inconuenience, and think it would ſerue the turne, if euerie man beleeued the Scripture as himſelf vnderſtands it: ſo controuerſies about Religion might eaſilie be ended. *Anſwer.* This is to take in Arians, and Sabellians, and all the greateſt Hereticks, into your Societie and Patronage: and, to contradict, the beſt Antiquitie (who did condemne them;) together with Gods Word, and Spirit. Neither is giuing free way to Controuerſies, and Sectes, a meanes of Vnitie. By the waie, wee may note heere, that you ſtriue to iuſtifie all who do not Communicate with THE CHVRCH; and againſt her, bend all your forces: which is the verie Spirit of Hereſie. Vide li. 2. c. 5.

Replie. 4. you be not the Church. *Anſwer.* The Societie in Communion with the See of Rome, wherein wee are, and out of which yow went, is THE CHVRCH, as I haue proued, and defended, in the former Booke.

Replie. 5. Wee admit the Bible; and pray to God, that wee may vnderſtand it. *Anſwer.* Some part you ſeeme to graunt; and ſome, (by your fellowes admitted,) you ſeeme to reiect, as not Vniuerſallie receaued in S. Ieromes time. For your praiers, I anſwer, that God doth not heare thoſe who preſume in their owne wit; and oppoſe the Iudgment of His Church; and of His Spirit in it.

I Confesse vnto thee ô Father, Lord of Heauen and Earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to little ones: yea Father: for so it hath well pleased thee. Matt. 11. 15.

THE SIXT CHAPTER.

Declaring which Church is thus assisted.

IN the precedent discourse I haue shewed that the Church is assisted in beleeuing and teaching, and not onlie in Fundamentals in the sence of our Aduersaries but in All that She doth vniuersallie beleeue or teach as diuinely reuealed and matter of Faith, whether it be necessarie that euerie one distinctlie know it, or be not necessarie that euerie one distinctlie know it. For some things are reuealed and verie profitable which be not necessarie for euerie man: and some things be necessarie for the Church & by those which are *Maiores* in it must be knowne, which others are not bound to learne or giue account of. This assistance the Catholike Church hath, which I desire my Aduersaries to obserue and not to plead heere things impertinēt. The Catholike Church I say againe, is thus assisted. If they will disproue me, let them put downe the contradictorie, *videlicet* The Catholike Church is not assisted in all which she doth dogmaticallie propose and deliuer or vniuersally beleeue as matter of Diuine Faith. I speake not of the Pope, nor of this or that Dioceese or Nation, but of the Catholike Church. The proposition which I haue hitherto maintained in this third Booke is the *Maior* in the Syllogisme which I do aime at. The *minor* hath a place by it self where it

is

is proued and defended: heere only to put the Reader in mind of it I haue proposed the Question, *Which of all the Societies professing Christianitie is thus assisted?* whereunto I breeflie answer that it is *the Societie of Christians in communion with the See of Rome.* And I proue it, because this onelie is the true Church, as hath beene declared in the second booke. The promises of God in this kind are not made to Pagans, nor to Hereticall congregations, but to the Church; to the Apostles, and Bishops succeeding them: to a cõpanie visible to the world. The cõpanie of Catholikes is the Church, and this Church is the mysticall bodie of our Sauiour, and his Spirit is in this his Bodie. The Protestant congregation, is not the mysticall bodie of our Sauiour, they haue not a continuitie, by Succession, to the Apostles; they haue not the communion of Nations: their body is not vniuersall: their Church is not the Catholike, nor a part of it; but a member cut of by Schisme & Heresie. So that the Spirit of our Sauiour is not in it: as a mans soule or Spirit is not in his leg or arme if it be cut of and diuided from the bodie.

Let this therefore be a lesson to you in this matter of assistance; when any communitie doth pretend to haue it, examine whether it be the Church, or doth communicate with it: and if it be not the Church, nor doth communicate with it, it hath not the Spirit. The soule of a man is not to be looked for in a legge or finger cut of, and a part: our Sauiours *Spirit* is in his bodie, he hath made no promise to assist others, as heretikes and Pagans; neither doth it consist with the nature of Veritie to giue Testimony to lies and errours: the promise of Assistance is made onelie to the Church.

When

When you will examine whether any companie be in the Church or no, see whether it doth communicate with the *See* Apostolike, and with all Christians communicating with that *See*; for that Societie onely is the Church as I haue proued at large in the second booke. If the companie which you doe question, communicate not with this Church, it is not in the Church, it is no part of it; but cut of, and hath not the Spirit of our Sauiour. Such are Lutherans, Caluinists, Hussites, Waldesians, Arians. The holie Ghost is not in them. When the question is moued in generall which is the Church? reade the first Chapter of the second booke to see what a thing the Church is; and then looke about to finde it by the description you find there. The Protestant will tell you it is his; and will outface you if it may be. But the bodie whereof he is a member is neither so big, nor so auncient, as the mysticall bodie of our Sauiour; which, for Nations is *vniuersall*, for succession *Apostolicall*, and in all respects *Catholike*. Bid them shew you such a Church without begging the question, and supposing that which all that haue reade Antiquitie, doe know to be false. Let them giue you such a demonstration of their Church, as I haue made of ours in the second booke (which I haue defended against their exceptions, in this disputation, throughout,) before they pretend to the Spirit, for it is manifest that he is in no Church, but the Catholike. And in the meane time when you heare a man saie that the holie Ghost, the Spirit of truth (of the Sonne of God, who saied of himselfe *Ego sum Veritas*. Io.14.6. *I am the Truth*; and proceeding also *from the father*. Io.15.26.) is in this or that congregation which refuseth communion with the Catholike Church

Church, or with that part of it which was existent in their time: beleeue them not, but adhere to the communion of the Catholike Church, constantlie, as all good Christians, and Confessors, and Martyrs, and Fathers, and Apostles, and Saincts, haue donne: beleeuing as our Sauiour hath tould vs, that in it, there is the holie Ghost, teaching how to serue God; and making those Saincts that beleeue and loue him.

As for the matter of faith; whether it be called *fundamentall* and principall, or secundarie and *not fundamentall*, the truth is, that the Catholike Church cannot erre either in the one or in the other. And, whensoeuer any of it is questioned, whether it be said to be of the principall, or of the secondarie points of faith; the Pastors in the Catholike Church are to iudge and determine the controuersie: for there is the SPIRIT OF TRVTH assisting; and not in any other contesting, or opposite communitie. To the same Spirit, in the same companie, it belongs to determine the controuersies about the Scripture, and the sense. The protestant *tenet* is that the *vniuersall Church* may erre, in matter of faith *not fundamentall*; and some will not stop there neither, but euen in fundamentals will admit errour: though to distinguish themselues in mens opinions from Iewes or Athiests, they come in creeping with a deuise of curable and incurable. But euen this matter, (it being in religion, and of greate importance too, as all know,) is to be submitted to the iudgment of the holy SPIRIT in the Church. Wee haue plaine Scripture if that be demaunded, for vniuersall infallibilitie in matter of faith, all are to *heare the Church* or to be accounted as the heathen, it is the *pillar and ground of truth*, ha-

uing *Pastors in it* still by Gods institution to keepe vs *from wauering*, & the *Spirit* assisting *to all truth*. So that wee doe not want Scripture-authoritie for this, or for any other point of our faith, as you know by the first booke: the Question is onely *what Spirit, or in whom the Spirit is to iudge of the sense of the Scripture which is cited?* and our answere against you, and against all other Heretiks, Pagans, and Atheists, is, that it is the *Spirit of truth* existent *in the Church*.

In other controuersies if you consider them well you will find the like. For example; in the question of *iustification*, wee doe cite Scripture, and if that be the rule it rules our assertion; if that be the iudge, it hath giuen sentence long agoe for vs; *a man is iustified by workes and not by faith onely. Iac.* 2.24. What plainer sentence, what more equall rule could be imagined? But you will not take the words in that sense which they first offer as wee doe; so that wee must looke yet who is to iudge of the sense of these words; and wee say it is *the holie Ghost, in the Church*. The like it is in the matter of the *primacie*, the *reall presence* to the signes, *traditions*, *merit* of works &c. were the matter to be tried by Scripture, wee are readie with the text; & the reader may find it in the first booke cited for the maine points in Controuersie betwixt vs. But the matter ends not there; wee haue compared all the places of Scripture together that concerne those matters, and you haue compared them too, yet wee & you cannot agree about the sense. Who shall iudge? *The Spirit of truth*, the holy Ghost; he can best interprete his owne mind; So farre you will agree with vs. There is but one Question more to be moued about it, that is, *in whom is this Spirit?* and the Answere to it is certaine and de-

demonstrated ouer and ouer in this booke, that it is, not in Heretiks, but *in the Church.*

THE SEVENTH CHAPTER.

Shewing how Catholikes all beleeue the same, though some more distinctly then others: and the reason why Heretickes agree not.

THAT I may impart vnto you now the manner of discourse which I forme vnto my selfe sometimes in this businesse, you must vnderstand that the all-teaching Spirit the Holie Ghost is the Spirit of *Vnitie*, and that his Organ is the Church wherein he remaines and teaches as I haue declared. This Spiritte by the foresaid organ, or mouth of the Church, deliuers the true sense of the Scripture: and those which beleeue and submitte their vnderstanding to this iudgment and visible tribunall are all one in faith: euerie one beleeuing ALL which the Church thus assisted doth hold and beleeue: and therefore *all the same.* If I thought you conceaued not my meaning I would deliuer my selfe plainer thus: The doctrine of the Catholike Church all together or the collectio of points which it holds, is but one summe of doctrine, or collection of points. And not onelie the bodie of the Church taken in grosse, but euerie Catholique doth beleeue it *all.* And therefore take any two Catholiques whom soeuer, where and whensoeuer they liued, and their beleefe is *the same* to the last point or title: becausse *each* beleeues *all that the other beleeues* as I haue said. But the thing which troubles you is your ignorance in the manner.

Knowe therefore secondlie that two waies a man may beleeue all which the Church teacheth, to be true. One waie is by acknowledging each point of her doctrine in *particular*, because the Spirit of God in and by her doth auouch it: and this faith is *vnfoulded*. An other is, by acknowledging *in generall* and as it were in grosse, all to be true which the Church doth teach: not descending into the particular consideration of each: and this is *implicite* or infolded faith; because in it are infolded all the particulars which the Church doth teach.

By this distinction of *vnfoulded* and *infoulded* faith, you now know my meaning, and it is this, That the faith of all Catholikes both learned and vnlerned, late and auncient, is not equallie vnfoulded; but yet is all *one*: because that is *infoulded* in ones faith, which is *vnfoulded* with an other. And thus a man who reades the Scripture and still doth increase in diuine knowledge, learning dailie more and more, is of the same religion and the same faith all the while. Thus are the people and their Pastors of the same religiō though the Pastors knowe and beleeue more in particular then the clownes euer heard of. Thus was S. Augustine, and his mother Monica of one religion, though she knewe not all the deuinitie or points of faith or Scripture in particular which he knewe. Thus were the Corinthians and S. Paul, thus are wee and the old Fathers, the Fathers and the Apostles, of the same religion: and thus are the late Church and the primitiue, vnited in faith. Because nothing is generallie beleeued now, which was not then generallie beleeued; though now something be more vnfoulded in the generall beleefe of the cōmunitie (I saie nothing of some eminent men of those

thoſe tymes) then was by the multitude beleeued in particular or vnfoulded then: & ſomething might haue beene then vnfolded which is not ſo commonlie knowne at this tyme. And no doubt but the Apoſtles knew more in particular then men doe now.

By the ſame doctrine you may vnderſtand how the Catholiques in the whole body frō the Apoſtles to this daie, though infinite, haue beene all of *one religion* and the ſame with vs, notwithſtanding that each clowne knewe not all in particular which the learned did, yea notwithſtanding many learned knewe not all in particular. And the reaſon is becauſe in this principle *I beleeue as the Church, and followe her iudgment in matter of faith*, each had ALL, whether he were learned or vnlearned: and euerie Catholike did this; and he who did it not, was no Catholique.

You thinke peraduenture that no two are exactlie of the ſame religion, vnleſſe their faith be equallie diſtinct in obiect, and vnfolded equallie: which conceipt if it were true, none were of the ſame religion with the Apoſtles in their tyme, nor with the holie Fathers in theirs, who beleeued not diſtinctlie and in particular, as *many points* as they did: which is a groſſe errour in Chriſtianitie, and makes as many religions almoſt as men. Are you in your parish all of one religion or not? if you are, then by your rule (who cannot abide implicite faith) each old wife and yong girle knowes as much in particular in the Bible and Deuinitie as your ſelfe; or if they doe not, I praie you tell tell me how they be exactlie of the ſame religion with you? I knowe you will runne to fundamentalls, but the ſhift will not ſerue, becauſe agreement in

fundamentalls in your ſenſe doth not ſuffize to the exact agreement in religion, for wee and you be not of one religion as all the world knowes, and yet you ſaie that wee diſagree not in fundamentalls; and indeede there are *infinite waies* to erre againſt Faith: otherwiſe he that did obſtinatelie denie all the Bible, and euerie verſe of it, excepting thoſe onelie wherein is one of your fundamentalls (which fundamentalls as you recon them are verie fewe, and cõtained in the Creede with baptiſme and the ſupper) he I ſaie who did obſtinatelie this, were no Heretique but a man of your religion exactlie: howſoeuer he be deteſted by the Chriſtian world.

Doth euerie proteſtant beleeue all your 39. articles diſtinctly? doth euerie one of them beleeue diſtinctlie the ſenſe of each ſentence in the Bible? doe your Proteſtants all beleeue or not beleeue this propoſition, *all the written word of God is true*? If any doe not; they doubt whether Gods word be true or no. If they doe, there is implicite faith, of that part which they doe not vnderſtand: for they beleeue it to haue a true ſence, though they know not in particular what the ſenſe is. Go to the booke and make experience of the thing in reading one chapter, where you will. If each can finde the ſenſe of all places, he may be Scripture Maſter; you may take one out of the country ſchoole, or from the plowe, or from the diſtaffe, to furniſh your Vniuerſitie Chaier; or rather haue no chaier, no diuinitie-ſchoole, no Scripture lecture, no penſion, for euery one of your Religion knowes all: the clowne, the ſcholler, the Doctor, the diſtaffe; all equallie, all the principles of ſacred Theologie; all the ſence of the Scripture, in euery place, if they can but reade the words. One beleeues

no.

nothing that the other doth not know vpon the reading, *explicitè* distinctly. *Nobis non licet esse tam disertis.* I beleeue all the word of God in euerie part to haue a true sense, but I cannot reach his meaning euerie where, *quædam sunt intellectu difficilia*, S. Peter said of S. Pauls Epistles, *some things there be* in them, *hard to be vnderstood*, which in the primitiue time euerie one as he tells vs did not vnderstand aright: the Spirit of prophecie or interpretation is giuen to some, euery one in the Catholike Church hath not euerie guift. The faith of all Catholikes is not equally vnfolded; some do perceaue more and some lesse. Yet such as know least, doe *implicitè*, in preparation of mind, and in generall beleeue all.

Hauing declared the reason why Catholiques are *all* of *one* religion, by reason of their common vnion in *one vniuersall principle* containing their particular consent in the rest as occasion doth require; to which generall principle they are all moued *by the words & promise of Iesus Christ*: it is not amisse now to looke about for the originall cause why Heretiques are not all of one religion, since they resolue all, or pretend all to resolue their faith into the Scripture, or the Spirit. I neede not goe farre to finde it out; for it is knowne by the definition of an Heretique. He is a man who makes *his owne election* by his priuate iudgment in matter of religion. And thence it is that hauing cast of Church-authoritie, and put his owne wit in place to iudge, each takes where and what he likes: and their iudgments being diuers they take diuers things and expound diuersly.

Neither doth the Scripture alone serue the turne in this case; *first* because there is disagreement which

is Scripture which cause must be first determined by some iudge, and this iudge to each Heretick is his owne wit. *Secondlie* it is obscure, and therefore there is infinite varietie in guessing at the meaning of it, as wee see by the experience of many hundred yeares; & in this case likewise each Heretike doth adore his owne iudgment. As for the spirit, that of God is not among Heretiques; but in the Church, as I haue prooued: since therefore they are not the Church, & their Spirit opposite, it followes that it is other, & by their opposition it appeares that these Spirits are *many*. Wee are one cõmunitie; wee beleeue all one Creede; The Catholike Church is *one*, *credimus vnam Sanctam Catholicam & Apostolicam Ecclesiam*, one *faith*, one *baptisme*, one *spirit*, one Religion: the *the truth* is but one, and the holy Ghost but *one*: but *Errours* are innumerable. There be *many* Hereticall congregations; many such Spirits, one in opposition to the other. Arius, Nestorius, Sabellius, Waldo, Husse, Wickelf, Luther, Caluin, each hath one; each crowcheth to his owne; and hath his *Mauzim* within himselfe.

Yet some bodie will thinke he can reconcile them all, because they doe pretend to submit themselues all to the Scripture: But the pretense is vnsufficient. *First* because he is an Hereticke who doth obstinatelie denie the true sense of Scripture against the faith of the Church; though he be supposed to graunt the letter: &, if this happen in diuers things, they be diuers Heresies. Arians, and Nestorians, and Lutherans, are Heretickes, and each of a different Religion (for that name they will needes haue,) from the other two. *Secondlie* wee haue the same letter that you pretend vnto, and still the Church hath had the text, in which Heretickes did endeuour

to

to ground themselues: yet you and wee, Heretickes and Catholickes, be not of one Religion; since one of thē is contrarie to the other; one true the other false, and *faith is but one*. *Thirdlie* neither doe you all admit the same *Canon*; for example, Luther denies part of that which Caluin doth beleeue. So that heere is diuision in faith, touching that which is the *onely rule*, as you speake. You are not agreed about it, about the verie *rule*, and first principle of Religion, the word of God: what then shall vnite you? what shall determine this difference in matter of diuine faith, and reduce you to one Religion? *Fourthlie* neither haue you the Spirit of vnitie, or one Spirit vniting you, for first you haue not the Holie Ghost; he is in the Church onelie, and you are not the Church. Next, that other Spirit in you both is not *one*; for Luthers *denies*; yours *affirmes*, in *the same* matter: or, if he be one, he contradicts himselfe. The Puritan spirit will haue no Bishops in the Church; the Protestants they confesse it is a point of faith that there must be. *Fiftlie* neither haue those that are out of the Catholike Church, any other *one* meanes to vnite them in matter of faith and Religion; 1. The light of Nature, (if they did follow it,) would not suffice; as to knowe whether the Epistle of Sainct Iames, or of S. Iohn, be the word of God; whether Iesus be or be not consubstantiall to God the Father. 2. They submit not their iudgment to any one visible Pastor; nor to the definitiō of a Generall Councell; but hold that it may erre, at least in matters of faith not-fundamentall; that is, according to their account, in all, but six or twelue points. 3. The Church of ages past, all, if they saie true, might erre too, so might Antiquitie, they say; contending further that the Apostles themselues did so.

Hence

Hence it is that all Heretikes cannot haue one definition, becauſe they neither aſſent in their *tenets* of faith, nor haue any one COMMON MEANES of agreement whereby the definition may be made, 1. not Scripture, 2. nor the Spirit, 3. nor the Church, 4. nor Councels, 5. nor Antiquitie. But each takes what he likes himſelfe. And in caſe they take otherwhile the ſame *letter*, it is *per accidens*, by chance, without any cauſe of ſuch agreement involued in their Religion or Creede: and then too, they quarrell about the *ſenſe*. As, where the Goſpell names the *Father*, and *Sonne*, and *holie Ghoſt*, Mat. 28. 19. one thinkes and beleeues they be *diſtinct in Nature*, as Arius; another, that all are but *one Perſon*, as Sabellius: So that heere is maine difference in the ſenſe of the *ſame* words; and peſtilent Hereſie, euen in a fundamentall point of faith, notwithſtanding the vnitie of the letter. The reaſon is becauſe neither of them in taking the ſence of the letter, is or will be bounded, by any Authoritie, *common* to him and the other: but each will interprete according to his owne conceipt and *Spirit*. So it is of all Heretickes, and Hereticall Churches, whereof yours is one. Since therefore there is difference among thē, and that this difference is not by meanes of the letter, nor of any common good Spirit (for that would not contradict it ſelfe, as they do each other) this difference cannot be taken but from the ſenſe, imagination, and will of each partie; and therefore each partie muſt be defined by *his owne wit*, or by *all his opinions in matter of faith*.

Reflect well on all this when you anſwere the firſt booke.

With vs the matter is farre otherwiſe. *Each* Catholike in the World, ſubmittes his *Iudgment* in matters of Religion, to the *Iudgment of the Church*, which Church is *one*, and is directed by the holie Ghoſt the

Spirit

Spirit of truth, who is *one* also, and neuer contrarie to himselfe: which points I haue aboue demonstrated to the full. So that all the Catholikes in the World, are vnited and agree, in *one, common, infallible* and perpetuall meanes; conducting them to the truth: whereby they be all leade in to *the same* truth, as farre as each will enter; and be *all* of *one* Religion. Neither can you imagine how it should happen otherwise; for when the vnderstanding hath once in it this generall principle, *that the Church hath diuine Assistance and thereby determines Controuersies*; it will yeeld vnto what soeuer this Church doth propose; Creede, Scripture, interpretation, tradition. It will admit, and beleeue it to be such, and so, as it is proposed to be.

And here I answere to your common replie of the Schoolemens disagreement in Schoole-questions; for (notwithstanding the varietie of opinions in matters not defined by the Church before or in their time) all Schoolemen that were Catholiques did agree in faith; and all did beleeue the same, according as I haue said before of other men. Each of them tooke the iudgment of the Church for infallible: therein beleeuing all whatsoeuer she either had or hereafter would determine. This did euerie Schoole man; euerie Catholique Deuine, euerie Father.

This way Sainct Augustine doth excuse Sainct Cyprian in the matter of rebaptization, *Before the consent of the whole Church, by the decree of a plenarie or generall Councell, had determined what was to be embraced of all in that controuersie* (of rebaptizing the reconciled) *S. Cyprian, with allmost fowerscore of his fellow African Bishops did thinke that euerie one who was baptized out of the Catholique communion ought to be baptized againe,* S. Aug. li. 1. de Bapt. cont. Don. c. 18.

when

l. 2. c. 9. *when he had reconciled himselfe to the Church. As yet there had beene no generall Councell assembled in that behalfe, but the world was held in by the strength of custome, and this custome onelie was opposed to those which endeuoured to bringe in that noueltie* of rebaptization, *because they could not apprehend the truth: yet afterwards whilst among many on both sides it is spoken of and sought, it is not onelie found out, but also brought to the authoritie and strength of a generall Conncell, after Cyprians passion indeede, but yet before I was borne.* In the same place by occasion of the Councells by S. Cyprian and his predecessors made in Africke, he saith *that particular Councells must yeeld to generall, and that the whole is deseruedlie preferd before the part, or particulars.* Moreouer, in the same booke a little before, he prooues out of S. Cyprians words that if Sainct Cyprian had knowne of such a definition he would haue corrected his opinion; and then sheweshow much he doth relie on it himselfe, *Neither durst wee affirme any such thing if wee were not well grounded vpon the most vniforme authoritie of the vniuersall Church, vnto which vndoubtedlie Sainct Cyprian also would haue yeelded if in his tyme the truth of this question had beene cleered, and declared, and by a generall Councell established.* And of the same againe he hath an excellent discourse in the fift booke where amonge other things, he saith that *he*

l. 2. c. 4.

S. Augustines Spirit.

l. 5. c. 17. *pleaseth not the Saint, if he seeke to preferre his wit and eloquence, and store of learning before the holie Councell of all Nations, to which doubtles he was present by vnitie of Spirit.* And, *if I with the whole world do iudge more truelie, I do not preferre my hart before him, neither is he in that he iudged otherwise, deuided from the whole world. I preferre not my opinion before his, but the iudgment of the holy Catholike Church*: all which he was not, but remai-

Ibid.

Ibid.

Cuius vnitatis ipse non fuit sed in eius vnitate permansit.

ned

ned in it. This is enough for my purpose, and in the same principles of Sainct Augustine you see now that I can answere any obiection that you can bringe out of the dissention of ancient or moderne writers: or rather if you reflect on it well, you will be able to answere it all your selfe.

§. II.

IN this Chapter, as you see, the reason is giuen why the admission of *the letter of Scripture*, is not a sufficient Cause or Argument of vnitie in faith, and Religion: for notwithstanding the agreement in *the letter*, there may be, and hath been, and still is, disagreement in the *sence*; and that, in points fundamentall. And men *disagreeing in the sence* of Gods *word*, and especiallie when this disagreement is in things fundamentall, be not of *One faith*, and *one Religion*. A Puritant, and a Socinian, be they both of one faith? He that belieues Christ is God, and He that beleeues he is not God: He that beleeues that in the Godhead there be three Persons, and He that beleeues there are not three Persons in the Godhead; (and such is this Socinian) These surelie, be not, both of *one faith* and one religion: though both say the *Creed*, and admit *Scripture*.

A Deuill in a corps, and a Rationall Soule in a bodie, be not the same thing: be it, that the Deuill so appearing, say and sweare he is a man. But in your Societie, where agreement in *the exteriour onlie* is respected, and in your banquet, (such lips such lettice) where it matters not what is within the shell, (be it a kernell or a magot, and this rather then that;) any

any thing, it seemes, may passe.

By the same discourse you may perceaue with what reason *Vincentius Lirinensis* did assigne a *rule* distinct from the *letter* and directing to the (*a*) *sence* that is in it: which *rule* is both *infallible*, that wee neede not feare to follow it; and *vniuersall* that euerie man may finde it. Before S. Paul wrot his Epistles, and before the Gospels were penned, this *rule* directed; and neuer yet lost or can loose * certitude or directiue power. By the written word before it was written men could not learne what to beleeue: by *this rule* they might. And when Gods word was written, men could not without infallible direction certainlie finde it, or hauing found it certainlie know the sence of it: by *this rule* with ease wee know both. It speakes; and so that all kinde of people euen the vnlear-

* The Church cannot erre.

Vide Gord. Cō. 2. c. 10. & 11.

a. Sæpè magno studio & summa attentione perquirens *à quam plurimis sanctitate & doctrina præstantibus* viris quonam modo possim certa quadam *& generali* ac regulari via Catholicæ fidei veritatem ab hæreticæ prauitatis falsitate discernere; huiusmodi semper responsum ab omnibus ferè retuli, Quod siue ego siue quis alius vellet exurgentium hæreticorum fraudes deprehendere, laqueosque vitare, & in fide sana sanus atque integer permanere, duplici modo munire fidem suam, domino adiuuante deberet. Primò scilicet, *diuina legis authoritate*; tum deinde *Ecclesiæ Catholicæ traditione.* Hic forsitan requirat aliquis, Cùm sit perfectus Scripturarum canon, sibique ad omnia satis superque sufficiat quid opus est vt ei ecclesiasticæ intelligentiæ iungatur authoritas? (*This verie Obiection our Aduersaries do make: NOW followes his Answer:*) Quia videlicet Scripturam sacram pro ipsa sua altitudine non vno eodemque sensu vniuersi accipiunt; sed eiusdem eloquia aliter atque aliter alius atque alius interpretatur; vt penè quot homines sunt tot illic sententiæ erui posse videantur. Aliter namque illam Nouatianus, aliter Photinus, aliter Sabellius, aliter Donatus exponit: aliter Arius, Eunomius, Macedonius; aliter Apollinaris, &c. Atque idcirco *multum necesse est*, propter tantos tam varij erroris anfractus, vt Propheticæ interpretationis linea *secundum Ecclesiastici & Catholici sensus* NORMAM dirigatur, *Vincent. Lirin. Con. Hæres. c. 1, & 2.*

vnlearned (and this was necessarie, for amongst them be many of Gods *choise* ones,) may vnderstand: and *conforming themselues thereunto* may be *right* in their beleef.

Hereticks, they will not make vse of this direction; but each hath his owne *rule* within himself. They pretend all, though contradicting one another, (and so did old Heretiks to get authoritie with vnlearned) that their errours are Gods word; and that Scripture is their onlie *rule*: but examine them why they beleeue some bookes and not others to be Scripture; and why they beleeue that to be the sence of Scripture which the Church denies, and that not to be which she affirmes: examine them in this, and you shall finde that each takes *his* direction from his owne Iudgment and Fancie, making that to be, his *rule*. The Question is, whether the Epistle of S. Iames be Gods word? Caluin affirmes; Luther denies it. Neitheir admits of *tradition*. By what *rule* did Caluin iudge; and by what rule Luther? The Controuersie is betwixt vs and you, whether the bodie of our Sauiour be reallie in the blessed Sacrament according to the substance? wee affirme, according to direction of the Church which wee take for a *rule*. You denie it and vrge vs to beleeue the contrarie. By what rule are you directed? Not by *Scripture*, that taken ῥητῶς affirmes (you confesse) the same with vs. And the more wee reade Scripture and *conferre places* the more arguments wee finde for that wee beleeue. Interiour supernaturall light you cannot challenge, denying it to the Church and opposing her Iudgment and doctrine. Men all you say might erre. It is therefore some other thing by which you are directed: and what is this, being neither supernaturall illumination,

Vide Iren. li. 3. c. 2.

Note. tion, nor the words or text of Scripture, (the *words* I saie, for the controuersie is about the *sence*,) nor Church proposall, nor humane authoritie, what is it but your owne wit or fancie? you must not saie so, for then none will leaue the Church, to follow you; you will be knowne to be worse then euer the Pelagians were: but it is so.

vide pag. 452.

Your wit is your *rule*: and you be the rule of your parish. What you saie God doth teach in matters controuerted betwixt vs and you, as touching the reall presence, iustification, &c. that they beleeue as if it were Gods word. The compilers of the 39. *articles* together with the parlament be the rule of English Protestants: and you would haue vs Catholikes to conforme to the same. But, if a generall *Councell* be not sufficient to direct in such matters, how is your *conuocation* sufficient? If the *Church* be not able to direct vnto the sence of God, how can wee think that a *parlament* is able?

Vide li. 4. c. 3

Ob. Austen and Tertullian did not admit of Lirinensis his rule. They thought Scripture alone, would serue, at all times, and for all; without harkning to tradition or taking direction from the Church. *Answer.* How could Scripture serue when it was not? or how could or can they direct themselues by Scripture that cannot vnderstand, or reade, it? Tertullian was not of (*b*) your minde, nor Saint (*c*) Augustine neither. See the margine.

b. Ergo non ad Scripturas prouocandum est; nec in his constituendum certamen, quibus aut nulla aut incerta victoria est, aut parum certa, ... ordo desiderabat illud prius proponi quod nunc solum disputandum est; quibus competat fides ipsa cuius sint Scripturę; à quo & per quos, & quando, & quibus sit tradita disciplina qua fiunt Christiani. Vbi enim apparuerit esse veritatem disciplinæ & fidei Christianæ,

THE

ſtianæ, illic erit veritas Scripturarum & Expoſitionũ & omniũ Traditionũ Chriſtianorũ. *Tertull Præſcrip. vbi plura in eundem ſenſum.* Ob. Adoro Scripturæ plenitudinem *Tertull con. Hermog Reſp. Verba ſunt.* In principio Deus fecit cælum & terram. Adoro Scripturæ plenitudinem (*quatni*) qua mihi factorem manifeſtat & facta. *See the place and mark the Queſtion that is there betwixt them.*

c. *He is cited in the former part of this chapter.* Conſulet regulam fidei quam de Scripturarum planioribus locis & Eccleſiæ authoritate percepit. *Li. 3. de doct. Chriſt c. 2.* Vide *infrà. li. 4 c. 11 § 9. where the places obiected out of him are all anſwered*

Formale obiectum Fidei eſt veritas prima, ſecundum quod manifeſtatur *in Scripturis ſacris & doctrina Eccleſiæ* quæ procedit ex veritate prima. Vnde quicunque non inhæret ſicut *infallibili & diuinæ regulæ* doctrinę Eccleſiæ quæ procedit ex veritate prima in Scripturis ſacris manifeſtata, ille non habet habitum fidei. *S. Tho. 2. 2. q 5. a 3* Qui inhæret doctrinæ Eccleſiæ tanquam infallibili regulæ, omnibus aſſentit quæ Eccleſia docet. *Ibidem.* Vide Concilium Triden. *Seſſ. 4.* & Stapl. *Rel. contro. 6. q. 2. a 1.*

THE EIGTH CHAPTER.

Declaring further the Fathers iudgment about yeelding to the Church.

THAT Schoolemen do ſubmit their iudgment vnto the iudgment of the Church you will not denie; that the Fathers auncientlie did ſo too, I haue partlie shewed, and will do further yet, by their owne words; and afterwards, will adde ſomething touching the Apoſtles iudgment alſo, in this matter of Church-authoritie. Sainct Ireneus in regard of his Antiquitie shall begin. a. *If any controuerſie should happen, wee muſt haue recourſe to the moſt auncient Churches, in which the Apoſtles haue conuerſed, and take from them what is certaine and pure.* Among theſe Churches, he commends the Romam, saying, *it is neceſſarie that euery Church, that is, all faithfull round about, reſort vnto*

a S. Iren. li 3. c. 3.

it, because of a more powerfull principalitie: in which Church the tradition which is from the Apostles, is alwaies kept by the faithfull which are round about. b In the Church, saith he, God hath constituted Apostles, Prophets, Doctors, and all the rest of the operation of the Spirit; whereof those are not partakers who repaire not vnto the Church: WHERE THE CHVRCH IS, there is THE SPIRIT (of God;) and where THE SPIRIT of God is, there is the Church, and all grace. c Wee must OBAIE those Priests that are in the Church; those that haue SVCCESSION from the Apostles: who together with Episcopall power, haue, according to the good pleasure of the Father, receaued the certaine guift of truth. And all the rest who depart from the originall Succession (where soeuer they be assembled) to haue suspected (looke to your selues, protestants;) either as Heretikes, or Scismatikes, or Hypocrites: and all these doe fall from the truth. Here is a perfect summe of what I haue hetherto beene prooving, deliuered by a learned and reuerend Saint, who liued within fourescore yeares of S. Iohn the Apostle. Next comes S. Cyprian, one also of prime Antiquitie. d There is one heade and one origen, and one Mother, by the issue of her fecunditie copious; by her increase wee are borne, wee are nourished with her milke, with her Spirit wee are animated. The spouse of Christ cannot be defiled with adulterie; she is pure and honest. She knoweth one house, and with chast bashfullnesse keepeth the sanctuie of one bed. This preserueth vs in God: this aduanceth to the Kingdome the children she hath brought foorth. Whosoeuer deuided from this Church, cleaueth to the adultresse, he is separated from the promises of the Church. He cannot haue God his Father, who hath not the Church to his Mother. And because you will be readie heere with a difficultie; call to mind what S. Augustine saith of him a

b S. Iren. l. 3. c. 40.

c Idem lib. 4. c. 43.

d S. Cypr. de Vnitate Eccles.

Neither

a *Neither durst wee affirme any such thing,* (he speakes against rebaptization) *were wee not well grounded vpon the most vniforme* AVTHORITIE *of the vniuersall* CHVRCH, *vnto which* VNDOVBTEDLIE *Saint Cyprian also would haue* YEELDED, *if in his time the truth of this question had beene cleered, and by a Generall Councell established.* b S. Basil. *I esteeme it Apostolicall, to persеuer in vnwritten Traditions.* c *What wee haue beene taught by the holie Fathers, that wee teach to those that aske.* d *Let Tradition bridle thee from separating the Father, the Sonne, and the Holie Ghost,* (he speakes against an Heretike;) *our Lord so taught,* (as wee doe,) *the Apostles preached so; the Fathers haue conserued, the Martyrs haue confirmed it: be content to saie as thou hast beene taught.* S. Epiphanius. e *There are limits prescribed vs, and grounds, and the edification of the faith* (by the ministerie,) *and Traditions, and holy Scriptures, and Successions of doctrine; and euerie waie the truth of God is fortified.* f *Wee must vse Tradition, because all things cannot be had out of diuine Scripture: Wherefore the holy Apostles haue deliured some things in Scriptures, and some things by Tradition.* S. Cyrill. g *the Church is called Catholike, because it is spred ouer the vniuersall world from one end of the earth to the other: and because it teacheth Catholikly and entirelie all doctrines which are to be knowne &c.* S. Leo. h. *This obseruance by Godsinspiration abides in our hart, that the Constitutions of the venerable Fathers by God established, and appertaining to the soundnesse of faith, be not corrupted by the wicked interpretation of any.* i *It is not to be doubted but that all Christian obseruance is of diuine instruction; & that* WHATSOEVER *is receaued by the* CHVRCH *into the custome of deuotion, doth come from Apostolicall Tradition and from the doctrine of the holie Ghost: who doth now*

a S. Aug. lib. 2. de Bapt. con. Donat. c. 4.
b S. Bas. de Spi. S. c. 27.
c Id. Ep. 60.
d Id. hom. 28.
e S. Epiph. in Heres. 55.
f Idem Heres. 61.
g S. Cyrill. Hieruf. Cathec. 18
h S. Leo Epist. 8. ad Fla.
i Idem Serm. 2 de Ieiu. Pent.

also preside ouer his owne institutes, in the harts of the faithfull, that all both obediently obserue and wisely vnderstand them. Lactantius. a *It is onely the Catholike Church that hath the true worship and seruice of God; this is the wellspring of truth, the dwelling place of faith, the temple of God: into which whosoeuer entreth not, and from which whosoeuer departeth, is without all hope of life and eternall saluation* Vincentius Lirinensis. b *It is necessarie by reason of the windings of vnconstant errour, that the line of prophetical and Apostolicall interpretation be directed according to the rule of the Ecclesiasticall and* CATHOLIQVE SENSE. *And in the Catholique Church likewise wee must haue a greate care that wee hold that which hath beene beleeued euery where, euer, and by all: for this is truelie and properlie Catholique, as the power and reason of the word or name doth import, which truelie doth comprehend all vniuersallie. And this is so done in fine if wee followe vniuersallitie, antiquitie, consent:* VNIVERSALITIE *wee followe if wee confesse that one faith to be true, which the whole Church thorough the world doth acknowledge: and* ANTIQVITIE *if wee do not in any sort leaue those senses which it is manifest that our Fathers and holie elders haue celebrated and commended: and* CONSENT *also if wee followe the definitions and decrees of all or neere all the Priests and Masters in Antiquitie.*

a Lactan. l. 4. diuin. Instit. c. vlt.

b Vincent. cont. Her. c. 2.

c. 3.

A Protestant would thinke me vnreasonable if I should demand and exact all these conditions in euerie Protestant proposition before I beleeue it: yet I will beleeue none of their doctrine, vnlesse it be thus prooued, nor all their Religion vnlesse it be thus prooued all: which is as much to say as that by Gods grace I will neuer beleeue it. Wee haue possession; the SPIRIT is in our Church: and this father was of [illegible] and

and doth acknowledge it of greater authoritie, of more infallibilitie then himselfe, and himself was ruled by it, but I goe on. *In the Antiquitie of the Church two things are constantlie and with greate care to be obserued, to both which all they that will not become Heretiques must steedfastlie adhere. The first is, whatsoeuer is auncientlie decreed by all the Priests of the Catholique Church in* GENERALL COVNCELL: *secondlie if any newe question doth arise, concerning which there is no such decree to be found, then must recourse be made to the iudgment of the holie Fathers: I say of those onelie, who euerie one in their owne tyme were found to be approued masters continuing still in the* VNITIE OF COMMVNION *and faith. And whatsoeuer they are found to hold with one and the same meaning and consent, that without all scruple and doubt must be the true and Catholique doctrine of the Church.* b Sainct Augustine. *Whosoeuer beleeue that Christ came in our flesh, and that he arose from death to life in the same flesh in which he was borne and suffered, and that he is the sonne of God, God with God, and one with the Father, and the one vnchangeable word of the Father by which all things are made: but do so disagree from his bodie which is the Church that they hold not* COMMVNION WITH THE WHOLE *as farre as euer it is spred about the world, but are found* * *separate in some part or corner, it is manifest that they are not in the Catholike Church. c The truth of the Scripture is held of vs in this matter, when wee doe that which pleaseth the whole Church the which the Authoritie of the Scriptures doth commend; that because the holy Scriptures cannot deceaue, whosoeuer feareth to be deceaued with the obscuritie of this question* (the same reason holds in any other,) *let him require the iudgment of the Church, which the holie Scripture without any ambiguitie doth demonstrate. You*

a Idem c. 41.

b S. Aug. de Vnit. Eccl. c. 4.

* As Lutherans, and Caluinists eidem li. 1. con. Cresc. c. 33.

heard an excellent speech of his before to this purpose when I speake of S. Cyprian: and there be diuers others of this kind; as where he saith that for his part. a *he should not beleeue the Gospell, vnlesse the Authoritie of the Church moued him.* And if you looke into the difficultie well you will easilie see the reason. b *That he was held in the Church by the consent of people and Nations, by an Authoritie begotten with miracles, nourished with hope, increased by antiquitie.* And that it is a point of c *most insolent madnesse to dispute whether that be to be obserued which is frequented by the whole Church through the world.* I omit sundry fine passages of S. Athanasius, S. Ierom, S. Gregorie, and others, to this purpose. Their practise, in learning the iudgment of the Christian world, as S. Athanasius did against the Arians: in approuing and subscribing to *generall Councells*, and their decrees, as did S. Gregorie, S. Leo, S. Athanasius, S. Cyrill, and others: and open defending of their Authoritie; doth testifie their minds. And particularlie you heard out of *Saint Augustines* mouth, the disposition of those elder times touching the generall resolution of the Church.

a Idem con. Ep. fund. c. 5.

b Ibid. c. 4

c Id Epist. 118. c. 1.

Hetherto you haue had the iudgment of the Pastors and Saincts in the times primitiue touching Church-authority. I am now to make a step further to see what the Apostles taught in this point, & what was the iudgment of our Sauiour Iesus Christ. The places are elsewhere examined, I will onelie put some of them downe. Our Sauiour. *Teach all Nations, and behold I am with you.* Math. vlt. *He that heareth you* (Pastors) *heareth me.* Luk. 10. *if he will not heare the Church let him be to thee as the heathen and the publican.* Mat. 18. *Going into the world, preach the Gospell to all,*

be

he that beleeueth not (the Goſpell, the word of God by you propoſed) *ſhall be condemned.* Mar. 16. *The ſpirit of truth ſhall teach you* (Paſtors, that of you the People may learne) *all truth.* Ioh. 16. Thus our Sauiour for Church-authority; & with him the Euangeliſts recording his words. The Apoſtles who were aſſembled at Hieruſalem, beleeuing our Sauiours promiſe, *It hath ſeemed good to the Holy Ghoſt and to vs.* Acts. 15. heere the vndoubted Church beleeues the Church decree to haue the Authoritie of the Holie Ghoſt. S. Paul. *God gaue Paſtors, that we be not wauering. Epheſ.* 4. Hold the traditions παραδόσεις, which you haue receaued. 2. Theſſ. 2. *The Church of the liuing God is the pillar and ground of truth.* 1. Tim. 3.

Heereby it appeares further that all theſe, Apoſtles, Doctours, and Saincts did hold that generall principle which wee do, vzt, The neceſſitie of conformitie in iudgment to the iudgment of the Church or higheſt viſible proponent: which doth make good what I ſaid of them in the precedent chapters. And ſhewes them to be Catholikes, according to the definition of a Catholike li. 1. cap. 2. p. 67. and li. 2. cap. 7. §. 2. wherefore If any be demaunded who were of our Religion in the primitiue Church, he neede not ſtudie long for their names; Sainct Peeter, Sainct Iohn, Sainct Mathew, Sainct Marke, Sainct Ireneus, Sainct Cyprian, Sainct Baſil, Sainct Epiphanius, Sainct Cyrill, Sainct Leo, Sainct Auguſtine, and the reſt whoſe words I haue cited. Theſe beleeued the Creede of the Church, and were prepared in mind to admit whatſoeuer she by her greateſt authoritie should propoſe. The ſame did others after them till our times. Sainct Gregorie, Sainct Iſidore, Sianct

Bede, Sainct Iohn Damascen, Sainct Anselme, Sainct Bernard, Sainct Francis, Sainct Thomas of Aquin, S. Xauir, Sainct Charles. &c. Each beleeued the Creede of the Church, and was prepared in mind to beleeue all it should by her greatest authoritie propose to be beleeued. So did the Councells too, the first Nicene, the first Constantinopolitan, the Ephesine, that of Chalcedon, the fift and sixt Generall, at Constantinople; the second Nicene; & so forwards: all did beleeue that men were bound to conforme their iudgments to the iudgment of the Church, and that she proposing matter of beleefe to the whole world by her greatest authoritie, hath diuine assistance. So did worlds of people in communion with these Councels, Doctors, Fathers and Saincts. They were all readie to learne of the Church; they held her Creede, and were in their soule prepared to receaue what she by her greatest authority should propose.

1. *Obiection.* The Apostles were not each of them to conforme their vnderstanding, or iudgment to the decrees, and generall faith of the Church; because they were all instructed by the Spirit. *Answere* 1. These were the first Masters, on whom the Church was to relie for the proposition of the faith; wherefore they were not to depend vpon the rest, but the rest vpon them. Yet they and the rest were to beleeue the same Creede. And so were vniforme in faith, each to other; and all Catholike. 2. The Spirit of truth instructing them, did moue them to conforme their iudgments to the truth *wheresoeuer it was duly proposed*; So that what some defined *Act.* 15. the rest all were to receaue; Sainct Paul went to conferre his doctrine, with the Apostles at Hierusalem, *Galat.* 2.

And

and what Goſpells or Epiſtles were once propoſed ſufficientlie by Church authoritie!, all euen the proponents too, were to beleeue them. 3. The holy Spirit comfirmed the Apoſtles peculiarly in the faith when he came, becauſe they were choſen to that high dignitie which did require ſtabilitie in thoſe that were to laie the foundations of the Church. For which reaſon, no mam ought to wonder if wee affirme ſome thing particularlie of them, which wee doe not affirme of other men: eſpeciallie conſidering that our bleſſed Sauiour did himſelfe in perſon viſiblie propoſe his doctrine to them, whereas others haue not immediate propoſition from our Sauiours mouth, but from the Church. 4. Wee muſt therefore acknowledge a prerogatiue in the Apoſtles, (if wee conſider exteriour propoſition,) in the manner of learning the truth; and it was indeede moſt conuenient; that ſo the reſolution might be without all exception, cleere. In a ſcience, the firſt principles are ſeene: ours is not ſcience, but beleefe, yet there is a way to reſolue it into ſeeing too, after a ſort. The Church in the Apoſtles, ſawe our Sauiour, and was taught immediatlie from his mouth, and the veritie of the doctrine she beleeues on his word; ſeeing and heering him ſaie ſo. He ſees it euidentlie in itſelfe, ſo that our faith is thus reſolued into euidence of the thing, by ſuch a reſolution as the nature of faith doth permit.

2. *Obiection.* The Fathers, many of them had errours; ſome in one thing, ſome in another: ſome doubted of pa t of the Scripture, as of the Apocalyps, the Epiſtle of Iude &c. ſome haue in their writings the millenarian errour; others with ſainct Cyprian were for rebaptization; ſainct Auguſtine retracted many

many things of his owne; &c. but the Church neuer erred; wherefore they agreed not with the Church, & ſo were not Catholikes, if a Catholike be a man beleeuing the Churches Creede. *Anſwere.* 1. The Fathers neuer all agreed in any errour. 2. Each ſubmitted his iudgment to the Church, as you haue hard from many of their mouthes. 3. None euer oppoſed that which the Church vniuerſallie beleeued, or propoſed with her greateſt viſible Authoritie, before or in his time. 4. What might be propoſed more then was, each beleeued *in preparation of mind*, and virtually, in that generall principle which I haue mentioned oft. 5. So ſubmitting his priuate iudgment, in matters, as then, vndefined, to the iudgment of the Church, erring he was not heretike: nor thereby diuided from the communion of the Church. You muſt call to mind what is ſaid in the former chapter, for by the doctrine there, all ſcruples in this kind are eaſilie ſatisfied; and you haue ſainct Auguſtine there alſo anſwering the ſame doubt. Sacred and canonicall writers, they haue no errour at all in their bookes; others might haue; diuers had. But they ſtill ſubmitted all to the Church; and ſo wee doe now: readie to mend what wee haue miſtaken, as ſoone as wee know the Churches mind.

But you will ſaie, the caſe is not the ſame; the Fathers ſubmitted their iudgments to the Church when it was pure, and erred not: now it doth erre. *Anſwere.* Yes; the caſe is all one. It is the ſame Church; it hath the ſame promiſes of the ſpirit aſſiſting: the ſame meanes to determine controuerſies: and had ſainct Auguſtine liued vntill now, he would no leſſe haue ſubmitted his iudgment to the Church now, then he did to the Church, then. The reaſon why then he yeelded

yeelded ſo much vnto the Church, was the promiſe of our B. Sauiour, that he would aſſiſte it *to all truth;* which promiſe was not made for certaine yeares, or ages; till a hũdred, or foure hundred yeares: but to the Church *abſolutè*; and she was to continue ſtill. It was made *for euer.* Aſſiſtance was promiſed her *all daies till the worldes end*: & Paſtors vntill *thẽ* for eſtabliſhing of Gods people in the faith. 2. In alleadging that it erres now, and did not then; you beg the queſtiõ. Thoſe Fathers thought it was kept from errour by the diuine prouidence *becauſe it was: the Catholike Church*, whoſe office is to teach the world; to bring vp Gods elect; to confound Hereſies; as being *the pillar and ground of truth:* and the Catholike Church, (they knew,) ſtill was to remaine, ſtill to doe the ſame offices; inheriting Gods promiſe of Aſſiſtance, (not becauſe it is or was in ſainct Auguſtines daies, or in Conſtantines, or ſainct Peeters, as if God cared for them onely; but) becauſe it is the Catholike Church.

3. *Obiection.* Many ſchoolement teach contrarie to the Church, and therefore were not Catholikes, if a Catholike be one that holds the Churches Creede. Some denied part of Scripture to be canonicall; others hold that a Councell is aboue the Pope; Durand, hath opinions not ſo cũrrant: and Thomiſts and Scotiſts will neuer agree in all points of diuinitie. *Anſwere.* 1. No Schoolman of ours euer oppoſed the generall Creede of the Church; or that which the Church propoſed by her greateſt Authoritie. 2. Each beleeued *in preparation of mind*, what might be ſo propoſed more then was. 3. So that, miſtaking what afterwards was eſtabliſhed by the Church, he was not thereby an Hereticke; nor at all diuided in diuine faith. It is the verie caſe of ſainct Cyprian which

ſainct

many things of his owne; &c. but the Church neuer erred; wherefore they agreed not with the Church, & ſo were not Catholikes, if a Catholike be a man beleeuing the Churches Creede. *Anſwere.* 1. The Fathers neuer all agreed in any errour. 2. Each ſubmitted his iudgment to the Church, as you haue hard from many of their mouthes. 3. None euer oppoſed that which the Church vniuerſallie beleeued, or propoſed with her greateſt viſible Authoritie, before or in his time. 4. What might be propoſed more then was, each beleeued *in preparation of mind*, and virtually, in that generall principle which I haue mentioned oft. 5. So ſubmitting his priuate iudgment, in matters, as then, vndefined, to the iudgment of the Church, erring he was not heretike: nor thereby diuided from the communion of the Church. You muſt call to mind what is ſaid in the former chapter, for by the doctrine there, all ſcruples in this kind are eaſilie ſatisfied; and you haue ſainct Auguſtine there alſo anſwering the ſame doubt. Sacred and canonicall writers, they haue no errour at all in their bookes; others might haue; diuers had. But they ſtill ſubmitted all to the Church; and ſo wee doe now: readie to mend what wee haue miſtaken, as ſoone as wee know the Churches mind.

But you will ſaie, the caſe is not the ſame; the Fathers ſubmitted their iudgments to the Church when it was pure, and erred not: now it doth erre. *Anſwere.* Yes; the caſe is all one. It is the ſame Church; it hath the ſame promiſes of the ſpirit aſſiſting: the ſame meanes to determine controuerſies: and had ſainct Auguſtine liued vntill now, he would no leſſe haue ſubmitted his iudgment to the Church now, then he did to the Church, then. The reaſon why then he yeelded

yeelded ſo much vnto the Church, was the promiſe of our B. Sauiour, that he would aſſiſte it *to all truth;* which promiſe was not made for certaine yeares, or ages; till a hũdred, or foure hundred yeares: but to the Church *abſolutè*; and she was to continue ſtill. It was made *for euer.* Aſſiſtance was promiſed her *all daies till the worldes end*: & Paſtors vntill *thẽ* for eſtabliſhing of Gods people in the faith. 2. In alleadging that it erres now, and did not then; you beg the queſtiõ. Thoſe Fathers thought it was kept from errour by the diuine prouidence *becauſe it was: the Catholike Church*, whoſe office is to teach the world; to bring vp Gods elect; to confound Hereſies; as being *the pillar and ground of truth:* and the Catholike Church, (they knew,) ſtill was to remaine, ſtill to doe the ſame offices; inheriting Gods promiſe of Aſſiſtance, (not becauſe it is or was in ſainct Auguſtines daies, or in Conſtantines, or ſainct Peeters, as if God cared for them onely; but) becauſe it is the Catholike Church.

3. *Obiection.* Many ſchoolement teach contrarie to the Church, and therefore were not Catholikes, if a Catholike be one that holds the Churches Creede. Some denied part of Scripture to be canonicall; others hold that a Councell is aboue the Pope; Durand, hath opinions not ſo cũrrant: and Thomiſts and Scotiſts will neuer agree in all points of diuinitie. *Anſwere.* 1. No Schoolman of ours euer oppoſed the generall Creede of the Church; or that which the Church propoſed by her greateſt Authoritie. 2. Each beleeued *in preparation of mind*, what might be ſo propoſed more then was. 3. So that, miſtaking what afterwards was eſtabliſhed by the Church, he was not thereby an Heretícke; nor at all diuided in diuine faith. It is the verie caſe of ſainct Cyprian which

ſainct

sainct Auguſtine doth anſwere vnto. 4. All receaue the ſame *Canon*, that haue or had notice of the ſame Church-propoſition: no maruaile if ſome diuines did not, being the declaration was made, ſince they were deade. 5. The diuerſitie of* opinions, touching the compariſon of the Pope and Councell, doth not hinder our communion; the Church as yet, hath not cleerelie propoſed either part: when she doth, both ſides are ready to beleeue it. 6. Durand ſubmitted all his writtings to the Church, as you may reade in his Preface: ſo did the reſt of our Deuines; and who ſo did not, was none of ours: proue you that any did oppoſe the Church, and take him, if you thinke that will ſuffice to make a Proteſtant; for Catholike he was not. 7. Thomiſts and Scotiſts, and Nominals, and all others amongſt vs, harken to the Church; and neuer diſagree in opinion, but where the mind of the Church, is not, or in the times of the parties ſo diſſenting, was not knowne. See pag. 67. and remember what hath beene ſaid in the former chapter.

* *Puto vtramq; eſſe probabilem opinionem* Victoria de poteſt. Pap. & Conc. prop. 3 *Neutrarum opinionum eſt de fide.* Duual de Poteſt. Pont. par. 4. q. 7.

THE NINTH CHAPTER.

Wherein ſome generall exceptions are anſwered.

THE obiections which you make are partlie againſt their infallibility of the Catholique Church in it ſelfe, and partlie againſt the infallibilitie of generall Councells, where Bishops are aſſembled out of all Countries to determine commonlie by diuine aſſiſtance what belongs to faith, and what is contrarie thereunto. Of this ſecond part, it being not the whole

whole Church *formallie* in it ſelfe(whereof I haue intreated hetherto,) but the whole in *repreſentation* onelie, as deuines tearme it, I will ſpeake hereafter, And will anſwere that heere, which you bring againſt the firſt, which is the matter wee haue in hand. You are to shewe, , *not* that ſome particular *man* or ſome *part* of the Church might fall of, and leaue to be part of the Catholique not-erring Church, for that wee ſee cleerelie in your Maſters Luther, Caluin, and others which once were Catholiques: and in the Church of England which was in the communion of the Church for a thouſand yeeres together, and by that communiõ Catholique, as being then part of Gods Church, and is now fallen into ſchiſme and Hereſie: *but* you muſt proue that *the Catholique Church* may *erre in faith*, or to vſe your owne termes, that all the Church of God may be in errour, affirming and beleeuing contrarie to that which is true in faith.

And firſt I obſerue that if you did vnderſtand your owne principles, you would deſpaire of the ſucceſſe of your owne arguments, becauſe by thoſe principles of yours all that you can ſay, may iuſtlie be contemned. This I demonſtrate : for you will either prooue this doctrine of *the Churches infallibilitie in the ſenſe wherein wee defend it*, to be an errour fundamentall, or to be ſome other errour not fundamentall. The firſt you cannot pretend without contradicting your ſelfe preſentlie, for you ſaie alſo that the Church cannot erre in fundamentalls, and that ours in fundamentalls doth not erre, granting withall when you are well vrged, that ours is the Church, and if you should ſtart backe and denie it againe you will finde it vnder double proofe in another place. The Second

you

you cannot as much as pretend to prooue and demonstrate in your principles, becauſe according to them you can take no meanes whereof you are certaine: not *reaſon*, for all men may erre in obſcure matters: nor *Fathers*, for in your principles all might erre: nor place of *Scripture*; for you haue no meanes to knowe certainelie that it is the word of God, the place not being one of your fundamentalles: nor the *Spirit*, becauſe in not-fundamentalls he aſſiſteth not, as you ſay and maintaine in this queſtion, or if he aſſiſt in this verie matter whether you call it fundamentall or not fundamentall, he doth aſſiſt the Church; for to the Church is the promiſe made.

Thus you very wiſelie haue ouerreached your ſelfe, and left your ſelfe no meanes to prooue any thing againſt vs, either in this controuerſie or in any other: for fundamentallie you confeſſe wee haue not erred, and in other things by your owne principles you are not certaine. Yet to gull the people, you bringe texts not fundamentall according to your diſtinction, and cry out Scripture, Scripture, the Goſpell, the word of God. And if you finde a place in S. Auguſtine which neither your parishioners nor your ſelfe doe vnderſtand, you challenge vs ro the Fathers, whereas in your conſcience you beleeue for certaine neither Fathers nor ſcripture, but onelie ſome places which you call fundamētall: neither do you acknowledge anie meanes in the world either from God or man to be ſure of things not fundamentall (as you tearme them) as I haue shewed before: and the ſame, theſe your Proteſtant arguments which followe, would faine prooue.

The *firſt* argument to this end is made againſt the Church in the ſtate of the old lawe before the com-

ming

ming of the Messias, and therefore is nothing to the purpose, because wee speake of the Christian Church, as it is established by Iesus Christ and gouerned by his Spirit, which Church is not limited vnto one Nation onelie, but ouer all the world, and therefore Catholique: and of this I haue proued and wee do beleeue that in faith, it is infallible. Notwithstanding to maintaine the infallibilitie of the Iewish Church too before the Messias came (which is an other questiō) I resolue your doubts made against it. You say *first*, the the people of Israel did adore the brazen calfe, therefore the Church all did faile. *Answere.* You should haue prooued that *all* did adore the calfe, that Moyses and the Leuites *all* did: which you will neuer prooue as long as the Bible is extant. If you reade Exodus in the two and thirtieth chapter you shall finde that when Moyses had saide, if any man be our Lords let him ioyne to me, *there gathered vnto him all the Sonnes of Leuie.* And these were no small company as you may gather out of the booke of Numbers. *Next* you say Elias did complaine that he was left alone. *Answer.* 1. This makes a shewe, and is repeted ouer and ouer in your books and your pulpits. The truth is that there were at the same tyme diuers in Israel where this Prophet was, which bowed not before Baal, of which number God said to Elias, he would reserue seuen thousand. And at the same tyme also in the *Kingdome* of (*a*) Iuda there was *publique profession* of the true religion at Ierusalem. Wherefore you cannot prooue by this place that the Church failed and was not visible on the earth, if wee would graunt you (as you haue seene wee neede not) that it was not visible in the Kingdome of *Israel* at that tyme.

Exod. 32. 26. Num. 3. v. 39.

3. Kings 19. v. 18. Rom. 11. 4.

a. 2. Paral. 14. & 15.

Vide Refutationem Apologiæ Pendocathoticæ Thomæ Mortoni. c. 14. pag. 182. & seqq. & Duplicat. adu. Mort. Replic. c. 35.

Neither

Neither was it neceſſarie to the viſibilitie of it, that it should be ſtill viſible in *both Kingdomes*, one of them onelie doth ſuffice for this purpoſe, in caſe all in the other had forſaken God.

Thirdlie is obiected the Iewes action in the condemnation of our Sauiour. *Anſwere.* At that time the *higheſt viſible Authoritie* was not in the *Sanhedrin* nor in the whole multitude of Iewes; but in our bleſſed Sauiour, TRVTH it ſelfe, who being the eternall Sonne of God, was come perſonallie to teach; And *viſiblie*, heere on earth. Let vs now come to th. Catholique and Chriſtian Church.

In the *ſecond* argument you taxe the Apoſtles, and *firſt* accuſe S. Peeter of falſe doctrine becauſe he was reprehended by S. Paul. Then further you condemne the Apoſtles all of errour againſt faith, in not beleeuing the reſurrection. *Anſwere.* To that of S. Peeter which old Heretiques obiected, it was anſwered fourteene hundred yeers agoe that it was a fault of *conuerſation* which he was taxed for, not of *doctrine*. The fault is ſet downe by S. Paul in theſe words, *for before certaine came from Iames, he*, Peeter, *did eate with the Gentiles, but when they were come he withdrew and ſeparated himſelf, fearing them that were of the circumciſion.* This cariage of S. Peeter, S. Paul did reprehend; and his making others by his example to Iudaize was in this. But here is no falſe *doctrine* maintained and published by him: much leſſe by the Apoſtles all, *taught* and *generallie by the Church beleeued*, whereof wee ſpeake now. In the conuerſation of the Popes which you taxe by this occaſiō there may haue beene faults alſo; for they were men; but from them in generall Councells there hath come no falſe doctrine, nor euer will.

Obie. 2.

Tert Preſ. c. 23.

Gal. 2. 12

Ll. ſeq.

The

The ſecond part of your obiection hath no difficulty, becauſe wee knowe that the Apoſtles did learne the particulars of faith by degrees as you may obſerue eaſilie in the Goſpell: and their *ſlownes to beleeue* the point mentioned, but not any *errour maintained by them for Chriſtian doctrine*, was reprehended. Neither was *the all teaching Spirit*, as yet come; our Sauiour not being aſcended: who therefore did inſtruct them in the matter his owne ſelfe. Now the thing that wee *heere* defend is, not that the Apoſtles beleeued all in particular from the firſt tyme they were called, or that in conuerſation nothing euer happened amiſſe in any of them, but *that after the comming of the holie Ghoſt* THE CATHOLIQVE CHVRCH *did neuer beleeue or teach errour in matter of faith*: which I would haue you to read ouer and ouer that you miſtake not the matter, but argue to the purpoſe.

A *third* argument which I thought good to put in this place touches the reſolution or our faith into the Church, which reſolution ſeemes not firme becauſe it is made into authoritie not diuine. To this I anſwere that the authoritie of the Church alone if you conſider it apart, not adding thereunto the authoritie of the Aſſiſting Spirit, is greater then any other authoritie in the world that is diſtinct from the diuine authoritie. And this by reaſon of an infinite multitude of learned and holy men which are in it: of infinite miracles which doe giue teſtimony of a greatnes which nature wonders at: of the ſtrange vnion of worlds of people in one obſcure faith, with a conſtancie which neither flattery nor feare can shake, which vnion doth acknowledge no cauſe in nature, ſince nature inclines not ſo conſtantlie to communion and vniforme iudgment in things not found in Obie. 3.

nature, as God incarnate, the ſonne in ſubſtance and power all one with his Father, and yet diſtinct in perſon, and the like. The authoritie I ſay of the Church by reaſon of theſe and ſuch other motiues is the greateſt of all authorities among men; in ſo much that no other is any way equall to it: and therefore none able to drawe a wiſe man from it.

Yet this alone is not the thing wherevnto wee do make the reſolution of our faith: But wee make it into *the* TESTIMONIE OF ALMIGHTIE God *in the Church*: This teſtimonie doth originallie moue our faith. The ſunne, is alwayes viſible in it ſelfe; but cannot be ſeene of vs vnleſſe it be in our hemiſphere; and when it is riſen, the eleuation doth not principallie moue our eie, but the ſunne it ſelfe, in that eleuation doth moue it to ſee both ſunne and heauen, & all other things which the light comes vpon. So Gods *eternall Word* of it ſelfe is euer apt to moue, and to be ſeene, though wee cannot diſcouer it with the eie of faith, vnleſſe it be expoſed or propoſed to vs in the firmament of the Church: or ſome other way equiualent. But if it be ſo applied, it *moues* our faith to diſcerne *it*, and *the Church* propoſing, and all *other things* that are reuealed. Wherein, the Church propoſition doth concurre inſtrumentallie, with ſubordination to the Word of God: and on them both, in ſeuerall kinds, our faith depends.

Wee reſolue therefore into authoritie truely diuine; into the diuine Spirit teaching in the Church. Or, if you will haue a longer way, (which yet in effect is all one) we do reſolue into the preſent Church, aſſiſted with the Spirit; This preſent Church doth reſolue into the Church in the former age, aſſiſted by the Spirit; that againe into a former age, & ſo vp to the

the Apoſtles: they reſolue into Chriſt. Where you finde the like as before. That is, the eternall, and *increated Word*, mouing by way of humane ſpeach: and the Apoſtles faith depending (though diuerſelie) on both at once, that is, *on the* ETERNALL WORD, as on the *originall motiue*, and, *on the* WORD OF HIS MOVTH, as on the *Application*.

If you would haue yet another waie, take the motiues of faith all together; the whole collection of them, as *applications*; and the prime verity as *formall obiect*: and you haue all that doth moue vs to beleeue. In this collection of motiues I doe include the whole Church theſe ſixteene hundred yeares: and the Apoſtles, and Ieſus Chriſt as he appeared and taught: and all the miracles done in confirmation of the Chriſtian Catholique faith: the conuerſion of the world from bad to good, which can be from no bad cauſe: the prophecies of the old and newe Teſtament: and whatſoeuer els learned men vſe to bringe to this purpoſe. And taking in this collection *all* that which is diſtinct from the *increated authoritie* of almightie God, I call it the condition, circumſtance, or *application of the formall obiect*: which FORMALL OBIECT is the diuine VERITIE REVEALING. Further I muſt not goe, becauſe the diuine VERITIE is infinite, and therefore able to moue any vnderſtanding: and the circumſtances are beyond all exception to warrant the prudence of my choiſe. One thing more is to be noted heere of Schollers: that *faith* doth not onelie beleeue the myſterie, as that *in God there are three Perſons*; but withall it beleeues that *God hath ſaid ſo*: for euen this alſo, is within the obiect of diuine faith. Wee do not ſee God ſpeaking; any that ſhould do ſo would beleeue him eaſilie, becauſe of his infinite

veracitie, goodneſſe, knowledge, authoritie: but wee doe beleeue that *he hath reuealed* theſe things which are in our Creede, and in the Scripture. The *things* are darke and obſcure in themſelues they be *non apparentia*, nature cannot ſee them; as, the proceſſion of the diuine Perſons; the Incarnation; the Reſurrection: but this is not all, for Gods *aſſeueration* too, is obſcure, darke, and vnſeene; wee doe not ſee with our eies, nor by the light of nature perceaue him ſpeaking thoſe words that are in the Bible; yet wee beleeue, and conſtantlie, that he did; and that it is his word. *Faith* doth faſten vpon this too; it is *argumentum non apparentium, an argument*, equiualent to a demonſtration, for certaintie; yea more then a demonſtration, *of things not appearing*. It is a a heauenlie vertue, inhabiting the vnderſtanding; deuines terme it *theologicall*: and being in this high order of things aboue nature, it is proportionablie moued by a ſupernaturall Obiect, the increated Word; which is knowledge, veracitie, expreſſion of it ſelfe, God and all perfection: This is the principall Obiect and *formall motiue* of our faith. That which *applies* this Obiect to our Vnderſtanding, to worke vpon our faith, and moue it; or applies our vnderſtanding to *it* rather, to be moued, is *the teſtimonie of the Church*. Let the Church teſtifie which is the word of God, and a Catholike will beleeue; let the Church declare the ſenſe, and his vnderſtanding is readie to giue aſſent; becauſe *faith diſpoſeth his vnderſtanding to be moued in this manner*. I haue heere vſed Schoole termes, but you muſt pardon me, for it is a Schoole point as you knowe, and fit for Schollers onelie.

A *fourth* exception is, that you ſeeke the will of God more ſincerely, and therefore enioy the aſſi-

ſtance,

ſtance, which wee doe not becauſe wee relie onely on men. This argument is alreadie anſwered in effect: wee depend on men propoſing and as inſtrumentall, or miniſteriall cauſes vnder Ieſus Chriſt the great Paſtor: And ſure the Apoſtles on whome the primitiue Church depended were men alſo. But principally wee depend on Ieſus Chriſt, and the holie Ghoſt aſſiſting in and by the Church. As for your ſincere ſeeking of the *truth*, it is a friuolous pretenſe, ſince you do not take the meanes by God ordained to finde it. Ieſus Chriſt hath left it *in the Church*, and if you would finde it, you should looke it there. Your pretence of prayer, and the guift of interpretation, and conference of places, are trickes onelie to delude fooles: for all wiſe men knowe that Chriſt hath beſtowed all helpes neceſſary vpon the Church: and that in the Church are the power of interpretation, and ſanctitie, and generallie all the guifts of the holy Ghoſt. Wherefore you are firſt to prooue that you are the Church, before you challenge the Spirit, and his guifts: till then wee number you amonge thoſe who come in at the Windowe to rob and ſteale the ſoules out of men; and endeuour alſo as much as lies in you, to rob the Church of God of her endowments.

For the ſanctitie of our Church, wherewith you would equall yours, I remitte you to Baronius Martyrologe, and deſire to ſee the like Catalogue from your holie number. But who knowes not that it is proper to the Catholique Church to breede Saints, & that thence are thoſe which out of all Nations, tribes, and tongues, are choſen to raigne with Ieſus Chriſt. Yet are not all in this Church truelie Saincts: there are degrees of incorporation and vnion to the heade and members. Some are vnited by faith and charitie,

some by *faith* and exterior communion, but want Charitie, and they haue some kinde of motion and influence from Christ the heade: for without him none can beleeue aright. A mans feete haue some life, though not all operations of life; they cannot see nor heare nor imagine as the heade doth. Those Catholikes that are in mortall sinne, haue yet vniformitie of faith, and embracing the communion are part of the great mysticall body the Church. But they want the principall vnion, that of Charitie; which vnion will be perfect and constant in heauen, where the Church shall see the deitie of the sonne of God. Here, good and bad are mixt: yet so, that the Church militant shall neuer be without many good and holie men, according to the Scripture. *This is the couenant which I will make with the house of Israel saith our Lord,* Ierm. 30, v. 33. speaking of the Christian Church, *I will giue my Lawe in their bowells, and in the hart of them will write it, and will be to them a God, and they shall be my people.* And in Ezech. 30. y. 26. Ezechiel. *I will giue my sanctification in the middest of them for euer.*

You will answere againe, that you particularlie do know Gods Spirit to be in your selues, by his inner working and changing of the soule. I replie, that still the whole aduantage is on the Churches side, in all signes and arguments of the presence of the diuine Spirit. There, in the Church, are the Predestinate, there are those that haue the pledge of inheritance, there are they who do follow pietie, and are transformed into new spirituall men; there is the change of life, detestation of vice, practise of all kind of vertue: faith, hope, loue, vnion with God; the guifts of the holy Ghost, wisdome, knowledge, prophecie, miracles, tongues, interpretation, discretion of Spirits: the

motions

motions of the Holy Ghoſt inhabiting, the teſtimonie of the Spirit to the Spirit, ſpirituall feeling of the diuine preſence; with other arguments perceaued by the ſoule, more then the tongue can expreſſe: in a word, the promiſe of our Sauiour the Sonne of God, was made vnto the Church, and is performed in it. Wherefore neuer pretend thoſe inner arguments of the Spirit, as it were ſenſiblie diſcouered, in you who are not the Church, nor in it. Selfe-loue is an Idol which Hereticks honour with a feeling too; and the Deuill will haue obedience in his kind, as like as he can poſſiblie to that which is due to God. Shew vs a reall outſide of a true Church; let vs ſee your Apoſtolicall Succeſſion, your communion with Nations; your exteriour Hierarchie, your Generall Councels: let vs ſee reall ſignes of inner Sanctitie, ſuch as are in our Church, innumerable: Let vs ſee the miracles of your men, aliue, and deade. Do ſome wonders, greater then are donne in our Church, whereby it may appeare that your Church & not ours hath the guifts; shew vs a Catalogue of the Saincts of your Church, ſuch as ours hath exhibited: let vs haue reall arguments of the Spirit inhabiting it, whereby wee may know that it is moued by God, and directed, and aliue: wee beleeue not your words.

In the *fift* place inſteede of an argument I note your vanitie in heaping things together to winne the vulgar. Your ſilken diſcourſes vnleſſe they beflowred Obie. 5.
with hiſtories of Popes, Friars and Monkes, are not gaudie, and therefore this embrodery muſt not be wanting. I will not looſe tyme to rehearſe the particulars, but in generall anſwere thus. *Firſt*, if among twelue Apoſtles pict out by our Sauiour Ieſus Chriſt, one was naught and proued an Apoſtata, it can be no

meruaile that in more then two hundred Popes elected by men, some fewe did amisse. Neither can their faults preiudice Papall authoritie, and the generall doctrine of the Church, or redound vnto it, more then did the Apostasie of Iudas preiudice Apostolicall power, and Christianitie, or redound vpon the rest. You should haue considered rather, that many Bishops of the Roman See are knowne Saincts.

I answere *secondlie* for Friars, that their *Rule* is good, holie, and beyond all iust exception: wherefore if any not conforming themselues vnto it, by weaknesse faile and liue disorderly, the profession is no more to be condemned for it, then is Christianitie for the wicked conuersation of many that professe it. And the stories of Friars which you haue are but fewe, some dozen peraduenture; were they a thousand the matter were not greate, seeing that in all the Catholique world are Friars. Touching Monkes it is the same: their Profession is holy, and their conuersation such as crownes and scepters haue beene left for to learne it; their institution hath bred many Saincts, and their Order hath beene so* generally spred, that they haue had many thousand monasteties at a time. Among so many to haue happened a few discorders is no wonder; but to thinke that your stories, put case they were in parte true (which is not worth examination) can preiudice the rule and institution, is very childish.

Of Catholiques in generall I haue spoken allredie: they were not all saincts in the Primitiue Church, neither be they all saincts at this day; *Many are called, fewe chosen.* Good and bad are mingled here. The spouse

*33. millia Abbatiarum & 14 millia Prioratuum. *Genebr. Chronolog. anno 524.* Ordinis *Praedicatorum* feruntur fuisse 4143. cœnobia. *Idem anno 1216.* *Franciscanorum* suo tempore 90. millia fuisse scribit Sabellicus *Ennead. 9. lib. 9.*

ſpouſe is blacke and faire. In the Churches decrees there is no errour againſt faith; no rule againſt manners: Her rule is irreprehenſible, being the rule of Chriſtianitie; And when any thing is amiſſe in mens cariage or behauiour towards God or man, she doth admonish and punish as occaſion requires. Hence haue come all thoſe decrees of reformation made in Councells generall and particular, which you haue ſeene more then once. In an infinite number to haue ſome diſorders is incident, and wee were foretould that *ſcandalls should be*. But conſider further, that this Church hath an infinite companie of holy men likewiſe, and that all which arriue to glorie shall haue liued in this Church, and thoſe of *all tribes, tongues, and Nations*. For this very Church, though not according to all the materiall parts, shall triumphe, as I haue ſaid in an other place; and in ſtate of triumphe shall be all faire, and all ouer without ſpot: she shall be without actuall or originall or veniall ſinne, when she comes with open eies to *looke the prime veritie in the face*, and to embrace the diuine *goodneſſe* with all the latitude of her ſoule.

Mat. 18.

Apoc. 7.

§. II.

CONcerning the *Reſolution of faith*, which is the matter treated in the *third Argument*, the Reader may pleaſe to note *four* things. *Firſt*, that as in the generation of a Man, the matter muſt be diſpoſed, before it gets the forme: ſo muſt a mans vnderſtanding be diſpoſed, in it's kind, before it arriues to *Theologicall Beleefe*. He that comes to the faith, firſt, conſiders the exteriour Proponent, the Church, for Example;

ample; and looking well on her, esteemes her worthie of Beleef, in the nature and qualitie of a Legate or Embassadour. Such a Proponent also was Moises to the Israelites; such were the Prophetes; such were the Apostles; and our Blessed Sauiour, most eminentlie, and aboue all. These were sufficient Proponents. *Next*, he considers the Message which this Proponent (the Church, for example,) deliuers *exteriourlie*; and being *interiourlie* (*a*) taught the same, and inclined to assent, by our ALL KNOWING MASTER (whose Art is infinitelie aboue that of Oratours) he submits his vnderstanding to the INCREATE AVTHORITIE which is the *formall Obiect* of our Faith, and beleeues. Of this more heereafter.

In the Dif. with *Heterod.*

Note *secondlie*, that amongst the materiall obiects of diuine Faith, one is the Church and her constancie in faith, and loue; imported by *Sanctitie*, which in the Creed we professe: and, as other materiall obiectes of our faith, so this also, is beleeued for gods Authoritie. And, hauing once beleeued this, and taken it for a principle, we resolue into it, particular things, which you question; as, why we beleeue this,

a. *Scriptum est in Prophetis, Et erunt omnes docibiles Dei,* διδακτοὶ θεοῦ. *Omnis qui audiuit à patre & didicit, venit ad me.* Ioa. 6. 45. Vide Isa. 54 13 Ierem. 31 33 Ezech. 36 27. *Spiritus Sanctus quem mittet Pater in nomine meo, ille vos docebit omnia Ioan.* 14 26. Nemo docenti homini tribuat quod ex ore dicentis intelligit, Quia nisi intus sit Qui doceat doctoris lingua exterius in vacuum laborat. *S. Greg magn Hom.* 30 *in Euang Vnctio eius docet vos de omnibus* 1. Ioan. 2 27 Sonus verborum nostrorum aures percutit, Magister intus est. *S. Aug Exposit. in Epist. S. Ioan trac.* 3 Audite agricolam Apostolum, vide e quid sumus; & audite Magistrum interiorem. *Ego plantaui, Apollo rigauit sed Deus incrementum dedit.* Ibidem. Et *quaedam mulier.... audiuit, cuius Dominus aperuit cor intendere his quae dicebantur à Paulo Act.* 16. 14 Vide Conc. Arausican. can. 6. & 7. & Conc. Trid. Sess. 6. cap. 5. & can. 3.

this, or that booke, to be Scripture? why we beleeue this, or that, to be the ſence of ſuch or ſuch a verſe? Theſe, and ſuch like, wee reſolue into this generall principle, before accepted and beleeued. In which caſe, the Holy Ghoſt his Authoritie is our chief motiue; and the Church is as it were his mouth or Organ by which he ſpeakes. As our Bleſſed Sauiours humanitie or mouth, was not the motiue properlie but the Organ and inſtrument of him that was the motiue. But in the getting of Diuine beleefe, the Authoritie of the Proponent (that which is diſtinct from the Increate Authoritie,) is the motiue. And this act, which relieth ſo on the Authoritie of the Exteriour Proponent abſtracted from the Increate Authoritie, is not *Theologicall beleefe*; but a preuious diſpoſition. There is a paſſage in S. Iohn, which doth excellentlie illuſtrate this matter. The Reader may pleaſe to peruſe it, (it is in the *fourth* Chapter of his Goſpell,) and particularlie to note *the* 39. *and* 42. *verſes*.

Note *thirdlie*, that the Proponent of Diuine Reuelations, may alſo propoſe Himſelf to haue receaued them from God; or to be aſſiſted: (ſo did Moiſes, Dauid, and other Prophets; yea our bleſſed Sauiour himſelf, told his Church *Ego accepi a Patre*;) and by miracles, or otherwiſe, prouing himſelf worthie to be beleeued in the nature and qualitie of Embaſſadour, is admitted without more adoe. In this manner THE CHVRCH alſo doth propoſe *herſelf* to be *holy*, that is, confirmed in *Charitie* and Diuine *Faith*, for thus is she *holy*. So that beleeuing the Creed propoſed vnto vs by the Church, we haue the *generall principle* which I before mentioned, without recurring to Scripture. Though the ſame thing may be proued

Vide li. 2. c. 6. §. 4.

out of the New Testament, to such as do admit the New Testament; and, to such as denie it, but admit the Prophecies, the same may be proued out of them. One point of faith, confirmes another. Our Blessed Sauiour himself, cited the Prophets, to confirme what he said.

Vide li. 4 c. 11. § 3. & 14.

Hence it comes *fourthlie*, that in the *resolution* of Diuine Faith, there is no faultie circle. We resolue into GOD, *the prime veritie, auouching*; as into the chiefe *motiue*, or formall obiect: and, into THE CHVRCH, as into his Legate, and exteriour, ordinarie Proponent. And there we stop; for each of these, is, (though not both equallie, and in the same kind,) αὐτόπιστος. What Question soeuer you moue concerning the Resolution of my Faith, I will answer in this manner; by the *formall Obiect*, which is *God*, in manner specified: and, by an exteriour Proponent, worthie of beleefe. So likewise did the Apostles: they could, and did assigne, an exteriour Proponent, most worthie of beleef. So did the faithfull that were vnder the lawe; that of Moises; and before.

THE TENTH CHAPTER.

Two other arguments are answered.

IF any of your arguments should escape vntouched you would bragge of their streingth, and therefore I am glad I haue ouertaken other two before they gette out of my memorie. The first is; That which may happen to any one, may happen to all or to euerie one; But to erre, may happen to any Church

Whittak. Rainolds.

(adde,

(adde, for ought you know) for thus it did happen to the Churches of Thiatira, Corinth, &c. therefore it may happen to euery one or to all, and so all at once may erre. Thus you. *Answere.* This kind of arguing, howsoeuer it might hould in some cases by reason of the matter, would a man take improperly the word *happen*, for that which *may be true*, whether it be so, *contingent lie*, or *of necessitie*: Yet in it selfe it is sophisticall; being *à sensu diuiso*, as Logicians doe speake, *ad sensum compositum*, which you know doth not hold. I haue some cause to thinke you haue a wide mouth, suppose you can thrust an egge into it; A clowne there, might dispute in your forme & moode thus. That which may happen to any one of the egges in your parish, may happen to all or to euerie one; but to be thrust into your mouth *at once*, may happen to any one of those egges therefore it may happe to them all, and then your mouth will be stopt. Now if one mouthfull be not enough for your dinner, you may fall next to the meate and eate it all euery bit, for that which may happen to any bit may happen to euery bit, the clowne your Scholler would say: and afterwards at the same meale you might drinke all the drinke, euery cupfull, euery drop.

Suppose all the men in England should cast the dice for a thousand pound, with these conditions, that the first which threwe twelue with two dice should haue it, and if none threwe twelue the monie should be yours. To see faire play and to doe you all the fauour wee can; wee will suppose the dice to be iust and no tricke vsed at all. The first may throwe ames ace: I suppose the least for your good: but it is fiue to one he will not. Yet admit he doth. It is fiue to one the second doth not: yet admit his cast be ames ace

too:

too: for what chance might happen to the other might happen to him. Thus I will run on till I come to twentie, and surelie it is much that twentie, one after another should haue the same cast, and the dice exactlie iust. It is not probable that it would hould on so to a hundred: yet what might happen to any one, might happen say you, to euery one. It is incredible it should goe on in the same chance to a thousand: yet in your logicke this guggion must be swallowed after his fellowes. But that it should runne thorough them all, it is not possible, for then fortune would prooue to be constant & contingencie would prooue to be a necessity, which no man will say, who knowes what he saith: yet this must downe your throate too, for *what may happen to any one may happen to euerie one*, that so in the end you may get to your selfe the thousand pound. The like might happen if all the men that are in the world should cast the dice and should haue donne so euer since dice were first inuented: because *what might happen to any one, might* as you say *happen to euery one*. And when each had throwne he might die before you, and consequentlie all might doe so in your principles; so you should be the onelie man aliue, and haue all their money too. And thus much to let you see the weake *forme* of your argument, which notwithstanding is one of the maine foundations whereon your men do build their doctrine of the fallibility of Gods Church.

And were it good in the sense you take it, (without looking higher to Gods prouidence, which is able, and doth keepe his Church from errour in faith;) it would proue that all Churches vniuersallie might be Arian, and erre against the maine foundation, and eternallie be damned. For that which might happen

to

to any one Christian man or Church, might happen you saie to euerie one; and hence would proue that the Church hath erred: Now it is certaine and vndeniable that many Christians, many particular Churches (you saie further, all the world) heeretofore haue beene Arian; and Arians, yea all Heretikes, so dying, according to the iudgment of the vniuersall Church, are damned: wherefore it might happen to the whole Church in some age or ages past, to be Hereticall in fundamentales, dangerouslie sicke in spirit, vtterlie perish, die, and be damned; for to some Christians, this hath happened. And some Churches haue vtterly perished, wherefore all may; and so, God not haue a Church existent in the world. There is no way to auoid the concluſiō, but by confessing a fault in your owne argument, and making recourse to the diuine prouidence: where you shall find the solution of the point, which you conceaued not, or willfullie did mistake.

Now therefore to the *matter* of the argument I answere, that almightie God is infinite, so that none can hinder his designe or make frustrate his intention. Wherefore since he hath decreed to keepe alwayes to the worlds end a Church on earth infallible in doctrine as I haue declared by the testimony of holy Scripture, his prouidence will effect it, and make it perseuere in what persons & what places he please. Wee haue no reuelation that the true faith shall perseuere alwayes in Fraūce, or in England for example; but in the WORLD it shall alwayes bee, for so much is euident by the Scripture. Neither doth it followe, God permittes sometimes one man to fall into Apostasie, sometimes another, therefore he will at once permitte all: he permittes diuers to die before you,

and

and (for ought you knowe) he may permitte any one man whom soeuer you can name or thinke of, yea any one in all the world: yet hence it is not consequente that it stands with his generall prouidence to permit euery one to die before you, that so you may be last, the onelie man aliue. I answere therefore that, As by vertue of Gods generall prouidence in as much as he is author of nature, there be still in the world men, though some at all tymes droppe away: so by vertue of Gods prouidence as he is author of the supernaturall order among men, there be euer Catholiques in the world and so will be still as long as the world stands, though some men yea some Nations and some particular Churches do fall of.

The next, which is also the last, aimes at the same conclusion; and would proue that all, together, may erre; notwithstanding the promises of our B. Sauiour, because *euerie man is a liar. Answere.* The reason is not able to drawe such a greate conclusion after it. But first heere I must particularlie discouer your meaning, that the reader vnderstand it: I will take it out of the mouthes of your owne chiefe polemicks. *The whole Church militant*, saith Fulke, *consisting of men who are lyars may erre all together, as euery part thereof.* And indeede it is the conclusion which they would inferre by the former Sophisme aboue refuted. *The whole companie which is the Church*, saith Whitaker, *may erre; in so much, that if all that are in the world were assembled together in one place, yet the reason would hould.* So strong he thinks that Sophisme to be. Againe, *The vniuersall Church is compounded of particulars, and that which appertaineth to euery member must needes also appertaine vnto the whole: therefore whereas all particular Churches may, it followeth of inuincible necessitie, that the vniuer-*

Fulk. answ. count. cath p. 89

VVhitt. con. 2. q. 4. c. 3.

Ibidem. vide locum

vniuersall Church may, erre. Againe. *The Church hath no Spirit more thoughly and plentifullie then the Apostles had, and the Church of those times; and yet, that Church erred.* Againe. *The Church for a time may erre in some fundamentalls.* And Rainolds, auouching that both the chosen, and the called; both the flockes, and the Pastors, both in seuerall by themselues, and assembled together in Generall Councells, may erre; concludes that *the militant Church may erre, in manners and doctrine. Sometimes*, saith Iohn White, *an vniuersall Apostasie may so ouerflow the Church that nothing shall remaine free frō errour, but onelie* (he thought, it seemes, his fellowes Whittaker, Beza and others had ouerlashed) *the necessarie and fundamentall points of faith.* In these passages, the reader may see your Spirit; and detest your errours: which cannot be maintained as much as seeminglie, without renouncing Church-authoritie; and entring into horrid and fearefull schisme; and charging the Masters of Christianitie and Pillars of the Church, the blessed Apostles, with errour in faith; and this after the comming of the holie Ghost; which the forenamed polemicks, Whittaker and Rainolds, directlie doe: obiecting to them, errour in faith; so to maintaine those vnchristian propositions, which I haue recited out of their bookes.

Ibidem; Id. q. 5. c. 17. Raino. Con. 8. VVhites Defence c. 44.

One of the Catholike principles, in this and all former ages, euen the primitiue, (as I haue proued,) is, *The Church cannot erre.* This, saith Rainolds, is a Bugge. Nothing so terrible to *errour* as *Veritie*; to the guiltie, none so fearefull as the Iudge. But you crie presentlie, No Iudge but Scripture. Will you stand to that? then hatken what it saies. *The Spirit of truth shall teach you all truth.* Let the reader marke your shifts, and

tell me whether indeede you doe ſtand to Scripture-iudgment, or whether that be not a Bugge too. *Firſt* you ſaie, this is not vnderſtood of the Church more then of euery particular Chriſtian man or woman. Wee vrge that it is ſpoken principallie to the Paſtors; to the Apoſtles and their Succeſſors. *Docebit vos. Secondlie* then you ſaie, that it is meant of *fundamentalls* onelie. Wee vrge the word, *all. Thirdlie.* You runne back and ſaie, that it is meant onelie of the Apoſtles: and know not well whether you ſhall permit it to be extended in them to the latitude of the text, or no; but as you find your ſelues vrged, doe maintaine, ſometimes the affirmatiue, & the negatiue at other times. Be conſtant; was it in the Apoſtles extended to all or no? If it were, call in your inditement; and confeſſe you haue erred, and inſolentlie, in accuſing them of errour in the faith. If you ſaie that it was not; then you contradict the text: *he ſhall teach you all truth.* The promiſe of aſſiſtance is either extended to reuealed verities, more then the fundamentals, (as you ſpeake;) or not: *If it be*; you are iniurious to the Church, and to the Apoſtles, and to the holie Ghoſt, in denying it: your oppoſition is blaſphemous: your *tenet* hereticall: and your ſchiſme grounded therevpon, damnable. *If* notwithſtanding the text aboue cited, you perſiſt, and ſay that it is *not*; it will followe therevpon, 1. that the words of Scripture, are not to be taken for the *definitiue ſentence* in Controuerſie: for in the text, there is a word which *determines* the affirmatiue; *all.* 2. That God meanes not as he ſpeakes. 3. That the holie Ghoſt teacheth nothing but a few fundamentall points; nothing els at all, to any: no, nor to the Apoſtles; 4. That the Scripture, and the meaning, is vncertaine. 5. That Controuerſies and

Schiſmes

Schiſmes are, interminable. 6. That there is no matter what any man beleeues, or beleeues not, beſides thoſe fundamentalles. 7. That he may reiect all Deuinitie, ouer & aboue thoſe fundamentals; & what text, or chapter, or booke of Scripture he ſhall pleaſe: and all; if he thinke good. 8. And that in fundamentals he may chooſe and diſcarde; and be of a new religion, neuer yet maintained, neuer heard of to this daie; ſtanding vpon what he ſhall iudge (by the Spirit as he will ſaie,) fundamentall: and abſtracting from all other things as either impertinent, being not reuealed: or impoſſible to knowe whether they be reuealed or no. For, there can be no certaintie had of them but by diuine grace and aſſiſtance of the Spirit; which aſſiſtance (if wee beleeue you,) reacheth not ſo farre. Now, when the man, by permiſſion of your Theologie, is gonne thus farre, that he hath caſt of the common *tenets* of the Church, and holy *Scripture*; you will not eaſilie hinder him from proceeding one degree further, vnto the deniall of of that little which was left, ſo bidding adue to Chriſtianitie. For if the Chriſtian world might be deceaued in the reſt, why not in this? what other euidence can it ſhew for this, more then words of Scripture, plaine text, vniuerſall conſent, or immemorable tradition? which *all*, according to your Theologie, do not ſuffice. Theſe things are ſo groſſe, you dare not defend them: yet haue you no other waie in the world to ſcape all theſe, and many more inconueniences, but by taking the words *properlie* as they ſound, *the Spirit of truth ſhall teach you all truth*. And if it be ſo, no matter though men, of themſelues, be ſubiect all, to lie and erre.

To the argument you propoſed, our anſwere is

esse, that man *of himselfe* might erre, but *by diuine assistance, might be so guided that he erred not.* And no man can deme this, vnlesse he deme that God is omnipotent or omniscious; which if he doe, the light of nature will condemne him. Thus generall Councells are assisted, thus were the Euangelists also, and thus the Prophets, though not after the same manner all. And the promise of the Assistance, did more concerne the Pastors, then the people: Oecumenicall Councells, then each Bishop single: the whole colledge of the Apostles, more then one. Though each Apostle being *to teach the whole Church* in the nature of an Apostle, had this assistance too: & our Sauiour praying for *the sanctification* of his elected *in truth*, or for their perseuerance, included the *meanes* of this perseuerance of his elect in the truth, which is *the perpetuitie of his assistance vnto those in whome is the teaching authoritie respectiue to the whole*, in which those elected are, though to Pastors in particular vnknowne.

But to looke now a little vpon you, who are so resolute in your ignorance, as to thinke that all may haue mistaken the truth, which you haue found: and haue beene neglected, euen Apostles themselues, by the Spirit, who singularlie fauours you; I demaund of you my fresh Oracle, *First* how one may know that you are exempted from the world of men which may erre altogether? or what other *species* or kind you and your witte belonge vnto, that men should leaue the whole world though consenting, and take your authoritie against them all. *Secondlie* I desire a sight of your particular letters patents from Iesus Christ, wherein the teaching Spiritte is thus singularlie bequeathed and addicted vnto you in more ample manner then to the Apostles and their Successors;

ceſſors; or if that were indeede as ample as the words do ſignifie, but not fulfilled, then produce a clauſe importing that though he brake his promiſe made vnto the Church, and hath not (as he ſaid he would) ſent the *all*-teaching *Spirit* to the Apoſtles, to their Succeſſors, or to the Church Catholique; yet that, that other promiſe (no where extant for ought wee knowe,) made particularlie vnto you his only deare fauorite, he will not breake: and how you are ſure he will ſtand to this clauſe? *Thirdly* I demaund why the Catholiques of England be there commanded and vrged, to conforme their conſcience to the doctrine of your Church, and to reſt in her iudgment, and in the parlamentarie decrees for points of Religion, though worlds of men as learned euery waie (I ſpeake the leaſt) as your ſelues, do & haue maintained the contrarie to their dying daie, as conformable to the Scripture, to reaſon, and to the practiſe of their forefathers time out of mind. I demaund (I ſaie) why you proceede with them in this manner, before you giue euidence that you are not in errour: ſince you likewiſe are men, and men all may erre as you tell vs? *Fourthlie* I demaund, how you know and are certaine that God dictated thoſe *bookes*, which you take for diuine Scripture, and how you know your ſelfe and can prooue to me there is no errour or miſtaking in the matter? I demaund *Fiftlie*, how men ſhall come to be ſure of the *ſenſe* of a peece of Scripture, and to haue the controuerſies in religion determined; Muſt he come to you? why rather then to the Church which was before you were borne, and had the promiſe of the Spirit? If to Spiritte, why rather to that in you, then to that in the Church? If to others why muſt wee goe to old Heretiques, to Iewes, to Pagans,

gans, to Atheists, rather then to the Churth? why should any knowe better then she? or abound more with the Spirit, then she doth? I demaund *sixtly* what an Heretique is? & why he which oppoſeth himſelfe in matters of *faith*, to generall Councells, to the Spirit of the Catholique Church, and to Gods word propoſed by this Church and expounded by this Spirit, is not one? And *Seuenthlie* I demaūd whether they are according to the Goſpell, to be admitted into the *Church triumphant*, or what is to become of them, who thus oppoſe the *militant*, and die in ſtate of Schiſme, vowed enemies to her, and to her *doctrine*, and her *Spirit*?

Awake man, for shame awake, and looke aboute; conſider what you doe: here is a faire waie before you, and you like a bedlome runne out of it, ouer shoes, ouer bootes, ouer head and eares: imagining notwithſtanding that you walke aboue heauen, and that euery ſtep is on a ſtarre. The Church, the Councells, the Fathers, Apoſtles, Euangeliſts, all are in errour, all vnder your feete; whilſt your chariot is rowld vniformelie aboue the Sunne, and heauen takes new lawes from your almightie witte. *I will aſcend into heauen, aboue the ſtarres of God I will exalt my throne, I will ſit in the mount of the Teſtament, in the ſides of the North. I will aſcend aboue the height of the clowdes. I will be like the higheſt.* So he that went before you: if you prick on a pace, you will ouertake him, for he is yet at his Inne; and there to ſtay an eternall night. That paſt, you may iogge on together. I loue your perſon, I wish your ſaluation, but hate your hereſie, and make no greate account of that which you moſt adore, your learning. In the Schoole of errour be manie good witts. There the Manichees, and Arians,

and

and Caluinists haue their order, if there be any order where no man will be second. Aristoles Logicke, and Tullies Rhetoricke, could not make of Superstition, true Religion. I am not in loue with Hell, though in it be great Schollers. The Foulest there was once the Faireſt amonge creatures, for endowments of nature and strength of vnderstanding. I knowe that such as did applaud his conceipt, were partne s in his fall. I knowe too, that all the knowledge, of all Pagans, of all Heretiques, of all aduersaries put together, doth not equall the knowledge of the Church. It is the Schoole of Iesus Christ who taught (a thing worthie of eternall admiration) a poore fisherman and on the subdaine too, to speake all tongues; I speake it to the confusion of such aduersaries of our Saviour as glory in their skill in others language: and do repeate againe to the Rhetoricians, he suddainlie made the same man so good an Oratour that he conuerted vnto his Masters doctrine in the face of his aduersaries, three thousand with one Sermon. He so instructed his disciples in deuinitie, that they conuinced Greece, the worlds Academie for wit and learning: persuaded Rome in the flourishing time of her power, though she imploied all her force to frustrate their proceeding: and in fine (to relate many wonders in a word) conuerted all the world, to beleeue a most obscure and wit-transcending Creede. In this Schoole wee doe learne, here wee are assured of the truth. *The manifestatiõ of the Spirit* is giuen here. *To one the word of wisdome. To another the word of knowledge according to the same Spirit. To another faith in the same Spirit. To another the grace of doing cures in one Spirit. To another the working of miracles. To another prophecie. To another discerning of spirits. To another kinds of tõgues.*

To another interpretations of languages. Can you giue these things? can you teach this Schoole, in this sort, as the Spirit doth? or if you cannot, as without infinite blasphemy you may not presume you can, why do you endeuour to thrust out the holie Ghost, and intrude your selfe into the place? why do you thus oppose the diuine ordinance, & openlie wronge the Sonne of God? Auant Heretiques, *clouds without water, borne about with winde, raging waues of the Sea, foming out your owne confusions*, enemies to the Church, to the Scripture: and to God; auant: Wee need not your instruction, wee haue better Masters. Without you, the Church was planted, the world conuerted, the truth maintained; without you the Schooles are full of Schollers, the world of Martyrs, heauen of Saincts: without you the Church hath stood, and doth stand, and so will do, still.

The third conclusion.

ALL *Controuersies in matters of Religion are to be decided by the holie* SPIRIT *in the Church.*

A CON-

A CONFERENCE
OR DIALOGVE
About the Church erring or not erring.

Orthodoxus, the Catholike. *Heterodoxus*, the Heretick.

§. I.

The Heretick obiecteth errours to the Church, in her veneration of Images, worship of Saincts, adoration of the blessed Sacrament, &c.

PRæcidendæ vnitatis nulla est iusta necessitas. S. August. li. 2. con. Epist. Parm. c. 11.

Heterodoxus. Wee left not the Church, but her errours.

Orthodoxus. The Church cannot erre.

Heterod. I am sure it hath erred: and that, many hundred yeeres.

Orthod. In some thing impertinent, belike, you meane.

Heter. In the matter of her dutie towards God.

Orthod. How do you know that she hath erred?

Heter. She contradicts Gods word.

Orthod. And she saith, you contradict it; who shall Iudge?

Heter. The Spirit.

Orthod. She hath it, by promise: *Ioan.* 14. & 16.

Heter. To deale freelie, I think the light of Reason

ſon ſerues the turne: for the word of God is ſo manifeſt, that any man who can read, and will not willfullie shut his eies, may ſee the truth.

Orthod. It were then very ſtrange that the Catholike and vniuerſall Church should haue miſtaken, ſo long as you ſaie. She doth not want the light of reaſon; she hath as good wits, as wiſe men, and as great Schollers as any the world affoords. Shee hath eies, innumerable; perpetuallie *vpon the Bible*; and with all diligence and heartie praier, doth endeuour to vnderſtand it: wherefore, if she miſtake, the thing is not ſo manifeſt as you pretend. And if it were, She, *diſbeleeuing the word of God, ſo manifeſtlie propoſed*, loſt her faith, and ſo perished: which is, both againſt *Scripture*, and againſt the common *Creed*.

Heter. By the *word of God* and the *light of reaſon* we iudge all the world. Theſe two do ſuffice; wee ſeeke no more.

Orthod. If theſe two ſuffice, THE CHVRCH may iudge all the world, for she hath *Scripture*; (you know not without her which it is;) and *the light of reaſon*, if you denie her, it will be becauſe you want it. She is *prior in poſſeſſione*, and reading *the Scripture* findes it there ſaid vnto her, *Euerie tongue reſiſting thee in iudgment thou ſhalt iudge. Eſa.* 54. 17. But Sir, theſe two, *Scripture* and the *light of Reaſon*, do not ſuffice: To vnderſtand well Gods word, and to beleeue as we ought to do; *grace*, and *Diuine light*, and *inſtruction*, be neceſſarie. 1. *Cor.* 2. *Ioan.* 6. It is *the vnction* that teacheth all things. 1. *Ioan.* 2. *No man can ſay our Lord Ieſus, but in the Holy Ghoſt.* 1. *Cor.* 12. And this helpe, is by promiſe, in THE CHVRCH; which therefore, hath preeminence and aduantage ouer all who contend againſt Her. In her iudgment She is dire-

Vide *ſupra* c. 5.

acted by the Holy Ghoſt, and it is therefore infallible. vide li. 4. c. vlt. §. vlt.

Heter. If you take the Church as it includes Chriſt, and the Saints in heauen; ſo, and in that regard preciſelie, it is infallible I confeſſe; but not otherwiſe. The militant Church *all* may erre. It is cleare and vndeniable that all Churches of note for theſe thouſand yeeres haue erred, more or leſſe. The Latine and Greek Churches haue approued and practiced worship of Images, and heerein contradicted Gods commaund. The Egyptians, Armenians, and Neſtorians, haue their Errours. None at all, no Church, nor parcell, ſuch as the Waldenſes, Albigenſes, Huſſits, and Wickliffiſts, which our men ſometimes harken after, haue followed the Scripture as they should in all points; but haue croſſed and contradicted it where it was cleere and manifeſt. And in times more auncient, errours alſo were maintained and held generallie, (*a*) communion of Infantes, (*b*) prayer for the deade, (*c*) merit of works, exteriour viſible and (*d*) vnbloodie ſacrifice, and ſuch like. Yea the Apoſtles themſelues erred, and in a point of dutie, which *much concerned the whole world*, *vzt*, the (*e*) preaching of the Goſpell to the Gentils; wherefore I dare auouch, and will ſtand in it, that the Catholike and vniuerſall Church of Chriſt, might, and hath erred, in her dutie. Cap. 10.

a Vide ſuprà. c. 5. *b.* Vide li. 5. c. 11. *c.* li. 5. c. 4. *d.* li. 5 c 9. *e* ſuprà. c. 5.

Orthod. I am ſorrie to heare this from a Chriſtian. To haue heard it from ſome Turk I should not haue wondred. Yet I am glad that now I know your deſeaſe; and will do my beſt to cure it; or if I cannot, to keepe others from catching the contagion. The Church erre? The Catholike and vniuerſall Church? and the Apoſtles themſelues, after the comming of the

the all-teaching Spirit? and in a matter that mainlie concerned our Sauiours inheritance; the Gentils, whom, he had commaund them to teach? How then can you be ſure, of any thing they *wrot*, or *ſaid*? how do you know what Chriſt our Sauiour taught? how do you beleeue other promiſes of his, not beleeuing this of Aſſiſtance, which did ſo *much concerne the whole world*?

Heter. I will deſcend to particulars, and make good what I haue ſaied. The Latine and Greeke Churches haue by Idolatrie erred in dutie, and offended, enormouſlie, againſt the Diuine Lawe; which thus I proue. To giue away Gods honour to Creatures is Idolatrie, and Idolatrie is a tranſgreſſion of *the Diuine lawe*; but the Latine and Greeke Churches giue away Gods honour to creatures, adoring pictures and Images as Gods, with λατρεια; and haue donne ſo theſe eight hundred yeares, and more: therefore they commit Idolatrie, and violate and tranſgreſſe the diuine lawe.

Exod. 20

Orthod. Wee ſhall haue a calme after this thunder; ſhall we not? I denie your *Minor*. The Latine and Greeke Churches do not giue Gods honour away to Creatures. The worship they giue to pictures is not the ſoueraigne honour whereof *the Lawe* ſpeakes: but another far inferior. They do not worſhip Images as Gods.

See the firſt booke, c. 8.

Heter. I proue the *Minor*, out of Diuines of both Churches. Henriques the Ieſuite.....

Orthod. You miſtake our Diuines: neither is our Queſtion heere of them; but of THE CHVRCH. Some Diuines poſſiblie might erre; the Church could not. Can you ſhew any Generall Decreee? In your pulpites you tell the People that it is an Article

of

of our Creed; I pray you, tell me where it is: for hetherto I was yet neuer taught it, though I haue been a Catholike (I thank God) a long time.

Heter. It is in your Trent-Creed, as your Iesuites and Friers vnderstand it. Is not Image-worship there defined? will you denie it?

Orthod. Wee looke not for the Gloſſe, but for the Decree. I do not defend that Friars are infallible: but that THE CHVRCH is ſo. That the Church allowes of Image-worship, ſome or other, it is out of Controuerſie; but nothing to your purpoſe. The Queſtion is, whether it hath defined that they muſt be worshiped as Gods: and, whether it giues them the Soueraigne eſteeme; which is the thing you charged the Latine and Greek Churches withall: with giuing away to Creatures Gods honour. Let the Councels be fetcht.

Heter. I haue heere ſome notes out of your Schoolemen concerning this buſines of Image-worship, which I will read vnto you in the meane time.

Orthod. I told you before that you may ſpare the labour. For the *matter*, as that the Images of Chriſt and his Saincts may be hououred; they agree all, againſt you: and, for the *manner*, (wherein you finde diuers opinions,) they all ſubmit their iudgments to THE CHVRCH. None hold (obſerue well) that they may be worshiped as Gods. Neither is it in the Councell; but the contrarie. Firſt in the Profeſſion, which you call the Creed of Pius IV. wee find onlie, *Debitum honorem ac veneration em (Imaginibus Chriſti & Sanctorum) impartiendam.* And in the Councell it ſelf, *Seſſ. 25. Decreto de Invoc. & Imag. SS. Mandat Synodus omnibus Epiſcopis ..... vt de legitimo imaginum vſu fideles diligenter inſtruant, docentes eos .... Imagi-*

nes

nes Christi, Deiparæ Virginis, & aliorum Sanctorum, in templis præsertim habendas & retinendas, eisque, DEBITVM HONOREM *& venerationem impartiendam,* NON QVOD CREDATVR INESSE ALIQVA IN IIS DIVINITAS, *vel virtus propter quam sint colendæ, vel quod ab ijs sit aliquid petendum, vel quod fiducia in Imaginibus sit figenda, veluti olim fiebat à Gentibus quæ in Idolis spem suam collocabant, sed quoniam honos qui eis exhibetur refertur ad prototypa quæ illæ repræsentant, vt per Imagines quas osculamur & coram quibus caput aperimus, & procumbimus, Christum adoremus, & Sanctos quorum illæ similitudinem gerunt, veneremur. Id quod Conciliorum, præsertim verò Secundæ Nicenæ Synodi decretis, contra Imaginum oppugnatores est sanctitum.* Thus the Councell; where, you see, it denies that Images are to be worshiped as Gods: and giues them onlie *debitum honorem & venerationem.*

Heter. There can be no picture of the Trinitie.

Orthod. Heere is no speach of any such picture: nor is it any where by the Church (f) *defined* that there may be made such a picture. You see well enough what pictures the Church doth speak of, *Christi & Sanctorum.* Do not looke for digressions, but keep you to the matter.

Heter. Charles the Great in his book against Image-worship, saith the second Councell of Nice (which is with you accounted Generall, and receaued by both Churches) defined, that Images must haue the same honour and worship with the Blessed Trinitie.

Orthod. Charles the Great neuer wrot, or allowed of

(f) Dico, nõ esse tam certum in Ecclesia, an sint faciendæ *imagines Dei siue Trinitatis,* quam Christi & Sanctorum: hoc enim confitentur omnes Catholici & ad fidem pertinet; illud est *in opinione. Bell. de cultu Sanct. li. 2. c. 8.* vide *Dan. 7. & Mat. 3.*

of, any such booke. Neither need wee aske him what the Councel defined. Heere are the Acts of it, and the Definition. *Regiam viam incedentes, & Sanctorum nostrorum & Diuinorum Patrum doctrinæ insistentes; & Catholicæ Ecclesiæ in qua Sanctus Spiritus inhabitat traditionem obseruantes; definimus cum omni diligentia venerandas & Sanctas Imagines ..... dedicandas, & in Templis sanctis Dei, collocandas habendasque ..... Quo scilicet per hanc imaginum pictarum inspectionem omnes qui contemplantur ad prototyporum memoriam & venerationem & desiderium veniant, illisque salutationem, & honorariam adorationem exhibeant,* NON SECVNDVM FIDEM NOSTRAM VERAM LATRIAM *quæ solùm Diuinæ naturæ competit: sed quemadmodum typo venerandæ & viuificantis crucis, & sanctis Euangelijs & reliquis sacris oblationibus suffitorum & luminarium reuerenter accedimus, quemadmodum veteribus piè in consuetudinem hoc adductum est. Imaginis enim honor in prototypon resultat; & qui adorat Imaginem, in ea adorat quoque descriptum argumentum. Sic enim Sanctorum nostrorum Patrum obtinet disciplina vel* TRADITIO CATHOLICÆ, ECCLESIÆ, *quæ à finibus vsque ad fines Euangelium suscepit.* Heere you see againe that THE CHVRCH, though it yeelded a kind of honour to Images, as she doth also to *the Gospels*, doth not worship them as Gods.

Vide Bell. de cultu SS. li. 2. c. 15.

Conc. Nicæn. 2. Act. 7.

Heter. That Councell hath yet another errour, it holds Tradition, and makes this to be one. But, where is it written in the Bible that Images may be worshipped, with that inferiour kind of veneration?

Orthod. That is not the Question wee are treating: but, whether the Church do giue to pictures Gods honour; whether she doth worship them as Gods? and now particularlie, whether in this Councell she hath

hath so determined? She hath not, you see, determined so: but contrarilie, that we must not giue them Gods honour. And, as for Traditions, though you do not hold them, THE CHVRCH doth, and must. 2. *Thess.* 2.

Heter. I beleeue no point, or dutie, but what is written. The memorie may faile, and it were easie for an impostor to deceaue vs with traditions.

Orthod. Neither do I (if you vnderstand me in a good sence) beleeue any point or dutie but what is written. But .....

Heter. Oh! deare Sir! I am glad of that. I pray you giue me your hand.

Orthod. Stay Parson: but, (as I was about to saie) there be two sortes of *writing*: there is writing *in parchment* or paper, and there is writing *in immortall mindes*. In this later, the Holy Ghost is the Secretarie; that which he writes, is Gods lawe: the book is the Church. Thus he wrote, and still writes, in this liuing booke, the *Creed*, and our *whole dutie*: towards God: & what I beleeue, as dutie, is all, in this booke. Other books haue the *letter*, and may be interpreted against the writers minde: in this booke the *sence*, (which is the life) is written, which cannot be falsified or corrupted. And by this booke, (as containing the sence,) the other which is the letter, is to be vnderstood and interpreted; and still hath been. By the Fathers, interpreting the *letter*, (the Scripture I meane) according to this Booke, Arius, and Nestorius, and other Hereticks, were condemned: and by the same Booke, we know that the veneration which we giue to holy Images, is not against Gods commaundement.

The Church thus Diuinelie constituted the *firma-*

ment

ment of truth, doth teach vs, *what* we muſt beleeue: *which* is Scripture; *which* the ſence.

Now, of you, who do not hold Tradition, but thinke the Catholike Church may miſtake and erre, I would faine know theſe three things. 1. whether you beleeue the *Creed*, and vpon what certain ground? It is *doctrina tradita*. 2. How you can be certaine which is *Scripture*, ſince the Church according to you, may erre in conſigning it? 3. by what meanes you be certaine of the *ſence*; and, in thoſe places particularlie, wherein you be contrarie to the Church? You muſt not heere challeng to your ſelf the diuine Spirit: that were to beg, what was promiſed THE CHVRCH: neither do you thinke this neceſſarie for vnderſtanding of the Scripture. Nor can you preſume that by *the light of reaſon alone*, you can diſcerne *which is Scripture*, which *verſe God hath reuealed*. To theſe three Queſtions, what is your Anſwer?

Heter. You would faine digreſſe, but I will hold you to it. I was dealing againſt your Idolatrie, and Superſtition. Things inanimate, as pictures, are not capable of vertue, and conſequentlie they be not capable of honour or veneration; Where do you find in Scripture that men are bid to do reuerence to ſuch things? Shew me a commaund; or, if you cannot, an example and precedent of it.

Orthod. It is your beſt ſhift, to pretend an vnwillingnes, where you cānot anſwer. You tooke exceptions againſt *Tradition*: accuſing it, as an errour of THE CHVRCH which I am defending from your accuſations: and, had I ſaid nothing, you would haue thought I had, in that, yeilded. Now that you profeſſe to hold me to it (the Queſtion, I ſuppoſe you meane,) you may bethink your ſelf againe (for it

seemes you haue forgotten, or dissemble rather to know) what it was. You were to shew that the Church giues to Creatures *Gods* honour: and particularlie, that she doth worship Images as Gods. From which matter your obiection is a digression. Yet, least you thinke to well of it, I will answer. There is a dubble honour: *absolute*, and *relatiue*. Things inanimate, being not capable of vertue, haue not *absolute honour; relatiue honour* they may haue. Examples, and Commaunds. *Loose the shoes from thy feete, for the place whereon thou standest is holy ground. Exod. 3. Adore yee his footestoole,* (the Arke) *because it is holie. Psal. 98.* Moyses did as he was heere commaunded: and so did the children of Israel: the one did reuerence to the place; the other to the Ark. In England, you giue respect to the *Kings chaire*: why might not these giue respect to *Gods footestoole*? Is the King more worthie then God? You see there doth not want commaund such as you did aske for: by which commaund it is further manifest, that the thing in itself is not ill. Howbeit, there is no necessitie to looke for a commaund: it sufficeth that the thing is not euill in itself as you pretend it is.

Heter. In the Hebrew, it is *lahadom, ad scabellum.*

Orthod. And in the Hebrew there is *istachauu prosternite vos.* Now put all together; *prosternite vos ad scabellum*, and tell me what you haue gained with your Hebrew; or what wee haue lost, of our argument. The Iewes vnderstood Hebrew, did they not? and the Prophets, I trow, could interpret the Scripture to them. Now the Iewes, and their directours the Prophetis, vnderstood the word as we do: which I proue by their vncontrowled practice, out of S. Ierome. *Venerabantur quondam Iudæi Sancta Sanctorum,*

qui

quia ibi erant Cherubim, (these were Images, were they not?) *& Propitiatorium, & Arca testamenti, manna, virga Aaron, & Altare aureum. Nonne tibi venerabilius videtur Sepulchrum Domini? &c. Cuius Sepulchri gloria multò antequam excideretur à Ioseph, scimus Isaiæ vaticinio prophetatum, dicentis, Et erit requies eius honor; quòd scilicet sepulturæ Domini locus esset ab omnibus honorandus.* In the beginning of his speach I would haue you marke the word *quia*, which importes *the reason* why the Iewes did worship the *Sancta Sanctorum*: *quia ibi erant Cherubim, & Arca, &c.* In the end of the same speach mark the word *locus. Locus honorandus.* I adde that your owne learned men, do themselues, allow of an inferiour honour to things inanimate; such as wee giue to pictures; Morton in his booke against the Masse graunts, and, as he saies, with Austen and Nazianzen, that Sacraments may (g) be *honoured.* And Andrews will haue *the name of Iesus* to be honoured. The name, I saie; that, he will haue

Epist. 17 ad Marcell *vt commigret Bethl,*

g. The words *reuerence honour, and adoration*

simplie in themselues, without the adiunct and additament *Diuine*, cannot conclude the *Diuine* Woship proper to God.. . Vnder the degree of Diuine Worship, wee our selues yeild as much to the Eucharist, as S. August inedid to baptisme when he said (*epist 164*) *wee reuerence baptisme Whereseoeuer it is Morton. of the Masse. l 7. c. 2. sec* 3 Diuine Nazianzene teacheth that the Angels are present at baptisme, and do magnifie or *Honour it with their presence and obseruance Idem Sect.* 2 VVere the *Crucifix* as glorious as either art could fashion... it is but a meere signe inuented by man; and therefore how infinitely more honorable in all Christian estimation must a Sacramentall signe be, Which onlie the God of heauen and earth could institute? *Idem li. 4 c. 2. Sect. 3 in the Challeng.* Reuerence is a due respect had vnto things or persons, according to the good qualities that is in them. This is either inWard, or outWard. the inWard is our *estimation* of them, according to their conditions and properties: the outward is our open expression of our said estimation, Whether by Words or acts Their inward &c. *Idem l. 7 c. 9.* *See the Words of D. Andrews cited* pa 536.

haue *reuerenced*: and thinkes it to be *the Apostles* minde. You know the place well enough. What saie you to these men?

Heter. Bread is a creature; you giue Diuine honour to bread: and haue defined it.

Orthod. You were to proue that THE CHVRCH doth worship Images as Gods; can you proue it? If you can, speake: this is a fitte time. If you cannot, heereafter hold your peace, and do not before the people where there is none to defend THE CHVRCH from your calumnies cry out, as commonlie you do, Idolatrie! Idolatrie! If you can proue it, now do it: it will be for your credit.

As for worshiping Bakers bread, THE CHVRCH holds it not. It is another calumnie. She doth indeed giue λατρεία to her Sauiour, the Sonne of God, whersoeuer he is. And the *Angels adore* him also. Bakers bread, the Church doth not adore.

Heb. 1. S. Chrys. de in comp. Deina. Hom. 3.

Heter. In your Trent-Councell *Sess.* 13. *can.* 6. you define that the Sacrament, which is nothing but bakers bread, is to be adored with *latria*.

Orthod. The Church doth not worship bakers bread. The wordes of the Councell, in that *Canon*, be these. *Si quis dixerit in S. Eucharistiæ Sacramento Christum vnigenitum Dei filium non esse cultu latriæ, etiam externo, adorandum, Anath ma sit.* Where *Latria*, as you see, is determined to *the Sonne of God*, not to bakers bread. And before, in the *fifi* Chapter: *Illum eundem Deum presentem in eo (Eucharistiæ Sacramento) credimus, quem Pater æternus introducens in orbem terrarum, dicit, & adorent eum omnes Angeli Dei, quem Magi procidentes Adorauerunt; quem denique in Galilea ab Apostolis adoratum fuisse Scriptura testatur.*

Sess. 13. c. 5.

Heter. Were Iesus there indeed, you had rea-

but he neither is, nor can be, there, within that forme. It implies that a mans bodie should be, and not fill a place: and if it were there we might see it.

Orthod. In matter of Diuine faith wee are to consider, not so much what nature seemes to require, as what God (who is aboue nature and author of it) saies. Nothing can be seene with our eie, vnlesse it sende a *species* into the Sence, (which without Gods concourse it cannot do;) and be extended locallie; as your Opticks demonstrate. Now substance, of it self is not locallie extended; it is, according (*b*) to the Philosopher, *distinct* from Quantitie, which is the *roote* and *cause* of locall extension: why then cannot God (whose art and power are infinite) keepe a substance, a mans bodie, from filling place, and being seene? which two, might otherwise, by accidentall formes distinct reallie from it self, agree to it. His words importe that he hath alreadie donne it; and he knowes his owne power, better then wee do. *Take and eate, This* (in my hand) *is my bodie. Matt.* 26. And, where his bodie is, there is his Soule, and his Diuinitie; his Person, God and man, all is there: and being there, may be adored. This followes vnauoidablie, and by the Confession of your (*i*) owne Diuines, if wee take the words properlie, as the Catholike Church doth and still hath donne. And your owne masters in your Schisme, (*k*) Luther; and Melancthon, who wrote your Protestant Confession; did so likewise vnderstād it: & wrote in defence of it. Yea D. Androes, whom before I cited for honouring our Sauiours *Name*, seemes to subscribe, both to the *reall presence* within the *species*, and to the worship or *adoration*. Let vs, if you please, see his booke. His text is, *At the name of Iesus euerie knee shall bow. Philip.* 2. His

b Arist. 1. Phys. 1. 15. & 7. Met. t. 8.

i. See Morton, cited l. 5. pag. 472.

k Cited l. 5 pag. 458.

wordes; which I note, be these; *His name, He* (Iesus) *hath left behind to vs, that we may shew by our reuerence and respect to IT, howmuch wee esteeme him; how true the Psalme shall be, Holy and reuerend is his Name. But if we haue much adoe to get it* (our knee,) *t bow at all, much more shall we haue to get it donne to his Name. There be some that do it not. What speake I of not doing it? There be some that not onlie forbeare to do it themselues, but put themselues to an euil occupation to finde faultes where none is, and cast scruples into mens minds, by m meanes to do it. Not to do it at his Name? Nay, at the Holie mysteries themselues not to do it, where his name is* (I am sure) *and more then his name, euen the bodie and blood of our Lord Iesus Christ, and these not without his Soule, nor that without his deitie, nor all these without inestimable high benefites of grace attending on them.*

Andrews his Sermons. pag. 476.

Heter. The Bishop though he did not beleeue all which you beleeue, went as I conceaue, to farre: so did some others. They will not absolutlie deny, nor yet plainlie graunt, what you teach. They agree they say, in the *obiect* but will not define *the manner*: perhaps it may be, as you saie, (they thinke,) perhaps not. But, the better sorte of our Deuines absolutlie denie your *tenet*; and acknowledge no substance or reall thing more then bread; which is changed in office onlie: and that is no reall change, but morall, or in estimation; as a counter when it stands for sixpence is reallie still a counter.

Orthod. The Question was not of the change, but of the presence. If the words be true literallie, Christ is reallie present vnder that forme: and being present, may be adored. Is not this true?

Heter. I graunt it. But deny that the words be to be vnderstood literallie.

Orthod.

Orthod. And, if Christ be present vnder that forme after Consecration and not before, there is a change made vnder that forme, more then morall or in office: is there not?

Heter. I graunt your hypotheticall proposition: but deny the words be litterallie vnderstood.

Orthod. You remember what I told you concerning the interpretation of holie Scripture. By the Book *written with the finger of God*, and the sence there expressed, this *other booke*, the Scripture, is to be interpreted and vnderstood. And so hath beene, hitherto. So were Controuersies defined heertofore, against the greatest Heretikes; Arians, Sabellians, &c. and so they must be still. Secondlie, that Societie must interprete Scripture, & direct our vnderstanding, which hath the Spirit, by promise, and this is THE CATHOLIKE, and Vniuersall CHVRCH. I adde *thirdlie*, that all knowne Churches in the whole world before Luther (who beleeued Christ had true flesh,) beleeued the reall presence as receaued from those who taught them Christianitie. Which consent, so founded, is by it self an argument sufficient to conuince you of errour in this point. But you care neither for consent of Nations, nor for Antiquitie, nor for the Spirit, nor for any other thing but your owne mother witt; at whose tribunall you haue long ago arained, and condemned, euen the Apostles. Vide li. 5. c. 6, 7. & 8.

May it then please you, Sir, (since you will not be tried otherwise then by your owne witt,) to tell me which word is not vnderstood litterallie; *This, is, my, bodie.*

Heter. You wrong me, Sir; I will be tried by Scripture: and by Scripture I iudge all; euen Angels from Heauen, if they contradict.

Orthod. Angels from Heauen, contradict! what I pray you? They will not contradict the Scripture. Good Angels, you know, will not; and these good Angels, vnderstanding Scripture better then you, may contradict you sometimes; may they not? And so may the Church also. She may contradict, and condemne you, for an Heretike. But answer. Which word is not literallie to be vnderstood?

Heter. The worde *bodie*: that stands for the figure of the bodie; and the sence is, *this bread is* the figure of *my bodie.*

Orthod. The thing signified by the word bodie, was *giuen for vs*; so our Sauiour saies, *Take, eate, this* (in my hand) *is my bodie which is giuen for you. Mat.* 26. (And so likewise of the Cup, *This is my blood which is shed for many.....*) But the figure, you know, was not *giuen for vs*: wherefore the figure was not the thing signified by the word *bodie.* Say: was the figure *giuen for vs?* were you redeemed with wine? was it a bakers loafe which Iudas betraied, the Priests condemned, the soldiers whipt, and the Iewes nailed vpon the Crosse? That which our Sauiour had in his hand, was, He said, this thing. This verie bodie. τετὸ ἐςι τὸ σῶμα μȣ̃ τὸ ὑπερ ὑμῶν διδόμενον. *this is my* (verie) *bodie* (the verie same) *which is deliuered for you.* Can you deuise how he might haue expressed more plainlie that which we belieue and defend? You know to, that your better sort of Deuines of whom you spake before, being conuinced by the circumstance of the text, do confesse that the word *bodie* is to be taken ῥητῶς, in the proper, literall sence. So Chamier your Caluinian Panstratist. And Luther your great Oracle hath written a booke to proue that the wordes are to be taken κατὰ τὸ ῥητὸν, proprlie;

Li. 10. de Euch. c. 2

properlie; which Melancthon too saies was the sense of all Antiquitie. So that you stand poorlie with your mother wit almost alone, hauing your owne best Diuines, and chiefe Oracle, and Antiquitie, and the Church, and Gods expresse word, against you. Vide li. 5. c. 5.

Heter. In the first to the Cor. chap. 10. it is called bread; *The bread which we breake is it not a participation of the bodie of the Lord?*

Orthod. It is heauenlie, not bakers, bread; as those words also teach vs, calling it *the participation* (not of an emptie figure, but) *of the bodie of our Lord. I am the liuing bread that came downe from heauen; if any man eate of this bread he shall liue for euer. Ioan. 6.*

Heter. The *breaking* is an argument that it is indeed bread, such as we dailie eate; and not, as you glosse it, heauenlie bread; or a mans bodie in the shape of bread.

Orthod. Could you proue the breaking to be proper, not mysticall; and, to be diuision of substance, not sacrificing; there would be some apparence of an Argument for the Lutherans, that haue, they saie, *bread* and *flesh* there too: but none at all for you, be-in this forme of bread *the bodie* is giuen; and, if so, then it is in it.

But the breaking heere, is sacrificing, as your Master Caluin doth Confesse: and, by the next Chapter it is manifest. *This is my bodie which is broken for you.* τὸ ὑπὲρ ὑμῶν κλώμενον. These wordes are spoken, you know, of the same thing: they are spoken of that which our Sauiour had in his hand, which thing he saied was broken *for vs.* If broken FOR VS, it was not bread, but his verie bodie. And in saying that this breaking was *for vs*, he doth insinuate that it was a *propitiatorie breaking*, and that is, sacrificing.

Bakers

Bakers bread was not broken *for vs*, was it? were you redeemed with bakers bread? In like manner, the thing in the cup was shed *for vs*: and therefore it was not properlie wine. *This the Chalice, the new Testament in my blood which* (chalice) *is shed for you. Luc.* 22. It is a propitiatorie shedding, this. The body broken; the blood shed; *For vs*; *For manie to remission of sinnes*; (as S. Matthew, c. 26. doth expresse it,) Sure, this is a Sacrifice, properlie.

Heter. By one oblation he hath consummated for euer them that are sanctified. Heb. 10. One oblation, do you marke?

Orthod. It is the (*l*) same *in substance*, which was offered on the crosse, and at the Supper: but *in manner*, different. On the Crosse it was offered in *it's owne forme* and shape; in the supper it was offered vnder *another forme* or shape. In both were offered *the same* bodie and blood. And this is the Great *Oblation*, which God in Malachie foretold, *From the rising of the sunne euen to the gowing downe my name is great among the Gentiles, and in euerie place* (not in Ierusalem onlie, but in euerie place) *there is sacrificing, and there is offered to my name a Cleane Oblation.* A cleane *oblation*, offered *euerie where*; do you marke? This, the Primitiue Church did offer, euerie where, vnbloodilie, and in the exteriour formes of bread and wine: and this, when Luther began, the whole world (Caluin (*m*) confesseth and you cannot contradict him,) did offer. Where soeuer you finde Christian Religion professed, you finde vnbloodie propitiatorie Sacrifice, the Masse; do you not? In all known Churches where Caluin hath not come, either late or auncient; (some few men excepted *Qui Eucharistias & Oblationes non admittebant, quòd non confiterentur*

(*l*) In diuino hoc Sacrificio quod in Missa peragitur, idem ille Christus cõtinetur, & incruentè immolatur, qui in ara crucis semel seipsum eruentè obtulit. *Conc. Trid. Sess.* 22. *cap.* 2.

(*m*) Calu. li. 4. Instit. c. 18.

tur Eucharistiam esse carnem Saluatoris quæ p. peccatis nostris passa est: You know (*n*) whose words these are:) Vnbloodie Sacrifice was frequented. And all these Churches, professe that they receaued it from those who first conuerted them: and, that the Scripture teacheth and commaundeth this worship. And yourselues confesse, that if it be taken in the literall, natiue sence, it doth so. What? Were all these deceaued? did the holie Ghost preserue the pure worship, in no Church in all the word? *Tot ne errant vniuersi?*

n. S. Ignat. Epist. ad Smyrn. *Theodoret. Dialogo.* 3.

Heter. Shall I beleeue that Christ would expose his flesh so, that a brute creature might by chaunce eate it? a brute beast, eate, the bodie of God; or suck his blood? I had rather beleeue that he had no flesh or blood at all, then that he would suffer this indignitie.

Orthod. Yet he did and doth suffer greater indignitie, when he permits a sinner to receaue him, orallie. No stomach of a beast, no sink or priuie place so loath some and full of horrour, as the conscience of a sinner, that of Iudas, for example; who notwithstanding, did eate this flesh, and drinck *the* (o) *price* of our Redemption. But I praie you Sir, tell me, when the blood of God was shed vpon the ground in his Passion, should a worme haue sukt or a flie by chance haue druncke of it, would you therefore deny your faith? If a flea should haue bitten him in his Infancie, whileſt he was in the stable, or in his Mothers howse, would that byting haue dissolued the Hypostatick vnion, which death it self could not dissolue? what? brute creatures suck the bloud of God? and you still remaine a Christian? O tender faith that will not endure the biting of flea!

o. Tolerat ipse Dominus Iudam, diabolum, furem, venditorem suum; sinit accipere interinnocentes Discipulos quod fideles nouerunt precium nostrum. *S. August. Epist.* 162.

In

In the Sacrament the difficultie is farre leſſe. The bodie and blood both incorruptible, be there according to the manner of a Spirit; and being there in that manner, corporeall agents cannot worke vpon them. Neither, were they extended, could they be hurt, being incorruptible. Nothing could hurt our Sauiours bodie after his reſurrection; it was impaſſible in regard to all inferiour actiuitie. When a fish (as it happens ſometime,) ſwallowes a man aliue, his ſtomake be it neuer ſo actiue cannot hurt the mans Soule, nor infect it.

Heter. I ſee no reaſon why Chriſt ſhould put his flesh and blood reallie in the Sacrament: the ſignes would haue ſerued.

Orthod. That which our Sauiour ſaith he hath donne, I do beleeue without asking him the reaſon. He is God; and, as gods Art and Power, ſo his Wiſedome, is infinite. He hath reaſons aboue my reach. Had you lookt into Deuines, and contemplatiues, they would haue giuen you diuers, gathered from the exerciſe of the Churches *faith*, *hope*, *charitie*, and other *vertues*: and eſpeciallie, from *our Bleſſed Sauiours loue*, which moued him to be thus continuallie with *his Spouſe*.

The matter which wee were before ſpeaking of, doth opportunelie ſuggeſt one, taken from *Religion*, which I will giue you; and it is this: Allmightie God made vs to do him, honour; the chiefeſt exteriour honour we can giue him, is to offer to him Sacrifice. Among things offered in Sacrifice the beſt are liuing things. Of liuing things heere men are the beſt: of men the beſt and worthieſt is IESVS, the Sonne of God, who did offer *Himſelf a Sacrifice to God*, vpon the Croſſe, once. And, that God might be honoured, not

Vide S. Aug. li. 4. de Trin. c. 14.

once

once onlie, but continuallie and in the beſt manner, he did inuent and ordaine a way to offer THE SAME ſtill, (for there could be no better thing, then this,) but vnder *other formes: that ſo* the Church (for whom it was offered) might alſo receaue it for her ſpirituall foode; and haue ſtill preſent, and when she thought good within her, the Fountaine of all grace. To this end, being himſelf a Preiſt according to the order of Melchiſedech, at his laſt ſupper with his Diſciples, he offered vnder the formes of bread & wine (formes which men willinglie and commonlie receaue,) his owne Bleſſed bodie, and Sacred blood: and making his Diſciples Prieſts, bid them, (& in them their Succeſſours,) do the ſame. Religion could not be without exteriour λατρεία, Sacrifice; and it was fit, that, that Church which the Sonne of God, himſelf had called and taught, should honour him in the higheſt and moſt excellent manner: and this not onlie once, as I ſaied before, or in one place, but euerie where and dailie, which in this myſterie is donne; God therein, being euerie where, daily, honoured with a Sacrifice offered to Him, worthie of the maieſtie of Him to whom it is offered, of the Church of the Meſſias and ſtate of grace wherein it is offered, and of the Sanctitie of our high Prieſt who principallie doth offer. And this is the thing which in Malachie God ſpeakes of, and glories in. Happie thoſe who be members of this Church, and in it offer this great worship, to our Great and good God.

Vide S. Greg. Nyſſ. Orat. 1. de Reſur.

Heter. I could Anſwer to that of Malachie, that it is vnderſtood of the bloodie ſacrifice: but I keepe me to the matter of Adoration. When the Prieſt doth not truly conſecrate, you then commit Idolatrie, for you adore Bakers bread.

Orthod.

Orthod. You cannot obiect against the place of Malachie any thing, which I cannot with more ease answer. He speakes of *Minchà*, an Oblation in an exteriour vnbloodie forme, *offered to God, in euerie place.* Such was not that you speake of. I adde the prime Antiquitie neerest to the Apostles, so vnderstanding and so practizing.

Vide li. 5. c. 9.

The fault or defect of some Priest, not trulie consecrated or not intending to consecrate, doth not inferre any *errour in the whole Church*; which is the thing you would haue proued. Neither do *priuate men* (put case they be deceaued by some Priest) commit Idolatrie, or *giue* as you pretend diuine honour to bakers (*p*) bread. Could you look into their mindes you might see what they conceaue & what they meane to do. There their Obiect and Motiue doth appeare. They direct their adoration to *Iesus Christ* whom they know to be worthie of diuine honour: they direct it not to bread; that is not in their minde; rather they beleeue that before thē there is none. *Si quis dixerit remanere substantiam panis ..... Anathema sit. Conc. Trid. Sess. 13. can. 2.* Nor do they sinne at all by thinking that He to whom they direct their adoration, is heere, on the altar, in the host, though they do

Habituallie at least they beleeue it.

(*p*) *Neque vllus Catholicorum est qui doceat ipsa symbola externa per se & propriè esse adoranda cultu latriæ, sed solùm veneranda cultu quodam minore qui omnibus Sacramentis conuenit; cultu autem latriæ dicimus per se & propriè Christum esse adorandum, & eam adorationem ad symbola etiam panis & vini pertinere quatenus apprehenduntur vt quid vnum cum ipso Christo quem continent. Quemadmodum qui Christum in terra vestitum adorabant; neque enim iubebant eum vestibus nudari antequam adorarent, aut animo & cogitatione separabant à vestibus cùm adorarent: sed simpliciter Christum, vt tunc se habebat, adorabant; ita reuera ratio adorandi non erant vestes, imo nec ipsa humanitas, sed sola diuinitas. Bell. de Euch. li. 4. c. 29.*

do not ſee him with their eies; the Prieſt hauing ſignifyed to them (by the Eleuation) that the hoſt is trulie conſecrated, and they knowing that in euerie hoſt trulie conſecrated, Chriſt is, though not ſeene. Should one of the Kings chamber tell you comming to ſpeak with ſome noble man, that his Maieſtie were in the roome, would not you (though you could not your ſelf ſee him either by reaſon of ſome curtaine or for want of light; put the caſe;) be vncouered? And in caſe the Gentleman be miſtaken and that the partie be not the King indeed but ſome other vnexpectedlie in the place where the King himſelf meant to be, it was the King notwithſtanding (not that other partie) to whom you did intend that honour; it was an honour, donne by you, to Him. The like it is of dishonour. Should you ſtrike another man out of hate vnto the King and thinking it is He, you know in what *ſpecies* God would finde the crime. This matter of honouring or contemning is deliberated and reſolued within the minde: there, could you look in, you might ſee, both *what* is intended, and the *motiue*.

Heter. You will haue it a matter of Diuine faith that Chriſt *in a conſecrated hoſt* is to be adored: will you not?

Orthod. True. But, that this particular hoſt which the Prieſt doth eleuate, is dulie conſecrated, is with vs no matter of Diuine faith. That your Father is to be honoured you know certainlie by the Diuine Rule: but, that *this man* is your Father, you know not ſo. Yet muſt honor him for all that; muſt you not? And, if a Prieſt may deceaue his parishioner, why may not your mother (who will not betray her owne honour,) deceaue you?

Heter.

Heter. You giue λατρεία to Saincts, and Angels.

Orthod. Not wee.

Heter. You Inuocate them, do you not?

Orthod. Wee do call vpon them, not as the chief Authors of the good which we desire: but as Interceſſors to God for vs. *Sancta Maria ora pro nobis. Sancte Michael ora pro nobis.* Is this λατρεία?

Heter. They cannot heare.

Orthod. God can heare; and can tell them too: can he not? And, if there be *ioy in heauen before the Angels of God vpon the Sinner that doth Penance*, thoſe who be glad of it, do know it. Why then might not you (if pleaſe God to make you penitent for your errour) say openlie, *O all yee* Holie *Angels of God, make interceſſion for mee*? what Idolatrie, what errour, what fault, were in this? They be in grace in that Court, and can heare your praier if you make it, and will be glad of the conuerſion of a Sinner. In their companie be the bleſſed Soules now with God, who likewiſe will be glad. They alſo preſide ouer vs and rule vs, and conſequentlie do know theſe common publick actions. *He that shall ouercome, and keepe my workes vnto the end, I will giue him power ouer Nations: and he shall rule them with a rod of iron. Ap.* 2. 26.

Luc. 15 10

Heter. That is vnderſtood of Saincts, whileſt they are yet in this life; not in the next: or, if in the next, then it is meant they ſhall rule the damned, not others. What hath Peeter now to do with vs?

Orthod. Thoſe whom the Saincts are to rule, be *the Inheritance* of Ieſus Chriſt; that is, the whole World: as appeares, manifeſtlie, by the *ſecond Pſalme*, whence thoſe words are taken. And in this Inheritance there are, both good, and bad. The ruling, is Paſtorall; as appeares by the Greek word, ποιμανεῖ, *paſcet*. The damned

damned in Hell, be not thus ruled: be they? The rod is of Iron, because, constantlie right: *virga directionis virga regni tui. Psal. 44.* And they who are to enioye this power, be the Saincts departed out of this life: for it is promised as *a reward* of their finall perseuerance, and consummate victorie. Let me see the Booke. *He that shall ouercome and keepe my workes vnto the End, I will giue him power ouer the Nations, and he shall rule them with a rod of iron, and as the vessell of the potter, they shall be broken*; (such as are refractarie) *as I haue receaued of my* (*) *Father. And I will giue him the morning starre.* So likewise in the 7. verse. *To him that ouercommeth I will giue to eate of the tree of life, which is in the Paradise of my God.* And v. 10. *Be thou faithfull vntill death and I will giue thee the crowne of life.* The like again in the 17. verse. And in the next Chap. v. 21. *He that shall ouercome I will giue vnto him to sitte with me in my throne, as I also haue ouercome and haue sitten with my Father in his throne.* These promises are to be performed by Christ in heauen: be they not? Wherefore it is true that Saincts *departed*, rule Nations; and consequentlie they know the state of our affaires: why then may we not, when we feare a genetall calamitie, go to Church and saie the Litanies of Saincts; *Sancta Maria ora pro nobis*; and the rest?

Apoc. 2.

* Psal. 2.

Heter. You mumble your Masse ouer in an vnknowne language.

Orthod. Your Arguments are spent, it seemes. Our Doctrin is, *Bonum est atque vtile supplicitèr Sanctos vna cum Christo regnantes, inuocare, & ob beneficia impetranda à Deo per Filium eius Iesum Christum Dominum nostrum, qui solus* (marke) *noster Redemptor & Saluator est, ad eorum orationes, opem, auxiliumque con-*

fugere. Conc. Trid. Seſſ. 25. Proue, if you can, that this is Idolatrie. By theſe verie words of the Church I will anſwer all your Argumentsagainſt inuocation: yea they are alreadie by them ſo preuented that any vnderſtanding man may ſee that ſuch as commonlie you bring, be meere calumnies. For the Maſſe, the Prieſt vnderſtands it. If any Prieſt do not vnderſtand it ſufficientlie, it is *per accidens*; and againſt the minde and conſtitution of the Church: which therefore is not to be blamed. He, to whom the prayers be made, and the Sacrifice offered, vnderſtands all languages. Neither do the People want inſtruction; (though the Maſſe be not as you poorelie ſeeme to think, a Sermon;) there is more Preaching and Catechizing amongeſt vs, then amongeſt you. But wee digreſſe. Proue the Church committes Idolatrie. God ſaid to the People whom he would call to his Church that he would *clenſe them from all Idols. Ezech.* 36. and that they ſhould be *no more polluted in their Idols and abominations. Cap.* 37. can you proue that he hath failed in his promiſe?

Thoſe that haue beene out of England, do remember how frequent Sermons are in Catholike townes: and eſpeciallie in the Lent, and Aduent.

Heter. The Church robs the laietie of the cup; and therein commits a moſt deteſtable Sacriledge. Will you iuſtifie her in this?

Orthod. Is this Idolatrie? *If not; you digreſſe.* As for Sacriledge, it is your crime, not the Churches. You would rob her of the *bodie* and *blood* too. In your Sacrament (you confeſſe) there is neither: and you made an Argument not long ſince, to pluck them *out of the Sacrament* which our Sauiour left vnto his Church.

Heter. Chriſt commaunded that all ſhould receaue both. *Ioan.* 6.

Orthod. If he did ſo, the greater is your crime who receaue

receaue neither. You neither giue, nor receaue, the *bodie*, or *blood*, of Christ.

Heter. We receaue both; but *spirituallie*.

Orthod. The Catholikes also may *spirituallie* receaue both, if they will; and that euerie daie: neither doth the Church forbid, but exhort them to it.

Heter. But Christ commaundes to receaue *orallie*.

Orthod. What? his *bodie*, and *blood*? Then you disobaie, who do not.

Heter. Not the *bodie* and *blood*; those are not orallie to be receaued: but the signes.

Orthod. Shew me that commaund. A Commaund, and that obliging *all* Christians *to receaue orallie, not the bodie and blood but the signes.* In the place by you cited, *Ioan.* 6. I do not reade *signes*, but *flesh* and *blood*: *Vnles you eate the flesh of the sonne of man, and drinck his blood you shall not haue life in you. v.* 53. and *v.* 51. *I am the liuing bread that came downe from heauen, If any man eate this bread* (me) *he shall liue for euer.* Is there a commaund to eate *orallie* This bread? and *v.* 55. *my blood is drinck indeed.* Is there a commaund to drink This blood, *orallie*?

Heter. No. But *spirituallie*; and onlie so. *The words which I haue spoken be spirit and life. v.* 63.

Orthod. Then the Laietie may fulfill this commaund; and the Church will not hinder them. They may eate of this flesh, and drincke of this blood, *spirituallie*, euerie daie, and euerie hower, if they will. Wherein then doth the Church offend?

Heter. Drink yee all of this. Matth. 26. 27. There is a precept to receaue *orallie*.

Orthod. What? the *signes onlie*? let vs see whether that be in the text; for that is the thing in Question.

Taking the Chalice he gaue thanks, and gaue to them (the Apostles) *saying drinke yee all of this: for this is my blood of the new Testament, which shall be shed for many vnto remission of sinnes.* This you see, was *blood*; the verie same which was *shed for sinnes*. Did he commaund them to receaue *vrallie* this *blood*?

Heter. The Question is whether he commaunded *all* to receaue.

Orthod. He commaunded *all the Apostles*, as you see by the text; He *gaue to them* (the Apostles) *saying, Drinke yee* (Apostles) *all, of this*. And the Apostles obaied his commaund: It was fulfilled long ago. On them it was imposed; and, *they, all, drank of it. Mar.* 14. 23. But Sir; There was a Question of *the thing*, *What* he had *them* drinke. If *his blood*; then, his blood was in the Cup: and he who would rob the Church of such a treasure, (which is the price of our Redemption) doth attempt Sacriledge, doth he not?

For the Churches dutie in dispensing the Sacraments, she knowes it better then you do. She hath the Holy Ghost to teach and direct Her. *Hic murus aheneus esto.* Of the Reall presence you and I talked before.

Heter. The blood of the Testament was to be shed to confirme it, not to be receaued. And so the Text saies, *This is my blood of the new testament which shall be shed.*

Orthod. It was to be *shed*, and to be *receaued*, both. For shedding, you agree: and receauing you must admit; for heere, in the same place, the *Disciples* were bid *drink it*. Reade the words againe and you will finde it to be so. The blood of the old Testament or Couenant, (which was, of freedome from a temporall captiuitie, and of the land of promise, *Leuit.* 26.

Psal.

Psal. 104. *Heb.* 8.) was not onlie shed to confirme it, but it was also sprinkled *on the people. Exod.* 24. *Heb.* 9. He *sprinkled*, saith the Apostle, *the verie booke it self and all the people, saying This is the blood of the testament which God hath commanded vnto you. The Tabernacle also, and all the Vessell of the Ministerie, he sprinked with blood.* The blood also of the new Testament or Couenant (which was, of remission of sinnes, perfect obedience, and euerlasting life, *Heb.* 8. & 9. *Luc.* 22.) was to be poured on, or, being nobler, into, *the people*; and on *the book* wherein the new couenant and *lawes be written*: (*In their heart will I superscribe them.*) it being a designed instrument of Sanctification respectiuelie to the Church whereof the other was a type. It was Gods order, this. And our Sauiour did it; as the place aboue alleaged doth demonstrate; *Drink you all of this, for this is my blood of the new Testament.* li. 5 pag. 505.

This *Couenant* offers me an Argument to proue that the Church neuer yet hath erred in her dutie nor euer will do. Shall I put it?

Heter. Another time: for I must to morow be at home. You will haue much ado to make me beleeue it.

Orthod. You did beleeue it once; and still professe it.

Heter. How so?

Orthod. You professe the Creed; do you not?

Heter. I do: what of that?

Orthod. He that is trulie *holie* does his dutie: does he not? we cannot beleeue of a murderer, or of an adulterer, or of an Apostata though he were once baptized and holds a Bible in his hand, that he is trulie *holie*.

Heter. No.

Orthod. But the Church is trulie *holie*. *I beleeue the holie Catholike Church.* This is your beleefe; at least, your profession. The Church therefore doth her dutie; she hath the grace of God; she is in Charitie; and being in Charitie she hath also diuine faith to direct it.

Tit. 3. Heretikes, the Apostle saies, be αὐτοκάκους, *condemned by their owne iudgment.* They would flie the tribunall of the Church, and finde within their owne Consciences, a Iudge.

Heter. Is it an act of Diuine faith that wherewith you beleeue the Creed, and the parts of it?

Orthod. It is an Act of Diuine faith.

Heter. What motiue hath this act?

Orthod. The formall *supreame Motiue*, is GODS AVTHORITIE: and that being infinite is αὐτόπιστον. The *subordinate Motiue* or disposition, is *the Church-authoritie*, which in it's kind is αὐτόπιστον too. The Catholike and vniuersall Church, renowned aboue all other Communities in the world, for wisedome, sanctitie, and miracles; hauing in testimonie of her beleefe deposed millions of liues; doth propose it, as deliuered vnto her by the Apostles who conuerted her from *infidelitie*; and who themselues, learned it of their master IESVS, after he had by Prophetike Writings, and great Miracles, proued himself to be the *Messias*; the *Creatour of the world*; and, *the Sonne of God.*

Heter. All this, in my opinion, doth not suffice to make an act certaine.

Orthod. What would you adde more? A nobler *motiue*, or better *application*, cannot be desired.

Heter. I would haue euidence.

Orthod.

Orthod. Of the *Credibilitie*, there is Euidence: of the *Veritie*, there is not to be, *in Faith. It is an argument or conuiction* ἔλεγχος, *of things not seene.* The Apostle tels you so; and all men that are able to distinguish betwixt *Faith* and *Science*, do know it to be true.

Heter. Whence then comes the certaintie?

Orthod. From the *causes*: the *formall obiect*, Gods Authoritie or affirmation, is a thing in it self free from errour. He cannot lie. The *proposition* of the thing to be beleeued, is, *by his prouidence*, continuallie made in all ages. Your self confesse, that he doth, and will perpetuallie, hold out His Word, to the Worlds View; that men therein, may learne their dutie to Him. The *habit or light of faith*, is a vertue determined *vnto truth*; as *intellectuall* vertues, all, you know, are. It can assent to nothing but what God hath reuealed. This is the nature of it. And the Diuine grace, or *motion proceeding from God* into the hearte (*operatur in nobis velle & perficere*,) tendes directlie and essentiallie, to a true assent; and drawes the soule vnto it. These *Causes*, all together, do suffice, abundantlie; to make an Acte *certaine.*

Heter. You resolue into principles supernaturall; whereas the resolution should stop in nature: for, it is the naturall light or reason, that must determine the truth of things, euen in Religion.

Orthod. This is a relaps into Pelagianisme, which I did impugne in the beginning. Can reason see the verities in themselues? or can it proue, by demonstration, the mysteries of our faith; as, the Trinitie, the Incarnation, the remission of Sinnes; the Resurrection, and the rest? Can you demonstrate by reason, which writing, or Scripture, God inspired; and

what partes are vncorrupted? No: you cannot. (a) *No man can saie our Lord Iesus but in the Holy Ghost.* (b) *We haue receaued not the Spirit of this world, but the Spirit that is of God, that wee may know the things that are of God.* (c) *He shall teach you all truth.* (d) *His vnction teacheth you all.* (e) *Whosoeuer are led by the Spirit, they are the Sonnes of God.* (f) *None can come to me but whom my Father draweth.* (g) *Without me you can do nothing.*

a 1. Cor. 12. 3.
b 1. Cor. 2. 12.
c. Ioan. 14 26.
d. 1. Ioan. 2 27.
e Rom. 8. 14
f Ioan. 6. 44.
g Ioan. 15 5.

Heter. The Creed whereon you grounded your discourse is a *Tradition*; proue by Scripture that THE CHVRCH cannot erre, and I will beleeue it. Proue that God doth continuallie assist Her to the *knowledge* of her dutie, and you shall haue me your Proselyte; I will be directed by her. But I must tell you before hand, that I haue read the places ouer and ouer; and your Belarmine, Valenza, Becan, Stapleton, and diuers others; and am confident that neither they, nor you, nor any other man aliue, can do it.

Orthod. Leaue that to Gods blessing and the euent. Others haue donne it I am sure. My taske is to proue that THE CHVRCH is continuallie assisted to the knowledge of her duties: is not this the thing I am to do?

Heter. What if she knowes, and does it not?

Orthod. You accuse her of errour in the knowledge of it: do you not?

Heter. Yes.

Orthod. Well then; of the *knowledge* of her dutie, I am to speake; yet will I proue the *practice* too; will that serue?

Heter. Aboundantlie.

Orthod. But what meane you by *duties*?

Heter.

Heter. Things commaunded Her by God, to *beleeue*, or *do*.

Orthod. I conceaue you.

Heter. What if God teach, but she being peruerse, will not learne?

Orthod. If she *doth it*, she hath learned: for without learning of God, she knew not what, or how, *to do*: and I will proue that she *doth it*; though principallie, as I told you, the dispute is to be of *knowledge*, or *assistance thereunto*. When shall wee meete againe?

Heter. On munday.

Orthod. Content.

§. II.

The Catholike proues the Church cannot erre.

Orthod. I am to proue, that God doth assist THE CHVRCH, to the *knowledge*, and *practice* of her dutie.

Mentes nostras quæsumus Domine, Paracletus qui à te procedit illuminet, & inducat in omnem sicut tuus promisit Filius veritatem, qui tecum viuit & regnat in vnitate eiusdem Spiritus Sancti Deus per omnia secula seculorum. Amen.

THE FIRST ARGVMENT.

I Will beginne with the *Couenant*, recorded by the Prophets and, becaus that in *Ieremie* is particularlie insisted on by the *Apostle*, and inserted (*) in his *Epistle to the Hebrews* from whose predecessours wee had those *Prophecies*, it shall be first. (a) *This shall be* * c. 8.

a. Ierem. 31. v. 33. 34.

the

the couenant which I will make with the house of Israel after those daies, saith our Lord. I will giue my Law in their bowels, and in their heart I will write it, and I will be their God and they shall be my People: and they shall no more teach euerie one his neighbour, and euerie one his brother, saying know our Lord; for all shall know me, from the least of them euen to the greatest, saith our Lord: because I will be propitious to their iniquitie, and their sinne I will remember no more. This *Israel*, with whom the Couenant is heere made, is the Church of Christ, gathered (not out of one Tribe or Nation onlie, but) out of all tribes and tongues: it is the Catholike and vniuersall Church; wherein, both Iewes and Gentils are vnited, in one faith. And the *Mediatour* of this Couenant who did negotiate betwixt the Church and God, is our Blessed Sauiour. He is *the Mediatour of the* (b) *new Testament*: and, (c) *hath obtained a better ministerie* (then in the old Law the Priests had,) *by so much as he is Mediatour of a better Testament, which is established in better promises.* In this *Couenant* God doth oblige himself to giue his Law in the bowels or *mind* of these (*d*) spirituall Israleites, and in *their hearts*

b. Heb. 9. v. 15.

c. Heb. 8. v. 6.

d. Not all that are of Israel be Israelites, not all that are the seede of Abraham be all children: but *in Isaac shall the seede be called vnto thee*, that is to say, not they that are the children of the flesh those are the children of God, but they that are the children of the promise are esteemed for the seede. *Rom.* 9. v. 7. Know yee that they that are of faith the same are the children of Abraham: and the Scripture forseeing that God iustified the Gentils by faith shewed vnto Abraham before that *in thee shall all Nations be blessed. Gal.* 3. v. 7 8. Christ hath redeemed vs from the curse of the lawe, that on the Gentils the blessing of Abraham might be made in Christ Iesus. v 14. There is not Iew nor Greek, there is not bond nor free, there is not male nor female: for all you are one in Christ Iesus. And if you be Christs then you are the seede of Abraham, heires according to promise. v. 28. 29.

hearts to write it. Since therefore, Gods Law containes the Churches dutie, it followes that she hauing in her minde and heart, this Law, hath her dutie there alſo. And this, in all ages; as appeares by next verſes, 35. 36. and conſequentlie she hath not been as you pretend, ignorant or vnmindfull of her dutie many hundred yeares together.

Heter. I anſwer .....

Orthod. Let vs firſt reade ſome more. The next may be *Ezechiel*, who ſpeakes alſo of the Churches dutie in her heart. (e) *I will poure out vpon you cleane water, and you shall be cleanſed from all your contaminations, and from all your Idols will I cleanſe you; and I will giue you a new heart, and will putt a new ſpirit in the middes of you; and will take the ſtonie heart out of your flesh, and will giue you a fleshy heart. And I will put my Spirit in the middeſt of you, and I will make that you walke in my precepts, and keepe my Iudgments and do them.* The perpetuitie of this Couenant with theſe baptized Iſralites, the ſame Prophet recordeth likewiſe in his next chapter, where againe he ſpeakes of it. (f) *I will make a league of peace to them, an euerlaſting couenant shall be to them, and I will found them and will multiplie them, and will giue my ſanctification in the middes of them for euer; and my tabernacle shall be in them: and I will be their God, and they shall be my people.*

Ezech. 36. v. 25. 26. 27.

Ezech. 37. v. 26. 27.

Apoc. 21. 3.

In

e. Hoc de nouo teſtamento eſſe propheratum ad quod pertinet non ſolum vna gens illa in reliquijs ſuis ..... verum etiam cæteræ gentes quæ promiſſæ ſunt patribus eorum qui etiam noſtri ſunt, non ambigit quiſquis intuetur & lauachrum regenerationis hinc eſſe promiſſum quod nunc videmus omnibus gentibus redditum; & illud quod ait Apoſtolus cum noui teſtamenti gratiam commendaret vt in comparatione veteris emineret, Epiſtola noſtra vos eſtis ſcripta non atramento ſed ſpiritu Dei viui, non in tabulis lapideis ſed in tabulis cordis carnalibus &c. S. *Aug. li. 3 de Doctr. Chriſt. c 34.*

In the third place, for this Couenant I cite the Prophet *Esaie*, more particularlie speaking of it as it concernes the Church of the Gentiles, whom you would leaue out and conferre all vpon the beleeuing Iewes; wherein, (as allreadie hath appeared) you contradict both Saint Paul interpreting, and God himself extending it, vnto the Catholike Church of Christ who is the Mediatour (and in behalf of his Church,) of this testament or Couenant. (g) *Praise o barren woman ..... In a moment of indignation haue I hid my face a little while from thee, and in euerlasting mercie haue I had compassion on thee, said thy Redeemer our Lord. As in the daies of Noë is this thing to me, to whom I sware that I would no more bring in the waters of* * Noë *vpon the earth, so haue I sworne not to be angrie with thee & not to rebuke thee; for the mountaines shall be moued, and the little hills shall trẽble, but my mercie shall not depart from thee, and the Couenant of my peace shall not be moued, saith our Lord thy Miseratour. Poore little one, shaken with tempest, without all comfort, behold, I will lay thy stones in order, and will found thee in saphires, and I will put the iaspar stone for thy munitions, and thy gates into grauen stones; and all thy borders into stones worthie to be desired. All thy children taught of our Lord, and a multitude of peace vpon thy children.* That this appartaines to the children of the new testament you know, if you beleeue our (*h*) Blessed Sauiour. And hence I inferre as before, that the Catholike Church of Christ in all ages *knowes* and *does*, her dutie; and this, by Gods instruction.

g. Esa. 54. v. 1. 8 9. 10. 11.

* the deluge.

v. 12. 13.

h Ioan. 6. 45.

Heter. That the *inuisible* Church doth so, these places proue indeed: but when I said the Church hath erred in the matter of her dutie, I intended my assertion of the *visible* Church, which hath erred.

Orthod. The Church whereof these Prophets

speake, was vniuersall or Catholike, as being extended to all Nations and times; which by the text it self is manifest: and, that the same Church, is, in all ages, visible, both the nature of the Couenant, and the Prophets words do proue. The Couenant I saie proues it, for, in her *dutie*, there be many visible actions which make her appeare, and the Couenant doth inferre, and infallible, the doing of her *dutie*. Amongst those many visible actions it will suffice to giue instance in two principall, which are, *preaching* the Gospell; and baptizing. *Go, teach all Nations, baptizing them. Math.* 28. These actions are visible, and manifest the Persons who do them; and consequentlie the Church: for it is the Churches dutie, this; and she doth it.

Heter. By preaching the Gospell, and Baptizing, we cannot distinguish the Catholike Church from others that are not Catholike: since other Churches also do the same.

Orthod. If they do, they be thereby visible. Both reprobats and predestinated men, be visible things; though Gods disposition be not so; that, I meane, which is within his mind. Moreouer by the visible duties specified, the Catholike Church may be distinguished from all others; for, none els, doth *teach all Nations, baptizing them.*

This *communitie* was in the beginning made illustriouse too, by miracles; and, to this daie there are miracles donne in it: which, because you question, as the Iewes did our Sauiours miracles imputing them to the Deuill, in place of them I put the four notes of it, specified in the Creede. *One, Holie, Catholike,* and *Apostolicall. Vnitie* in beleefe, of so many worlds of people, in a Creede so obscure, may stand in place of

Symb. Constant.

of a great miracle. So may *Sanctitie* in conuersation, where occasions innumerable seconded with the Deuils art and industrie allure and entice our corrupted nature of it self prone, to vice. So may likewise *vniuersalitie* extended into all (though neuer so changable) times, and states, with vniformitie: and a constant *Apostolicall Succession*, where Heresies and Pollicie with continuall sleights and furie, do labour, still to breake and interrupte it. By these *Notes* the Church appeares, and is conspicuouse. You remember also, that Esaie the Prophet in his description of this Church with whom the Couenant is made, saith,

Esa. 60. *Her gates shall be open continuallie, daie and night they shall not be shut.* And,

Id. c. 62. *On thy walls o Ierusalem haue I appointed watchmen; all the daie and all the night forever they shall not hold their peace.* And *My words which I haue put into thy mouth shall not out of thy mouth*.....

c. 59. Which things, as also the continuall Succession of Pastors, in her; still doing their function, (*Ephes.* 4.) together with her constant profession of the Faith; and resisting Errours, openlie and in Councels, where need is; make her (being Vniuersall) so visible, that, as our blessed Sauiour saith, *abscondi non potest*; she *cannot*, no not in time of extreamest persecution, be driuen out of sight, or *hid*.

Vide li. 1. c. 6. & 8. *Aug.* trac. 1. & 2. in Epist. Ioa. Enar. in Psal. 47. li. 3. con. Epist. Parmen. c. 5. & de vnit. Eccl. c. 14.

Heter. You may proue by those Prophecies assistance in *beleeuing*; and that efficacious to, I confesse: neither will I stick to graunt that the communitie of beleeuers is a thing visible: but assistance in *teaching*, the Prophecies do not proue. And I beleeue that in *teaching*, the Church hath erred, neglecting Gods word, and proposing in place of it inuentions of her owne; and therein hath contradicted and disobayed his commaund.

Orthod. Whatsoeuer he commandeth, is, in her dutie; the performance whereof God himself hath vndertaken, and, by Couenant obliged himself also, to see it donne: whence it is manifest that your accusation, in this, is iniurious, not to the Church onlie, but euen to the Mediator of the Couenant, and to the Diuine Maiestie ingaged to see the Couenant performed.

To pretend (as some of you poorelie do) that she neglects necessarie meanes for vnderstanding; or doth not adhere sincerelie to Gods word; is likewise iniurious: for, she doth *her dutie*, God efficaciouslie assisting and mouing her thereunto, as the Couenant importeth cleerlie: and the vse of necessarie meanes, and adhering to Gods word, is (you confesse) *in her dutie*; Moreouer, *teaching*, is in her dutie, euen that *vniuersall teaching* which I mentioned before, *Teach all Nations*; and this *dutie*, she must, (yet one man cannot) do; and to the doing of it she hath efficacious assistance promised, and by Couenant. *Supra* pag. 503.

Heter. The Couenant is only of writing in the *heart*; which is mouing to *beleeue*; but there is nothing of the *mouth*.

Orthod. It is of *doing* too; and of mouing to the *worke*; which *worke*, part of it, consisteth in those actes out now mentioned. *I will putt my spirit in the middes of you, and I will cause or make that you walke in my precepts, and keepe my Iudgments, and do them.* And againe, *They shall be my people, and I will be their God, and my seruant* (i) *Dauid King ouer them, and there shall be one Pastour* 24. Ezech. 36. 27. Ezech. 37. 24.

(i) I am the good Pastor, and I know mine and mine know me. *Ioan.* 10. 14. Other sheepe I haue that are not of this fold, them also must I bring and they shall heare my voice; and there shall be made One fold and one Pastor, *ibid. v.* 16.

Pastour of them all; they shall walke in my iudgments, and shall keepe my commandements, and shall do them.

Neither hath God omitted (that your tergiuersation might appeare more vnexcusable) to specifie, in his Couenant assistance to the mouth. *They of the West* Esai. 59. v. 19. 20. 21. *shall feare the name of our Lord, and they of the rising of the sunne his glorie, whē he shall come as a violēt streame, which the Spirit of our Lord driueth; and there shall come a Redeemer to Sion, and to them that returne from iniquitie in Iacob saith our Lord. This is my Couenant with them saith our Lord; My spirit that is in thee, and my words that I haue put in thy mouth, shall not depart out of thy mouth and out of the mouth of thy seede and out of the mouth of the seede of thy seede saith our Lord, from this present and foreuer.* That this Couenant is with the Church of the Messias, the *spiritual Ierusalem*, gathered by the preaching of his Apostles and their Successours, from *East* and *West*, that is, out of all Nations, (into which Catholike and vniuersall Church the Iewes* also *the remnant of Iacob*, will be at last conuerted;) it is manifest by the very reading of the place. *They of the West shall feare the name of our Lord, and they of the rising of the sunne his glorie..... Arise, be illuminated o Ierusalem; because thy light is come..... The Gentiles shall walke in thy light, and Kings in the brightnes of thy rising..... The multitude of the sea shall be conuerted to thee, the streingth of the Gentils shall come to thee..... Thy gates shall be open continuallie that the streingth of the Gentiles may be brought to thee,.... All that detracted from thee shall call thee the Cittie of the Lord, Sion of the holie one of Israel.* Consider and see what Church, what Cittie this is. Of the same holy Cittie, the Sonne of God himself, by an other Prophet, saies, *I am appointed King by him* (God the

Mat. 8. Lut. 13.

* Esa. 10. Luk. 21.

Esa. 59. & 60.

Father)

Father) *ouer Sion. Psal.* 2.

Heter. The couenant in *Esay*, *c.* 54. and in *Ierenie cap.* 31. seemes to be with the triumphant Church onlie, it is so large and ample: not with the Church militant; for wee reade in it, *They shall teach no more euerie one his neighbour, and euerie man his brother saying know the Lord, for they shall all know me from the least of them to the greatest of them. Ierem.* 31. *ver.* 34. and *Esay*, 54. *v.* 13. *All thy children shall be taught of the Lord.* These things be not heere on earth.

Orthod. He that considers well the words of Scripture, shall find them donne heere. And, when you transfer all wholly into the triumphant, you seeme *First* to graunt no new Couenant made with the *Church militant* for the time while it is militant; but, to leaue the old Couenant, and that onlie, still in force: which is contrarie to *S. Paul*; yea, and to the *words of the Couenant* it self; and to the Office of our Sauiour who is *Mediatour* of the New Testament or Couenant; and, did seale it with his blood. *Secondlie*, you do thereby, denie vnto the Church renouation of Spirit, abilitie to performe her dutie, remission of sinnes, and other graces which God *by his Couenant* bestowes on her. *Thirdlie*, you contradict the Prophet out of whom you dispute; for he, describing the Spirituall Kingdome of our Sauiour saith, *c.* 11. *v.* 9. *The earth is replenished with the know-* Heb. 8. & 9.

 ledge

Si quis sine gratia Dei, credentibus, volentibus, desiderantibus, & pulsantibus nobis misericordiam dicit conferri, non autem diuinitus, vt credamus, velimus, vel hæc omnia sicut oportet agere valeamus, per infusionem & inspirationem Spiritus Sancti in nobis fieri confitetur &c. resistit Apostolo dicenti Quid habes quod non accepisti? & Gratia Dei sum id quod sum. *Conc. Araus.* 2 *can.* 6.

ledge of our Lord. He saith not, heauen; but the earth. Fourthlie, you contradict our blessed Sauiour himself, who doth interprete those verie words by you obiected, (*all thy children shall be taught of our Lord*) of the faithfull heere on earth; *Ioan.* 6. 45.

l. Vide S. Aug. Hæres. 88.

The place obiected makes against the (*l*) Pelagians, for (*m*) interiour teaching. Exteriour is (*n*) necessarie, but that alone doth not suffice. Without supernaturall, diuine light, wee cannot know our dutie: and this light, the children of the Church, those that be regenerated, borne sonnes of God, and made partakers of the Diuine nature, haue. *All thy children taught of the Lord. The Spirit of truth shall teach you. His* (o) *vnction teacheth you of all.*

n. Rom. 10. 14 *vide Arg* 5.

Esa 54. Ioan. 16. 1. Ioan. 2, 27.

1. Ioan. 3. v. 9. & c. 5. v. 18.

You remember that passage in holy Scripture, *Euerie one that is borne of God, sinneth not, &c.* Euerie such

m. Non cesso gratias agens pro vobis memoriam vestri faciens in orationibus; vt Deus, Domini nostri Iesu Christi pater gloriæ, det vobis *spiritum sapientiæ* & reuelationis, in agnitione eius; *illuminatos oculos cordis* vestri, vt *sciatis*, quæ sit spes vocationis eius, & quæ diuitiæ gloriæ hæreditatis eius in sanctis, & quæ sit superminens magnitudo virtutis eius in nos &c. *Ephes.* 1. *v.* 17. 18. Erunt omnes docibiles Dei. Etsi ab hominibus audiunt, tamen quod intelligunt, intus datur, intus coruscat, intus reuelatur. *S. August. tract* 26. *in Euang. Ioan. Vide eundem in Epist. Ioan. tract.* 3.

o. S. Athanasius Epist. ad Serapionem ait Vnguentum hoc esse Spiritum sanctum, puta, cum suis donis & gratijs. In iustificatione enim infunditur non solùm gratia & charitas, sed ipsemet Spiritus sanctus, vt docet Paulus Rom. 5 5 & Conc. Trid. sess. 6. c 7 & Aug. hîc, Vnctio spiritualis, ait, ipse spiritus sanctus est, cuius sacramentum est in vnctione visibili. Et in Hymno Veni creator &c. vocatur spiritualis vnctio. Spiritus sanctus ergo animam inhabitans, illuminans, dirigens opportune tempore monet & suggerit quæcunque eius saluti opportuna sunt. Hæc est eius vnctio, id est, illuminatio. *Cornel. in Epist* 1. *Ioan c.* 2. Hæc vnctio illuminat fideles in ijs quæ didicerunt, vt scilicet sciant retinendi esse fidei dogmata quæ initio Christianismi audierunt. *Ibidem. Vos autem quod audistis ab initio, in vobis permaneat.* 1. *Ioan.* 2. 24.

such man shall not need to *teach his brother*, that is, him, who is in like manner borne of God, regenerated and in grace, and his *neighbour*, τὸν πολίτην αὐτοῦ his fellow citizen, belonging to the same celestiall *Ierusalem, saying, *Know our Lord*: they all knowe him, *from the least to the greatest*. * Ephes. 2. 15.

Heter. I will neuer beleeue that in the Couenant more is promised to the Church, then euerie one in it, hath: and I am sure that euerie one in it, knowes not all.

Orthod. Euerie Sonne of God, *knowes Him*, doth he not? Though otherwise, each in the Church knowes not distinctlie whateuer others knowe nor is he bound vnto it. There be, diuers *duties*, which belong not all, to euerie one; and all these duties as far as they be necessarie for the bodie mystick, God (according to the *Couenant*) doth *cause* to be fulfild. And being by men, rationall creatures, fulfild as duties, they be knowne and vnderstood by them: wherefore they haue by the same Couenant, knowledge (each in his proportion) of these duties. This distinction of duties; and inequaltitie of knowledg proportionable thereunto, greater in some then in others, howeuer in heate of disputation you seeme to sleight, you neither will when you reflect vpon the matter more, nor can denie. Must not the *Pastors* know more then their sheepe commonlie do? Must not the *Angels of the Churches*, the *Stars* which the Sonne of God *holds in his right hand*; must not the *Lights of the* world, and *Gods ambassadors*, know more, then euerie Christian man, or woman? Haue all the parts of the bodie the same act? If all be eie where is the eare? *if all be one member where is the bodie*? Are all Apostles? are all Prophets? are all Doctors? No. 1. Cor. 12.

Some Apostles, some Prophets, some Doctors, as you shall heare afterwards. God *diuides his guifts as he thinks good*: and in the Church they are all, as far as they be necessarie for the whole, but they be not all in euerie one that is within it. *In the Church* saith
L.3.c.40. Irenæus, *God hath constituted, Apostles, Prophets, Doctors, and all the rest of the operation of the Spirit; whereof those are not partakers who repaire not vnto the Church. Where the Church is, there is the Spirit; and where the*
Vide c. 2. §. 2 pag. 395. *Spirit of God is, there is the Church and all grace.* Not euerie soldier hath equall knowledge in art militarie, with Commaunders. The lights of the Firmament haue not all the same splendour. Iewels, in the royall Crowne haue not all the same vertue. The Church is a numerous, well ordered, victorious Armie. *Castrorum acies Ordinata.* It is the *Firmament of truth* wherein *Abrahams posteritie*, shines: and *a Crowne of glorie in the hand of our Lord.* It hath in it diuers Offices, diuers degrees of Light, diuers operations: and God, *by Couenant*, assisteth to them all. Your Soule hath diuers functions, which each power cannot execute; and she, to them all, is assisted: in one, to heare; in another, to see; in a third, to taste; in a fourth, to conceaue or imagine; in a fift, to iudge or vnderstand, which euerie power cannot do, but she (with Gods concourse; for els she cannot work;) doth it all.

Heter. Be it graunted that euerie one, doth not equallie and in the same manner partake of the diuine grace and assistance, yet is there no grace promised or durie inioyned which is not proper to some one or other, who for any thing that I knowe may faile, wherefore all may do so.

Orthod. The Apostle told the Corinthians that *in Christ by the Gospell he begat them*: and thereby you may

may know that there is not onlie a carnall generation for the continuance and preseruation of mankind heere in this world, but also a *spirituall generation* for the continuance and preseruation of Christianitie heere too: and if you looke, on Gods prouidence in the one of these, you may see the weaknes of your argument made against the other. He that established Christianitie is the Sonne of Him who did make and establish Nature. Mankind we see continues, and will do to the worldsend, by the power and vertue of the Creatours institution; though some howerlie die, and some faile in generation: to say nothing of innumerable, what children, what others, that are neuer but impotent. Solikewise true liuelie faith, may be continued by vertue of our Blessed Sauiours institution and Gods Couenant, though we should suppose that some howerlie, one where or other, die spirituallie: and that some Pastours, in teaching, mistake and erre. This later pact, being established by the same power; and so ratified, that, as soone, yea sooner, shall the Couenant with Nature faile. For, *Thus saith the Lord that giueth the sunne for a light to the daie, the courses of the moone and of the starrs for a light to the night, which breaketh the sea when the waues thereof roare, his name is the Lord of hostes; If these ordinances shall depart out of my sight saith the Lord, then shall the seede of Israel cease from being a Nation before me forever.* They be words of the Couenant in Ieremie as yourselues read them. And in Esaie. *For a little while haue I forsaken thee, but with great compassion will I gather thee. For a moment in* (mine) *anger I hid my face from thee but with euerlasting mercie haue I compassion on thee saith the Lord thy Redeemer. For this is vnto me* (as) *the water of Noë, for*

Ierem. 31. v. 35. &c.

Esaie 54. v. 8. 9.

as I haue sworne that the waters of Noë should no more go ouer the earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee. For the mountaines shall remoue and the hills shall fall downe, but my mercie shall not depart from thee, neither shall the Couenant of my peace fall away, saith the Lord that hath compassion on thee. Thus to the Catholike Church of the Messias: thē follow the rest before cited pag. 558. And for teaching:

Esaie 59. v. 21. *The words that I haue put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede saith the Lord from hence foorth euen for euer.* These also be words of the *Couenant* with THE CHVRCH; not with euerie Pastour in it. Some of them may faile; some of those whom our Blessed Sauiour himself pickt out, did erre: but that all should, it was impossible, God hauing ingaged his prouidence and assistance, and by *Couenant*, to the contrarie.

That some man, yea any man; for ought you know, should faile in generation, may be admitted; but that all should faile at once, or in any age, or yeere, whilst the rest of the world is intire and the pact with nature continued, it is impossible. And so likewise is it impossible that all aliue, should die this daie; yet any one, for ought you know, may do so. Whilst the Pact with Nature is continued there will be men still in the world: and, whilst the Couenant with the Church of Christ lasteth there will be Sonnes of God, heere, vpon earth; and Preachers in the Church; that is, in both, till the worlds end.

I said *any one* may faile for ought you know; not searching further into nature wherein there may be sufficient cause (were all circumstāces well knowne) to iudge the contrarie; as, that this man, this time,

cannot

cannot faile, naturallie. So likewiſe in matter ſupernaturall; could we penetrate all the waies, and decrees, of the Diuine prouidence, reſpectiuelie to euerie act, and euerie man; we should be able then, to pronounce with certaintie and in particular that this Paſtor in this ſpeach is Gods organ, that God ſpeakes by him: and that this sheepe is reallie in Gods grace, and will ſo continue: but *who hath knowne the minde of our Lord? or who hath been his Counſeler? My sheepe* ſaith the Prince of Paſtors, *heare my voice, and I know them, and they follow me, and I giue them life euerlaſting, and they shall not perish for euer, and no man shall pluck them out of my hand.* Rom. 11. 25 Ioh. 10. v. 28. 29.

Euerie Logician knowes that the argument from *any one* to *euerie one*, doth not hold. Let the *matter* be *contingent*, and the weaknes of the *forme* appeares preſentlie. But, when God is ingaged in the Contradictorie to that you would inferre, (as he is, and *by Couenant*, in our caſe,) to offer to inferre it, is, in effect, to denie his power: which, though an Atheiſt would not ſtick at, I think you will not do.

Heter. Some part of the Couenant or Teſtament is verified in euerie one; as that, *All thy children shall be taught of the Lord. Iſa. 54. v. 13.* therefore euerie part, is ſo.

Orthod. And in the ſame Teſtament, may not ſome thing be giuen to the Mother, ſomething to the children? Thoſe words, (a) *Praiſe o barren woman which beareſt not, becauſe many are the children of the deſolate, more then of her that hath a huſband ſaith our Lord.* and, (b) *Thow shalt penetrate to the right hand and to the left.* And, *Thy ſeede shall inherite the Gentiles.* And, (c) *Thow shalt forget the confuſion of thy youth and the reproach of thy widdowhood.* And, (d) *I will lay* a. Eſay 54. v. 1. b. v. 3. c. v. 4. d. v. 11.

thy ſtones in order, and will found thee in Saphires: be ſpoken to the Mother, be they not? and euen thoſe which you were vrging; *All thy children ſhall be taught*; Is it not the *Mother*, this, to whom he ſpeakes, *All thy children?* That alſo, *cap.* 59. *They of the Weſt ſhall feare the name of our Lord, and they of the riſing of the ſunne, his glorie &c. this is my couenant with them.* And, *cap.* 60. *Thy gates ſhall be open continuallie &c. The children of them that humbled thee ſhall come crouching vnto thee, and all that detracted from thee ſhall adore the ſteps of thy feete, and ſhall call thee the Cittie of the Lord, Sion of the holy one of Iſrael. For that thou waſt forſaken, and hated, and there was none that paſſed by thee, I will make thee the pride of worlds a ioy vnto generation and generation.* Theſe, and the like ſpeaches, are verified in the Church; but not in each man that is in it. I omit others that concerne the perpetuitie: the thing being cleere. You may remember what is allreadie alleaged to this purpoſe. It had been ſufficient againſt you to proue that there is extant ſtill a Church, and that Catholike, which *beleeues* and *does* her dutie: and hath Paſtors in all ages; who *preach* gods word; and People, who *beleeue* it.

pag. 567. See alſo pag. 201.

Heter. If the Church make herſelf our Iudge, and impoſe duties, which indeed are not duties, we may leaue her communion.

Orthod. Who knowes her duties better then she her ſelf, hauing them written in her *mind* and *heart* by God the holy Ghoſt? Not you; ſurelie. Neither doth she vſurpe authoritie when she doth iudge thoſe who calumniate and oppugne her, Hereticks, and Schiſmatiks, ſuch as you. God made her Iudge of ſuch, as you may reade likewiſe in the Couenant; *Euerie veſſell that is made againſt thee ſhall not proſper:*

Iſaie 54. v. 17.

and

and euerie tongue resisting thee in iudgment thou shalt iudge. Shee is *Iudge* then; and since you teach otherwise then she doth, and accuse her of errours in her dutie, she is your *Iudge*. And your Mother, and your *Superiour* to. You owe her obedience; and if you do not pay the debt, God will punish you; *The Nation and the Kingdome that shall not serue thee* (God doth promise her) *shall perish*. Thinke of it; it concernes. Meane while, because you haue no more to saie to this Argument, I conclude it. God according to the new *Couenant*, whereof our Sauiour Iesus is Mediatour, *writes* the Churches *dutie* all waies in her *minde* and *heart*; and *makes* her still professe and *do it*: Therefore your going out of her Communion vpon the pretence of her ignorance or errour therein, (whether you meane speculatiue or practick,) is impious, and inexcusable.

S. Ambros. in Psal. 118. *Ser.* 14.

O verè testator æternus qui nostris cordibus leges affigit suas, & scribit in sensibus, vt nihil aliud cogitare nisi Diuina præcepta possimus, nihil aliud sentire nisi Dei oracula debeamus.

THE SECOND ARGVMENT.

IN the next place, since you require it, I will speake more particularlie of assistance *in teaching*; and to this purpose will vrge those words wherein the Churches greate dutie before mentioned, is contained: and assistance promised her, to the performance of it; and this assistance, perpetuall.

Going, teach yee all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoeuer I haue

commaunded

commaunded you, and behold I am with you all daies euen to the consummation of the world. Matth. 28. v. 19. 20.

Before I argue, let me note that the Sonne of God, is in his Church continuallie, in Spirit: to what end, or ends we shall afterwards consider. He is not in it idle, to no purpose. He went away, he ascended, *in bodie*: he remained heere, *in spirit*. He subtracted his *visible* presence from the Church militant, but *inuisiblie* still is in it, as appeares by this place of S. Matthew. *Though our Lord after he arose from death ascended that he may according to S. Paul appeare to God for vs, yet he promiseth to be present allwaies to the faithfull by his Spirit*; saith a Saint. And againe. *Christ is in vs by* (his) *Spirit changing our corruptibilitie into incorruptibilitie, therefore S. Paul saith, he that hath raised Iesus Christ from the dead shall quicken also your mortall bodies by his Spirit which dwelleth in you.*

Cyrill. Alex li. 9. c. 45.

c. 47. & vide eundem li 10. c. 6.

Heter. Is that consequence good? the Spirit of the Sonne of God is in the Church, therefore He, the Sonne of God, is in it? Is He all one with his Spirit?

Orthod. This Spirit is an eternall subsisting Spirit; it is the holy Ghost, as you may see, *Ioan.* 14. 15. *and* 16. And since God the holy Ghost, and God the Sonne haue one and the same Essence, the same Godhead or Deitie, whersoeuer the holy Ghost is, there also the Sonne is: wherefore that Consequence is good and vndeniable, *the Spirit of the Sonne of God is in the Church, therefore He the Sonne of God is in it.*

li. 2. c. 4.

Heter. Is your meaning then, that the Sonne of God, is *personallie* in the Church, after his Ascension? I conceaue his regard, and helpe onlie, to suffice.

Ort hod.

Orthod. That by the *promise* which we speake of, he hath engaged his prouidence and power, in the assistance of the Church, it is manifest; and this will suffice to conclude against you. But the Apostle hath taught vs further as you heard before, that he is present in Spirit. And he himself, *Ioan.* 14. & 16. promised this presence; wherefore we also do beleeue it. Shall I speake yet more plainlie? He is *personallie* present in the Church, and will be so till the worlds end. Tell me Parson! If he He be personallie in his Spirit and his Spirit allwaies personallie in the Church, is not He allwaies in it also, personallie? The diuine Persons you know (if you know Deuinitie as you professe to do) be, (*) *one* in the *other*: the Spirit is in the Father and in the Sonne, and they both are in the Spirit. *I am in the Father and the Father is in me. Ioan.* 14. 11. And vnto this *personall* presence our Sauiours words, euen those which I meane to vrge out of *S. Mat.* be extended: *personall* I saie, not visible; but inuisible. *I*, the Sonne of God, *am with you*, my Church, according to my diuine Person, Spirit, Prouidence, and Power, *all daies.*

Neither is heere any new difficultie in conceauing this; for, if God, being infinite and vnlimited, be euerie where, and particularlie in his Saincts; and if the Spirit of God, *which fills all the world*, be likewise in them; why may not the Sonne of God, hauing the same power and immensitie, be also euerie where; and particularlie, in his Saincts? yea, how can it happen otherwise? he being in the Father and in

(*) Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & omnia in omnibus, & vnum omnia. *S. August. li. 6. de Trinit. c. vlt.* Naturaliter habet Spiritus Sanctus hanc cum Patre ac Filio vnitatis plenitudinem & plenitudinis vnitatem, vt totum Patrem habeat totumque Filium, ipseq; que totus habeatur à Patre, totus habeatur à Filio. *Fulgen. ad quæst 3. Ferr. vide etiam Athan. Epist ad Serap & Ambros. li 3. de Spirit S. c. 1.*

in the holy Ghost, who confessedlie, are in them.

Heter. That the Sonne of God, in Spirit and *in his Spirit* is in the Church I will admit; but this place doth not proue that he is allwaies in it, the promise being made to the Apostles onlie: much lesse doth it proue that he doth still assist the Church in teaching.

Orthod. Two things you require, which, both, (if you looke well,) are in the text. The *one* is, that this assistance in Spirit, is in order to *teaching*: the *other* that it is *perpetuall*. The former is in those words, *Goe, teach all Nations, baptizing them ..... and behold I am with you.* I am present *in Spirit*, still assisting as there is need; for, *without Mee you can do nothing.* And the *dutie* is there too, *teaching them to obserue all things whatsoeuer I haue commanded you.* I am *in Spirit* with you *teaching* this, and baptizing. Now, if we consider well this taske, we shall finde the later too. He is in Spirit with them *teaching and baptizing all Nations.* This, neither was, nor could be, donne, in one daie. All Nations, the Catholike and Vniuersall Church, was not all borne, in that Age: and men before they were borne, could not be baptized; much lesse instructed. They were to be, some at one time, and some at another; till the number of the elect be compleate; that is, till the worlds End. And so long this assistance, promised to the Church, (represented heere by the Apostles the Princes of it,) is to continue. I need not make an argument to proue it is so, (which you see were verie easie;) for wee haue it in the text; *behold I am with you all daies till the consummation of the world.*

He who promiseth that he will be with his Disciples till the consummation of the world, doth shew, both that they

they are to liue euer, and also that he will neuer depart from them; saith a Father in his explication of these words.

Heter. They, to liue euer! how can that be?

Orthod. A Communitie, (this at least,) neuer dies. It is THE CHVRCH, which our Blessed Sauiour speakes to, represented heere by the Apostles. And of the same S. Ierome speakes. *Ecclesia in Episcopo est. The Church is in the Bishop, S. Cyprian sayes*; and if so, then in all the Bishops, all the Church: in all the Apostles, all the Catholike and vniuersall Church. In a Parlament, a common wealth is said to be. S. Austen stiled a Councel, *the whole Christian world.*

S. Hieron. Com. in Matt. 28.

li. 4. Epist. 9. li. 1. de bapt. c. 18. *vide li. seq.*

He promised this should ensue, not to the Apostles onlie, but plainlie to all his Disciples; for the Apostles were not to liue till the worlds end; saies Theophilact; and S. Chrysostome, *He did not saie that he would be onlie with them*, (the Apostles,) *but also with all those who are after them to beleeue; for the Apostles were not to remaine to the worlds end: but he speakes to the faithfull*, AS TO ONE BODIE. And this is cleare; for the Pastors that were to fulfill the commaund of Christ heere giuen, they that were to instruct and baptize *all Nations*, that is, the Catholike and Vniuersall Church, could not be there, all, to receaue the *commaund* of so doing; and the *promise* of assisting in the doing. Thousands of them were not then borne, and many thousands are not yet. It suffiseth that the *first* and *chief*, were present to receaue, both for themselues, and for all the rest, the *command* and the *promise*. When Lawes are published, are all present that must obaie? or, must none obaie but who be present? when the Prince giues a Priuiledge to some Communitie, (be it Oxford or London,) will it not serue, if he declare himself

himself to the chiefe of either bodie? or, be fauour more to be restrained, then commaunds? But I leaue this to those who shall in the next ages be incorporated there, and returne to the text where our Sauiour saith he will be, vntill *the consummation of the world, with* .....I aske, whom?

Heter. With those who *teach* and *baptize*, all the time.

Orthod. Be those, Apostles onlie? do those baptize and teach, now; to daie? did S. Peter Christen you?

Heter. Their Successours, doe likewise; and his assistance by this promise is with them: but as for *teaching*, to *fundamentals*; no further. And I graunt, that though some of their Successours, in these also, that is, in fundamentals, may erre; yet all cannot.

Orthod. What meane you by *fundamentall*? doth it include all? If it doth, you haue graunted in it what I was to proue: if it doth not, my argument still goes on. The Churches dutie is all commaunded you say, by our Sauiour, by God: and was by the Apostles, published, all. *Neither will you admit any thing which our Sauiour hath not by them commaunded, to be a dutie of the Church.* And he promiseth heere assistance to all this. Neither could it be performed without assistance. Without Him neither Sermon, nor Sacrament hath effect: without him wee cannot hope, nor beleeue, nor think a good thought. So necessarie his assistance is, to the Church, at all times.

Neque qui plantat est aliquid, neque qui rigat; sed qui incrementum dat Deus. 2.Cor. 3 7.

The whole dutie heere spoken of, S. Chrysostome diuides into *dogmata*, and *præcepta*; Theophilact into *contemplatiua*, and *practica*: S. Thomas, into *credenda and agenda*: and, to them all, this assistance is extended, as appeares by the text: whence I argue thus,

thus, If our Sauiour heere promiseth assistance, in teaching the world, *all whatsoeuer he hath commaunded*, he promiseth assistance in teaching our *whole dutie*: but our Sauiour heere promiseth assistance, in teaching the world, *all whatsoeuer he hath commaunded*: therefore he promiseth heere assistance in teaching our *whole dutie*.

S. Chrys. & Theophil. in hunc locum. S. Thom. 1. 2 q. 106. a. 4.

Heter. He did not commaund euerie one to beleeue all.

Orthod. To whatsoeuer he hath bound and obliged, the Catholike and vniuersall Church, (which was to be taught by the Apostles and their Successours,) to the same he doth assist, according to this promise: but, to the whole dutie (each according to his proportion,) he hath bound the Catholike and vniuersall Church as you graunt, and will haue it otherwise to be no dutie: therefore he doth assist to the whole dutie.

Horrescamus & timeamus fratres, quia si vnum nobis defecerit non erimus perfecti serui Christi. Omnia enim exiguntur vt seruentur. *Theophilact. loco cit.*

What I haue said in this Argument, I confirme out of S. Iohn, cap. 14. *I will aske my father and he will giue you another Paraclete (or Comforter) that he may abide with you for euer, the Spirit of truth, whom the world cannot receaue .....*

Heter. That place hath been answered oft enough. If you will needs vrge it, take another time.

Orthod. Be it, at our next meeting; and it shall be my third argument.

S. Chrysost. Hom. 91. in Mat.

Humanius ipsos (discipulos) alloquitur, nondum enim Spiritum Sanctum acceperant qui poterat illos sublimes efficere. Euntes docete omnes Gentes, baptizantes eos in nomine Patris & Filij & Spiritus Sancti, docentes eos seruare omnia quæcunque mandaui vobis. Partim de dogmatibus, partim de præceptis mandans.

Non

Non cum ipsis autem solum se futurum dixit sed & cum omnibus qui post illos sunt credituri, non enim vsque ad seculi consummationē permansuri erant Apostoli, sed fidelibus loquitur veluti vni corpori. Ne mihi, inquit, rerum difficultatem dixeritis, ego enim vobiscum sum qui facilia omnia reddo. Ibidem.

THE THIRD ARGVMENT.

I will aske my Father and he will giue you another Comforter that he may abide with you for euer, the Spirit of truth whom the world cannot receaue because it seeth him not, neither knoweth him: but you know him, because he shall abide with you, and shall be in you. I will not leaue you orphans, I will come to you: Ioh. 14. v. 15. 16. 17. 18. *The Paraclete, the holy Ghost whom the Father will send in my name, he shall teach you all things, and suggest to you all things whatsoeuer I shall saie to you.* Ibid. v. 26.

In these wordes, be *two things* whereon I did before insist; the *perpetuall presence* of our Sauiour in Spirit, with the Church; and *assistance to all her duties*. The first, *That he may abide with you, for euer*. The second, *He shall teach you all things*.

Many darke glosses you make vpon this place, to obscure the truth deliuered in it; notwithstanding all which, it breakes out into the light; and, being compared with the former, appeares yet more illustrious. For, what was there inuolued as you thought, is heere open; and what heere is in one word, which you striue to make ambiguous, is there declared in many which admit not any colour of equiuocation.

Heter. The perpetuall presence of our Sauiour in Spirit with the Church, or the continuance of the holy

holy Ghoſt with it euer, cannot be proued out of this place: for the wordes are ſpoken to the Apoſtles onlie: and, to them onlie which were preſent with him (when he ſpake) the promiſe is heere made. It was after his laſt ſupper that our Sauiour told his Apoſtles then with him, that he was to go from them: whereupon they being ſad, he did comfort them (the ſame Apoſtles) with theſe words, *I will aske my father &c.*

Orthod. They were now to want his *viſible* preſence, and *viſible* inſtruction, which they (and the Church in them) hetherto had enioyed: ſo were their Succeſſours to want the ſame alſo; ſo was his whole Church being to make profeſſion of his doctrine in times of moſt bitter perſecution which she was to ſuffer for his ſake; (is it not ſo?) and in his abſence: and therefore, in pittie, and pietie, not to be left Orphan, forlorne, without comfort; and aſſiſtance; was she? He that came from heauen, hither, to ſeeke her being loſt; he who laboured and praied ſo much for her; he that loued her more then his owne life, and with the price of his blood did purchaſe her; was his pittie ſo little, as to leaue her without aſſiſtance and comfort, ſuffring for him? was all that loue, before ſo feruent, extinguished on a ſuddaine? or contracted, and appropriated, to thoſe eleuen perſons onlie? Had Matthias, afterwards elected, had Steeuen with his fellow Deacons, and the ſeuentie two Diſciples whom He himſelf ſent to teach, with, *Qui vos audit me audit*; (a) *he that heareth you heareth me*; had the Church to be gathered out of the Gentiles, had the Nations to whom he was promiſed a (*b*) Maſter, and a (*c*) light, whoſe onlie hope and expectation he was; had all theſe no part;

a Luc. 10. 16. vide Cyp. li. 4. Ep. 9.
b. Eſa. 2. 28. 30 54.
c. Eſa. 49. & 60.

part; in all this promise, of his Spirit, the Comforter, and instructer? Were not the Schollers of the Apostles, those I meane who beleeued by their preaching, that is, the Church of after ages, was it not also to be confirmed and established in the truth, that by their vnitie, which is the effect of this holy Spirit, the author of their Religion, IESVS, the Prince of peace, our Sauiour, might haue glorie? did not he aske for them also in the praier which he promiseth heere to make, the praier which you speake of, *I will ask my Father &c?* Sure he did. His goodnes perswades to beleeue it. His Euangelist assureth vs he did so.

Vide supra li. 2. c. 4.

In the text which I cited he said that he would *aske his father* and beg of him to send the Spirit. A litle after, read and you shall finde him, our great Aduocat, the Gentils hope and comfort, the Messias, God the Sonne, vpon his knees, at his prayers: draw neere and harken, what, and for whom, He demands. *For* (a) *them* (o *Father*) *I pray, not for the world, but for those which thou hast giuen me. Not for them onlie* (the Apostles) do I pray, *but* (b) *for them also, that by their word, shall beleeue in me.* You heare *for whom*; now heare *what* he doth demand, or pray for? For the Apostles, (c) *vt sint vnum, that they may be one*; that is, (your selues do say in your annotation vpon those words) *that they may be ioyned in vnitie of faith and spirit*: and, for those who *beleeue in him by their word*, what doth he there demaund? *vt omnes vnum sint, sicut tu pater in me & ego in te, vt & ipsi in nobis vnum sint.* (d) *That they all may be one, as thou o father in me, and I in thee, that they also in vs may be one.* The same he repeates againe, (e) *vt sint vnum*, that they may be one. And againe, (f) *vt sint consummati in vnum*, that

a. Ioh. 17. v. 9.

b. ibid. v. 21.

c. v. 11.

d. v. 21.

e. v. 22.

f. v. 23.

that they may be consummate or made perfect *in one.* For both, (g) *sanctifica eos in veritate; sanctifie*, confirme *them, in the truth.* Thus he praied that his Church might haue vnitie in Spirit, and the Spirit of vnitie: and his praier (I hope you do beleeue,) was heard. *I know* (they be his words also to his Father) (h) *that thou allwaies heares me.*

g. v. 17.

h. Ioh. 11. v. 42.

In the words also before cited, there is as much promised, if you looke vpon them well; for, the Spirit who was promised to *comfort* and *instruct* as there it is saied, *shall abide for euer*, with those to whom he makes the promise: which is exactlie verified, if you beleeue it made vnto the Church, represented by the Apostles which were the Princes of it: but the Apostles themselues did not *remaine for euer*, to neede that *continuall comfort* and *instruction.*

And by that other promise recorded by S. Matthew, the same is deliuered in other words, yet plainer. *I* (Iesus) *am* (in Spirit, and inuisiblie in Person too) *with you* (my Church) *all daies till the consummation of the world.* Yea, heere in this place of S. Iohn, a fewe lines after that whereof wee now dispute, he promiseth, not only his owne presence in *Person*, to any *whosoeuer* loues and obaies him (which THE CHVRCH doth allwaies, euer since the comming of the Holy Ghost, as I proued in the First Argument,) but his Fathers too. *If any loue me he will keepe my word, and my father will loue him; and wee will come vnto him, and will make aboade with him.*

I need not repeate heere those other places which were vrged before to this purpose: as that in *Esaie*, c. 59. *My spirit which in thee and my words that I haue put into thy mouth, shall not depart out of thy mouth, and out of the mouth of thy seede &c. for euer.* Which is the

Couenant, God made with his Church. And Ezech. 36. *I will giue you a new heart and will put a new Spirit in the middes of you &c.* And c. 37. *the Gentils shall know that I am the Lord the Sanctifier of Israel, when my sanctification shall be in the middes of them for euer.* And in *Ieremie, c.* 31. *I will giue my lawe in their bowels, and in their heart I will write it &c. all shall know me from the least of them to the greatest.* They shall be all instructed by my Spirit; they shall be πάντες διδακτοὶ θεοῦ, as our Sauiour speakes.

Ioan. 15. 5. Vide pag. 564.

Moreouer, without *assistance*, none could *do* their dutie, as before I saied and proued: yet *at all times*, some *do* it, as by the Couenant was promised, and this Euangelist further declares, *Apoc. 7. After these things I saw a great multitude which no man could number, of all Nations, and tribes and peoples, and tongues, standing before the throne, and in the sight of the Lambe, clothed in white robes and palmes in their hands.* These had all *donne their dutie*; they all had the Spirit; and by promise: yet were they not Apostles, *all*; nor of that, or the next, Age.

Heter. That Christ spake the words cited, to his Apostles; those eleuen that were with him, appeares by many circumstances in the text; *He shall abide with you. He shall teach you &c.*

Orthod. When the Vniuersitie or the Cittie do their dutie to the King, and he bestowes a priuiledge, or laies a commaund on them, he looks vpon and immediatlie speakes vnto those neere him: yet will all, euen those at home, take hold vpon the fauour, and must all be subiect to the burden or commaund. The vniuersall Church of Christ could not all be present, (as before it was obserued,) but the Apostles (who did sufficientlie represent it) were present, and receaued,

receaued, for all, both priuiledges or graces, and commaunds. Nor will you ſtick, when you think better of the matter, to confeſſe it. The Apoſtles thoſe eleuen, be commaunded there in the ſame ſpeach or Sermon to *loue one another*, c.13. v.34. And c.15. v.12. he cals it *mandatum nouum*, *a new commaund*, and ſpake it to thoſe eleuen: but does it not think you pertaine to you, to me, to all? In the ſame ſpeach he tels them, *Vado parare vobis locum*, c. 14. v. 3. *I goe to prepare you a place*: which buſines if it concernes you not, you will finde no place in heauen; for no man can haue place there but of his preparing. Then againe in the ſame chapter, v. 13. *Whatſoeuer you ſhall aske in my name, that I will do.* Does this promiſe hold in the Apoſtles onlie, thoſe eleuen? And in his other Sermon on the mount, *Thus ſhall you praie, Our* FATHER .... Mat. 6. v. 9. what? was this leſſon giuen to thoſe onlie that were preſent and heard him? It were eaſie to make inſtance in fiue hundred paſſages of like nature, which for breuitie I omit. It may ſuffice heere to put you in minde of that which in the former argument I did vrge.

That Commaund, *Go teach all Nations baptizing them*; and the promiſe of aſſiſtance, *behold I am with you*: were not intended to the *eleuen* onlie: they nether could *baptize all*, nor cõtinue till all were borne; yet were the words ſpoken vnto them, to thoſe *eleuen*. See the text. *And the eleuen Diſciples went into Galilee vnto the mount where Ieſus had appointed them, and ſeeing him they adored, but ſome doubted and Ieſus comming neere ſpake vnto them,* (the eleuen,) *ſaying, All power is giuen to me in heauen and in earth; going therefore teach you all Nations, baptizing them in the name of the father and of the Sonne, and of the holy Ghoſt;* Mat. 28.

teaching them to obserue all things, whatsoeuer I haue commaunded you, and behold I am with you all daies euen to the consummation of the world. You remember what I told you of the *bodie* of the Cittie or Vniuersitie, comming to do their dutie to the King: these *eleuen* were a bodie, *representing the Catholike and vniuersall Church of all Nations*, and were the *spirituall Princes* of it; *Constitues eos Principes*; psal. 44. And I pray you, Sir, whence do you, pretend authoritie, to *Preach* and *Baptize*, if you were neither those *you* to whom our Sauiour spake, nor were included in them, as Successours in Predecessors? If *you* cannot answer this, as *you* cannot, I will answer for *you*, that *you* haue none.

Heter. As my father sent me I also do send you. Iohn, 21. v. 21.

Orthod. It followes, *When he said this, he breathed vpon them. v. 22.* On whom, I pray you, did he breath? was it not on *them he* sent? and, if so, then you must haue been of them, or in them as in your Predecessors taking the commission for you too, How els are you sent? shall I answer heere againe? *He that entreth not by the doore into the fold of the sheepe, but climeth vp another way, he is a theefe and a robber. Ioh. 10. v. 1.*

To shew further how inconsequentlie you proceed, I might adde that place in *S. Iohn*, concerning
Ioan. 6. receauing, which you so much vrge against vs; *Vnles you eate the flesh &c.* which words were spoken to the Iewes. For so the text hath; *The Iewes therefore strioue among themselues, saying, how can this man giue vs his flesh to eate? Iesus therefore said to them* (the Iewes that strioue among thẽselues) *verilie I say to you* (wrangling Iewes) *vnles you eate the flesh of the Sonne*

of

of man, and drink his blood, you shall not haue life in you. You take not vs, I hope, for Iewes; for those at least, who there, sixteene hundred yeares agoe, *stroue among themselues*, v. 52. and *murmured* at our Sauiour because he said *I am the bread which descended from heauen*, v. 41. and, *if any man eate of this bread he shall liue foreuer.* v. 51. How then can the words, according to your waie of interpreting such speaches, oblige vs? or if they do notwithstanding, oblige vs, how doth your answer hold?

Heter. If once you graunt them to be intended to the Church, then he who performes not all by them commaunded, violates the precept.

Orthod. Before that followes, you must proue them to be imposed, not vpon the *communitie* onlie, as it is one bodie, as many other precepts are: but vpon *euerie one* that is within the communitie. Otherwise, it will suffice that it be fullfild by the Communitie: as that other which we spake of before, *Teach all Nations baptizing them*; which, neither was, nor could be donne, all, by any *one* of, or by *all* the *eleuen* Disciples to whom the words were spoken. Nor by the Pastors of any one Nation, or Age; but by the Catholike and Vniuersall Church, it is, must, and will be, all, donne. Vide pag. 454

Heter. To the same it is said, *cap.* 16. *v.* 13. *he shall teach you all truth*; and *ibidem*, *the things that are to come he shall shew you.* But this later, is intended to the Apostles onlie, there present: otherwise it would follow that the Spirit of Prophecie was in other ages, after them; and yet is in the Church; and so to continue.

Orthod. And what inconuenience were in this, *text*, that in the Catholike and vniuersall Church,

some, in all ages, should forsee and tell things to come? What necessitie doth inforce vs to vnderstand those words of our Blessed Sauiour *behold I send vnto you* (a) *Prophets*; and of S. Paul, *He gaue some Apostles, and some* (b) *Prophets, vntill wee meete all in vnitie of faith*: what necessitie, I say, doth inforce vs to vnderstand these words, of *the Apostles onlie*, those *eleuen*? And, if Apostles and Prophets, giuen by our B. Sauiour, were all the same, why then doth he say, *some* Apostles, and *some* Prophets? The same, yea greater difficultie, comes out of that of *Ioël*; *I will poure out my Spirit vpon all flesh, and your sonnes and your* (c) *daughters shall Propheſie*. The spirit of Propheſie if this be so (and you cannot denie but that it is so,) was not confined to these *eleuen*; nor yet, to *men*.

a. Mat. 23. 34.
b. Ephes. 4. 12.
c. Ioel. 2. 28.

It is manifest also by the Fathers writings, and Ecclesiasticall histories, that many in the Church haue had the *Spirit of Prophecie*, who were inferiour to those *eleuen*. Of late, there haue beene diuers, whereof *Bosius* doth specifie some; and in former ages you may reade of others, in S. Athanasius, S. Augustine, S. Basil, S. Gregorie, venerable Bede, and S. Bernard.

De signis Eccles. Vide Bellar. li. 4. de Eccles. c. 15.

Heter. Austine, and Athanasius, and the rest you name, were men; they might deceaue, or be deceaued. Shew me some in Scripture.

Orthod. Their affirmation, vncontradicted by others, and in matter of historie or fact, wherein also the Scripture is verified, might suffice: howbeit we do not want Scripture-testimonie enough to confute your cauill. Did you neuer heare of those who *came from Ieruſalem* (a) *to Antiochia, of whom one* (Agabus,) *did by the spirit signifie a great famine that should*

a. Act. 11. 28.

be in the whole world? (b) *There were also in the Church that was at Antiochia certain Prophets and teachers, as Barnabas and Simeon called* Niger, *and Lucius of Cyrene, and Manahen, and Saul.* And Philip the Euangeliſt one of the ſeuen (Deacons) had *foure daughters,* Virgins, that (c) *did Propheſie.* Theſe wee finde in that litle part of *the Eccleſiaſticall Hiſtorie* which was written by an Euangeliſt; and this alone, is ſufficient to demonſtrate that *the Spirit of Prophecie* was not ſo confined, as you pretend.

b. Acts 13. v. 1.

c. Act. 21. 9.

This I anſwer, ſuppoſing thoſe words, *he ſhall ſhew you things to come,* be ſo to be vnderſtood as commonlie men conceaue. There be, you know, who vnderſtand them otherwiſe: *Ventura anunciabit, id eſt, gaudia cæleſtis patriæ ad memoriam reducet.* Saith venerable Bede. *He ſhall bring to minde the ioyes of the heauenlie countrie;* which in reſpect of the Church militant are *things to come.* Your Caluin, looks not yet ſo far, but refers it to the future ſtate of the Church heere, which the Apoſtles were to ſee more glorious then they did imagine: *Tantùm ſignificat aliam fore regni ſui naturam, & gloriam longè maiorem quàm nunc animis concipere poſſint.*

Com in hunc loc;

C, in h. lo.

Heter. Haue you the guift of Prophecie as the word is commonlie vnderſtood? If you haue I would aske you ſome queſtions about the next age: if not, you cannot pretend vnto the promiſe of the Spirit heere made; becauſe he brings with him the guift of Prophecie.

Orthod. He brings it, into THE CHVRCH; not into *euerie man.* The Soule hath many faculties, which she beſtowes not, all, on euerie member. All is not eie, or eare, or heade. No more doth the Spirit, vpon euerie part of the myſticall bodie, beſtowe all,

all. (a) *There are diuiſions of graces, but one Spirit; and there are diuiſions of Miniſtrations, but one Lord; and there are diuiſions of Operations, but one God, who worketh all in all.* (b) *Are all Apoſtles? are all Prophets? are all Doctors?* No, (c) *To one, by the Spirit is giuen the word of wiſedome; to another, the guift of knowledge according to the ſame Spirit ..... to another, Prophecie &c. and all theſe worketh one and the ſame Spirit, diuiding to euerie one according as he will.*

a. 1 Cor. 12. v. 4. 5.
b. v. 28.
c. v. 8. 10. 11.

Heter. If the Spirit be heere promiſed, not to the Apoſtles onlie, but alſo to others; to the Church I meane, after them: it will follow that there is betwixt them no difference at all in the participation of the Spirit, ſince it is made in the ſame words to them all.

Orthod. And, was it not one *decree* whereby God did addict vnto, and one *action* wherewith he did infuſe, the Soule into, the bodie; and to all the parts of it? into the heart, and head, and eares, and all? yet is it not, (you know,) to haue all the ſame effect, power, or efficacie, in each. In one it is to heare, in another to remember, in a third to ſee. In one to guide, in another to incline or applie, in another to worke or execute. There is difference and inequalitie in participating the Soules vertue, and in that inequalitie there is amongſt the powers, order and ſubordination: and ſo likewiſe, in the bocie myſticke, reſpectiuelie to the Spirit.

Heter. The Spirit may ſometimes be wanting in the Church; for it is in none, but thoſe who loue God, and keepe his commandements. *The world*, that is, wicked men, *cannot receaue him, becauſe it ſeeth him not, neither doth it know him. Ioh.* 14. 17.

Orthod. And is he not a worldling that accommodates

dates his conſcience to the times, and makes that his religion, which will preferre him ſooneſt? haue ſuch men the good Spirit? or, haue they gotten poſſeſſion of it who be ſo farre from keeping the commandements, that they profeſſe and teach it to be a thing impoſſible? look you to this. For the Church, I anſwer, that it *knowes* God, the Father, the Sonne, and the holy Ghoſt; and *affectiué*: it loues him, and keepes his commandements. *The* (a) *ſpouſe of Chriſt* (S. Cyprian tels you) *cannot be defiled with adulterie, she is pure and honeſt; she keepeth one houſe, and with chaſt bashfullnes keepeth the Sanctitie of one bed.* (b) *I haue found* (ſaith she herſelf) *him whom my Soule loueth: I held him, neither will I lett him go.* And our Bleſſed Sauiour to Her; *I will diſpouſe thee to me for euer; and I will diſpouſe thee to me in iuſtice, and in iudgment, and in mercie, and in commiſerations; and I will diſpouſe thee to me in faith; and thou shalt know that I am the Lord.* (d) *I will giue my lawe in their bowels, and in their heart I will writ it; and I will be their God, and they shall be my people.* (e) *I will make a league of peace to them, and I will forme them; and I will giue my ſanctification in the middeſt of them for euer, and my tabernacle shall be in them, and I will be their God and they shall be my people: and the Gentiles shall know* (marke this by the way for the *viſibilitie* of this Church which he ſpeakes too) *that I am the Lord the ſanctifier of Iſrael, when my ſanctification shall be in the middeſt of them forever.* (f) *The mountaines shall be moued and the little hils shall tremble; but my mercie shall not depart from thee, and the Couenant of my peace shall not be moued ſaith our Lord thy miſeratour. Poore little one, shaken with tempeſt, without all comfort, behold I will lay thy ſtones in order, and will found thee in ſaphires ..... All thy children taught of the Lord,*

a. Cyp. de vnit. Eccl. *vide etiam Ambroſ. in Luc. li. 1. & Hieron. con. Lucif.*

b. Cant. 3. 4.

c. Oſee. 2. v. 19. 20.

d. Ierem. 31. 31.

e. Ezech. 37. v. 26. 27. 28.

f. Iſa. 54. v. 10. 11. 12. 13.

Lord, and a multitude of peace to thy children; and in Iustice thou shalt be founded.

Heter. It seemes then, for ought I conceaue that God, makes men do their dutie whether they will or no: otherwise, had they libertie, all, one time or other, might haue failed; and so the Spirit be no longer in the Church.

Orthod. Nor that way neither. The *Sonne* of God wãts not *meanes* or *Arte*, to cõtinue, towards himself, the affection of his *Spouse*; &, where *affection* is, it will bring in, *obedience*; and, make it willing too. Men with their persuasions can do much, especiallie when with exhortation they ioyne reward & honour; and inuite to that which one is otherwise of himself eagerlie addicted to. There needes no great arte to dissuade a vertuous temperate man, from a meate which is hurtfull to him, if his nature be likewise auerted from it. How easilie doth the Deuill with his inticements preuaile vpon the vicious man? Were a good Angel to preach, how vehementlie would he moue vs to loue, admire, and feare, the Diuine Maiestie? But aboue all Orators and Angels, is the Sonne of God. Neuer did man speake, as he speakes: neuer did any shew such arguments of loue as He. The benefites whereby he hath obliged vs vnto Him, are as inward and deare to vs as our owne selues and our eternall Saluation; for them both, wee depend, on Him. The rewards which he doth offer vs, are, all His riches. Wee shall see, and enioy, what he Himself is happie in seeing and enioying, and shall be Kings with Him in eternitie.

He can poure into our vnderstandings greater *light*, to see more perfectlie the motiues of *our dutie*; and, can bestowe *vertuous habits* on our wills, that shall incline vs thereunto; and make the worke ea-

ſie to vs, and delightfull. The will itſelf hath no force but what He giues; and He can moue it at his pleaſure, any way; as eaſilie as with your hand you moue water. (a) *As diuiſions of waters, the Kings heart in the hand of our Lord; he turneth it whither ſoeuer it pleaſeth him.* It is he that (b) *Workes in vs, all our workes.* Who, according to his good pleaſure, *doth* (c) *inoperate in vs, both to will and to accomplish.* (d) Who *begins and perfects*, the good worke, (e) *which he prepared that we should walke* in it. (f) *Who writes his lawes in our hearts*; and *makes vs walke in his precepts, and keepe his iudgments, and do them.*

a. Prou. 21.
b. Eſa. 26.
c. Philip. 2.
d. Philip. 1.
e. Epheſ. 2.
f. Ierem. 31. Heb 8.
g. Ezech. 36.

It is not, as you fancie, that God long ago propoſed the Churches dutie to her in a writing, and ſo left her to Nature and her Wit. He doth teach her ſtill; and workes vpon her heart, and vnderſtandine, ſupernaturallie. (h) *This is the Worke of God that you beleeue in him whom he hath ſent.* (i) *No man can come to me, vnles the Father that ſent me, drawe him.* (k) *It, is written in the Prophets, and they shall be all taught of God.* (l) *Euerie one that hath heard of the father, and learned, commeth to me.* He comes infalliblie (*euerie one* (α) comes, none failes;) and he (β) comes willinglie.

h. Ioh. 6. 29.
i. v. 44.
k. v. 45.
l. Ibid.

α. Quid eſt omnis qui audiuit a patre & didicit, venit ad me; niſi, *Nullus* eſt qui audiat & diſcat à patre, & non veniat ad me? Si enim omnis qui audiuit à patre & didicit, venit; profecto omnis qui non venit, non audiuit à patre, nec didicit: nam ſi audiſſet & didiciſſet, veniret. Neque enim vllus audiuit & didicit & non venit. *S. Aug. li. 1. de prædeſt. Sanct. c.* 8. Nimium gratia iſta ſecreta eſt, gratiam verò eſſe quis ambigit: Hæc itaque gratia quæ occulte humanis cordibus diuina largitate tribuitur, à nullo duro corde reſpuitur. *Ideo* quippe tribuitur, *vt* cordis duritia primitus auferatur. *Ibidem.* Qui credunt prædicatore forinſecus ſonante, *intus* à patre audiunt atque diſcunt. *Ibidem.* Ille facit vt faciamus præbendo vires efficaciſsimas voluntati,

But

tati, qui dixit Faciam vt in iustificationibus meis ambuletis. &c. *Idem de gra. & lib. arb. c. 16.*

β Si poetæ dicere licuit, *Trahit sua quemque voluptas*: non necessitas sed voluptas, non obligatio sed delectatio: quantò fortius nos dicere debemus, trahi hominem ad Christum, qui delectatur veritate, delectatur beatitudine, delectatur iustitia, delectatur sempiterna vita, quod totum Christus est? An verò habent corporis sensus voluptates suas, & animus deseritur à voluptatibus suis? *S. Aug. tract. 36. in Ioan.* Ramum viridem ostendis oui & illam trahis &c. si ergo ista quæ inter delicias & voluptates terrenas reuelantur amantibus, trahunt ..... non trahit reuelatus Christus à patre? Quid enim fortiùs desiderat anima quam veritatem? *Ibidem. Vide* 1. *p. disp. de Prouiden. q.* 4 & 10.

But I haue gonne to particulars further then your exception did require. Some, generall answer would haue sufficed. What think you Parson? the carnall propagation of the world, is it not, in each particular man, commonlie, free? yet I see no feare that mankind, perchance faile, the next age. You did belike; and therefore to preuent it, married willinglie against your will. If you be not disposed to answer this, I put another. Did not our Blessed Redeemer willinglie die, to saue vs? If you beleeue Him, you must beleeue He (*a*) did: and yet was it before, *certaine*, and *infallible*, that he would do so. The (*b*) Prophets had *foretold* it, and his Father had (c) *decreed*, and *commaunded*, it.

a. Ioan 10. 18. Esa. 53. 7.
b. Esa. 53. Dan. 9. Zach. 12.
c. Act. 4. v. 28. Ioh. 10. v. 18.

Heter. Doth God teach, or the Spirit moue, any, but those in whom he is?

Orthod. You know not how things are brought about. Who thinke you, giues the first supernaturall light; and begins the Soules conuersion. The Scripture saieth, and the Church hath defined, and Theologie out of reuealed principles demonstrats, against Pelagius and his crew, that it is God. He, by his motion, prepares the Soule to receaue him; and when

He

He is within, moues her on, to more perfection: to beleeue, more readilie: to loue, more ardentlie: to hope, more firmelie: to honour him, more reuerentlie; to exercise acts of vertue more frequentlie: to be more circumspect in all her works; and more Zealous of his honour. The *beginning*, and *progresse*, and *consummation*, is from Him. He *opens the heart* to harken. Act. 16. *begins the good work*, Philip. 2. giues *abilitie*, *sufficiencie*. 2. Cor. 3. *works all our works in vs*. Esa. 26. *works all in all*. 1. Cor. 12. and doth accomplish or *perfect the work*. Phil. 1. With his Law he giues his *blessing*, and his *Spirit*. *Happie, o Lord, is the man whose help is from thee: he hath disposed ascension in his heart, in the vale of teares, in the place which he hath appointed: for the law giuer shall giue a blessing: they shall goe from vertue to vertue*, (from streingth to streingth, till they arriue to their iourneys end, where) *the God of Gods shall be seen in Sion. As many*, (saith the Euangelist) *as receaued him*, (our Sauiour) *he gaue them power to be made the Sonnes of God; who not of blood, nor of the will of the flesh, nor of the will of man; but of God are borne*. And, *Euerie one that is borne of God, sinneth not, but the generation of God preserueth him; and the wicked one toucheth him not. All that is borne of God, ouercommeth the world. That which was impossible to the lawe in that it was weakned by the flesh, God sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, that the iustification of the Law might be fulfilled in vs, who walke according to the Spirit. The charitie of God, is powred forth in our hearts by the holy Ghost which is giuen vs*. And this Charitie, (you know) *is patient, benigne: it enuieth not, dealeth not peruerslie, is not puffed vp, is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not*

Psal. 83.

Iohn. 1. v. 12. 13.

1. Ioan. 5. 18.

1. Ioan. 5. 4.

Rom. 8. v. 3. 4.

Rom. 5. 5.

1. Cor. 13. v. 45. &c.

euil,

euil, reioiceth not vpon iniquitie, but reioyceth with the truth: suffereth all things, beleeueth all things, hopeth all things. It sees *all duties* fulfilled; as the Apostle proues in an other place; and concludes, *Loue therefore is the fullnes of the law.* With what face then can you deny that the Church, hauing still *Charitie* in her heart doth, so foullie misse, in her dutie.

Rom.13.

Neither doth she, howeuer, fulfill her dutie; but most willinglie, and with delight; hauing *in her* as I haue prooued, an intrinsecall, vehement, habituall, inclination thereunto; which makes operations easie, and delightfull: and *God the Holy Ghost* abiding in her heart, to teach her, what, when, how, she is to worke, and to put her forward. *The Spirit* (saith the Apostle) *helpeth our infirmitie.* It *is not you that speake, but the Spirit of your Father that speaketh in you. What wee should pray, as we ought, we know not; but the Spirit himself requesteth for vs with gronings vnspeakable.* *Whosoeuer are led by the Spirit of God, they are the Sonnes of God.*

Rom.8.26
Matt.10. 20.
Rom.8.26
Ibid.v.14.

This *Spirit* is Omnipotent; he is able to do all. In heauē, he makes Angels do their dutie; he moues the Church triumphant: and in earth, he makes men do theirs; He moues and instructes the Church militant. It is He, that enables men; some, to conuert Nations; others, to confirme such as allreadie do beleeue; others to finde the meaning of Gods word. It is He that makes Apostles; Euangelists; Pastors and Doctors. It is He that fils earth, with blessings and heauen, with Saints. *To one, heere, he giues wisdome, to another Prophecie, to another tongues, to another the grace of cures, to another the working of miracles, &c. Diuiding as he pleaseth.*

Cor.12.7.

Neither doth He enable those onlie whom he doth

doth inhabite; but, others also. *The manifestation of Spirit is giuen to euerie one to profit*, saith the Apostle. *He gaue, some Apostles, and some Prophets, and others some Euangelists, and others some Pastors and Doctors, to the consummation of the Saints, vnto the worke of the ministerie, vnto the edifying of the body of Christ.* Not that euerie one by Him imploied, was or is himself, a saint *Many shall say to me in that day, Lord, Lord, haue we not Prophesied in thy name, and in thy name cast out Deuils, and in thy name wrought miracles? and then I will confesse vnto them that I neuer knew you.* He doth sometimes vse the mouth of a Reprobate, in teaching; and his *hand*, in baptizing; for (δ) the benefit of his *Elect*, vnto whose good he refers all. *To them that loue God all things cooperate vnto good, to such as according to* (his) *purpose are celled to be Saints. And, All things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life or death, or things present, or things to come; for all are yours, and you are Christs, and Christ is Gods.*

Eph. 4. v. 11. 12. Matt. 7. v. 22. 23. Rom. 8. 28. 1. Cor. 3. v. 22. 23.

Heter. That the Church allwaies hath *charitie*, I admit; *Hell gates* (I know) *cannot preuaile against her*, Math. 16.

δ Spiritus Sanctus in Ecclesiæ præposito vel ministro sic inest vt si fictus non est, operetur per eum Spiritus Sanctus, & ad mercedem eius in salutem sempiternam, & eorum regenerationē vel ædificationem, qui per eum siue consecrantur siue euangelizantur. Si autem fictus est, quoniam verissimè scriptum est, Spiritus enim sanctus disciplinæ effugiet fictum, deest quidem saluti eius, vt auferat se à cogitationibus quæ sunt sine intellectu, ministerium tamen eius non deserit, quo per eum salutem operatur aliorum. *S. August. li 2. con. Epist. Parmen. c. 11. Vbi in eandem sententiam plura.* In illum ordinem Episcorum qui ducitur ab ipso Petro ad Anastasium qui nunc eandem cathedram sedet, etiamsi quisquam traditor per illa tempora subrepisset, nihil præiudicaret Ecclesiæ, & innocentibus Christianis, quibus Dominus prouidens ait de Præpositis malis, *Quæ dicunt facite: quæ faciunt, facere nolite: dicunt enim & non faciunt idem Epist. 165.*

as they would do, if they could perſwade her to breake with God, and be out of *Charitie*. I graunt alſo, that *Charitie* implies an *vniuerſall Obedience*. She did allwayes what she thought to be her dutie: but in the matter might and did miſtake and erre; and when wee told her of her errours, she was obſtinate.

Orthod. What, you teach the Church? will you thruſt her Maſter out, and arrogate vnto your ſelues His place? Can you teach her, better then He, who our bleſſed Sauiour did ſend to teach her? better the the *Spirit*? He knowes our Sauiours meaning well; and hath an infinite vnderſtanding, the ſame with the Father and the Some; he knowes all, whatſoeuer they know; and, by the diuine promiſe and *Couenant*, is ingaged, to bring her dutie to her *memorie*; to write it in her *mind*; to *teach* whateuer he (the Spirit) ſhall heare commanded, or our Sauiour *ſpeake*, in this nature. *Go teach all Nations to obſerue all things whatſoeuer I haue commanded you, and behold, I am with you. The Paraclete whom the Father will ſend in my name, he ſhall teach you all things, and ſuggeſt to you all things, whatſoeuer I ſhall ſay vnto you. What things ſoeuer he ſhall heare, he ſhall ſpeake.* And not onlie *ſpeake*, and ſo leaue you to your ſelues, but *ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν he ſhall leade you into all truth.* You are weake, and of your ſelues cannot go; *he ſhall leade you*: he *ſhall help your vnderſtanding, and ſhall help your memorie too, ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν, he ſhall bring all things to your memorie which I haue told you.* The promiſes in the Goſpell, you ſee, accord with thoſe in the Prophecies; In the Prophecies there was

a pro-

a promiſe to put Gods (*) lawe in the Churches minde and in her harte to ſuperſcribe it. In the Ghoſpell heere is a promiſe to teach it, and to bring it into the memoire. In both, to giue the Spirit who with him brings Charitie that ſees all duties donne. So prouident, ſo good, ſo great a Maſter the Church hath, who looking to the minde and memorie and heart, doth incline, diſpoſe, inſtruct, ſuggeſt, imprint, ſuperſcribe, moue, and draw. Such a Maſter you will not, I ſuppoſe, vndertake to be to her; nor contend any more about duties (her duties,) with her that is inſtructed in them by ſuch a Maſter.

S. Cyrill. Alex. li. 10. in Ioan. cap. 41.

VIdes quia reformari Lumine Spiritus ad meliorem eos habitum oportebat. Idcirco quando per gratiam meliores facti fuerant liberè dicentes audiuimus. Nos vero Chriſti mentem habemus, Saluatoris mentem nullam rem aliam quam Spiritum Sanctum appellantes, qui quæ ſcire opus erat apertè reuelabat. Quando veniet, inquit 1. Cor. 2. *ille Spiritus Veritatis. vide quam exquiſite ſingula conſcribantur. Quum enim dixerit Paracletum ad eos venturum, Spiritum Veritatis eum nominauit (ipſe autem eſt Veritas, vt diſcipuli ſcirent non alienam ſe virtutem miſſurum, idcirco alio quodam modo ſeipſum eis pollicetur, Veritatis Spiritum id eſt ſuum miſſurus. Non*

* *Supra, Arg. 1.* This is the teſtament which I will diſpoſe to the houſe of Iſrael (the Church) after thoſe dayes ſaith our Lord; Giuing my lawes into their minde, and in their heart will I ſuperſcribe them *Hebr. 10. v. 10.* The ſame he repeates againe *c. 10. v. 16.*

enim est alienus à substantia filij Spiritus, sed ex ea naturaliter procedit, naturâ omnino idem, in persona vero propria subsistens. Hic ergo Veritatis Spiritus, ad omnem vos veritatem deducet. Nouit enim exactè veritatem cuius Spiritus est, & eam non ex parte sed integrè reuelabit, Nam etsi ex parte in hac vita cognoscimus vt ait Paulus, non manca tamen sed integra veritas in hac parua cognitione nobis refulsit. Vt igitur nullus scit quæ hominis sunt nisi hominis Spiritus qui est in eo; sic neque quæ Dei sunt nisi Spiritus qui in eo est. Quum autem venerit, ait non loquetur à seipso quicquam, id est, non aliam quam ego docui disciplinam sequetur, nec alias leges feret, sed cùm quasi mens mea sit, ea quæ mea sunt reuelabit.

1. Cor. 13.

THE FOVRTH ARGVMENT.

Orthod. I vrge next our Sauiours words *Matt.* 16. *Vpon this rock will I build my Church, and the gates of Hell shall not preuaile against it.*

Heter. The place proues that the Church cannot faile at any time; so much I willinglie graunt: but yet, she may neglect her dutie, and hath grosslie erred in it; and refusing to amend when she was shewed her errour, openlie plaine & manifest *in Gods word*, her communion might be refused and she abandoned.

Orthod. If she hath erred in her dutie and contradicted what is openlie *in Gods word*, proposed vnto her sufficientlie, which proposition of her dutie (though yours be not such) she neuer wanted as in the former arguments I haue proued; she hath by this obstinacie lost his grace, so far *hell hath preuailed against her*; and her faith to, for who so beleeues not

God

God when he ſpeakes, and hath it intimated ſufficientlie to him that it is God who ſpeakes, hath not faith in God. And if the Church hath loſt faith in God, theologicall Diuiue faith, she is perished, and is no more a Church; *hell gates haue preuailed*; our Sauiours Aduerſarie with his Infernall powers hath ouerthrowne her.

Heter. Had she diſbeleeued any fundamentall ſo propoſed, she had thereby loſt all faith, and ſo perished; I graunt: but we do not accuſe her of diſbeleeuing any fundamentall.

Orthod. Whoſoeuer diſbeleeues any thing at all, ſo propoſed, how little ſoeuer the matter ſeemes to be; denies faith to God auouching, and reiects *His authoritie* which is the ground and formall Obiect or motiue of Diuine faith: and thereby goes againſt the *tranſcendent fundamentall*, without which nothing is (Theologicallie) beleeued.

Heter. A priuate man may diſbeleeue a thing ſo propoſed, and yet continue in the Church: why then may not the whole Church and for diuers ages, diſbeleeue a thing ſo propoſed vnto her, *exteriourlie* I meane by open Scripture, vniuerſallie accepted for ſuch, and *interiourlie*, by the holy Ghoſt; and yet remaine a Church?

Orthod. Is that a Chriſtian Church, that neither doth nor will, beleeue Ieſus Chriſt? or Gods Church, that will not beleeue in God? Should a priuate man diſbeleeue a thing ſo propoſed, he were no more interiorlie a member of the Church, howeuer exteriourlie he might beare himſelf as one. But the Church of Chriſt cannot leaue to be the Church; it cannot faile in *beleefe*, nor in *charitie* neither: as I haue allreadie proued. Your argument from one to all I

did answer yesterday. It is a meere Sophisme. The Diuine prouidence euer keeps a Church extant, and that visible; to this he hath engaged himself by *Couenant*, (*a*) and *oath* too. The foundations of the world will rather shrinke, then he faile in this engagement.

a. Esa 54. v. 9. Psal. 88. v. 36.

Heter. If the Churches dutie were not sufficientlie proposed vnto her, she might erre; and be excused vntill it were so proposed; as it is now, by our meanes.

Orthod. If it were in *Scripture, so manifest* as you pretend, she looking continuallie vpon Scripture, and hauing by *couenant*, light sufficient; being also directed, and taught, by God the holy Ghost; and, the matter so proposed being part of her dutie; she might and should, haue seene, obserued, and *beleeued* it: and if she did not beleeue but disbeleeue, hauing such an *exteriour* and *interiour* proposition of it, made vnto her, she was inexcusable. And where thē had she been, disbeleeuing Gods word; refusing to giue *Him* credit? Where then had been our Sauiours promise, *The gates of Hell shall not preuaile*? Where, the Couenant, *I will make that you walke in my precepts, and keepe my Iudgments and do them*: what had become then of the se and all the rest of his faire promises? He did not, if you say true, *make her* do her dutie; he did not, *write it in her mind*; he did not, *teach her* what shee was to beleeue, or do; nor protect her: but He let her *disbeleeue*; and so perish. For without Diuine beleefe there is no Church militant, but a resemblance and out side onlie; and where Gods word, sufficientlie proposed *exteriourlie*, and *interiourlie*, is obstinatlie disbeleeued, there is no Diuine faith.

Heter. The simple people, who neither could reade the Scripture, nor heard vs preach the true doctrine,

ctrine, had it not ſufficientlie propoſed; and ſo were excuſed: but the Paſtors, and all that were learned, and did read the Bible, whether they heard vs or no, were inexcuſable: The *gates of Hell* preuailed againſt them; and now they be with in it.

Orthod. If the Diuel preuailed ſo farre, and ſo long, as you pretend, againſt the Paſtors; the Prieſts, and Bishops; then, contrarie to the promiſe, and intention of our Sauiour, he *preuailed againſt the Church*: for, the Church cannot ſubſiſt without Paſtors, whō God hath ordained in it to teach, gouerne, miniſter ſacraments, forgiue ſinnes; and generallie, to ſupporte, and confirme it. *Eccleſia non eſt quæ non habet Sacerdotes.* The forme of it is Hierarchicall; * *I will laie thy ſtones in order*, ſaies God in the *Couenant*; that is, I will build one vpon another, the people on the Paſtors. If the Deuil deſtroie this forme, he ruineth the Church. It is a Kingdome that *ſhall ſtand*, (God ſaies) *foreuer*: in which Kingdome the Bishops are the (*a*) Princes and (*b*) Gouernours. It is Gods armie heere on earth, which doth encounter *the* (*c*) *powers of darknes*, an orderlie, ſtrong, victorious armie, (*d*) *terrible* to the enimies of truth. And an armie without Commaunders is no more an armie. He that hath conquered them, hath alreadie got the field and the daie. It is our Sauiours foule: if the wolf driue awaie Paſtors, (*e*) *rapit & diſpergit oues.*

Did not the people beleeue thoſe to be duties which the Paſtors taught thē to be ſo? *Vide li. 4. pag. 241.* S. Hieron. cōt. Lucif. *Vide* R. Chat. *de Eſſ. Relig. Prot. li 2. c. 8.*

* *Eſa. 54.* 1. *Pet. 2.* *Dan. 2.* *a. Pſal. 44. 17.* *b. Act. 20. 28.* *c. Epheſ. 6.* *d. Cant. 6.* *Quid videbis in Sulamite niſi choros caſtrorum? Cant 7.* *e Ioan. 10.* Rom. 10. Epheſ. 4.

Paſtors are ſtill neceſſarie, to teach; How *ſhall they* (the ſheepe of Chriſt) *heare without a preacher?* They are to be in the Church *vntill wee meete all into the vnitie of faith*: and are *aſſiſted* in their office of *teaching*, and *Iudicature*, (which belongs to them,

not to the people,) as in the three former arguments I haue proued.

Heter. He that is not baptized, is no Prieſt or Biſhop, and it may happen that none are trulie baptized.

Orthod. It cannot: for God hath obliged himſelf to keepe Paſtors (Prieſts and Biſhops,) continuallie in the Church; and conſequentlie to ſee that *all circumſtances thereunto neceſſarie*, do concurre. And when he vndertaks a thing, and is ingaged by decree, or couenant, all that haue and vſe vnderſtanding, may be ſecure.

Heter. The Church eſtabliſhed on a rock, as you ſpeak, with Paſtors and People in it, might haue been for diuerſe ages (euer ſince the Apoſtles daies,) inuiſible; or, at leaſt, ſo ſecret that others could not finde or ſee it.

Iſa. 2. & 52.

Orthod. This Church thus eſtabliſhed, is the great *Cittie placed on the mountaine*, whereof the Prophet ſpeaks; and, of which our Sauiour ſaies, *abſcondi non poteſt*. It is the *Catholike* and vniuerſall Church, into which *all Nations* do reſort, and out of which Heretickes all go; and be condemned all by it. It is the great *myſticall bodie*, whereupon God hath beſtowed all his graces; and they be ſuch as make her manifeſt. It is the *Societie of Beleeuers* which loue, and adore God; and profeſſing the faith openlie, inuiteth all to do the ſame. It is, as I ſaied before, a perpetuall *Kingdome*, with *Princes* and *People* init; an *Armie*, well *ordered*, and *terrible* ſtill militant; a *Gouerment hierarchicall*, wherein ſome ſtill *teach*, *illuminate* others: and how could ſuch a companie fifteene hundred yeares be concealed, and hid? Our Sauiour ſaith, and I beleeue him, that it could not; *abſcondi non po-*

Mat. 5.
Vide li. 1. *c.* 6.

Rom. 12
1. Cor. 12
Ephes. 4.

firſt. Neither was there any feare, that it would faile in dutie towards God, and looſe his grace; or diſbeleeue that which, by Gods order, was both *exteriourlie* and *interiourlie* ſufficiently propoſed vnto it, and ſo looſe Faith, and be no more a Church; for, it is ſo eſtabliſhed *on a rock*, that *the gates of Hell cannot preuaile againſt it.*

The ſame Catholike and vniuerſall Church militant, is Gods *houſe*, wherein his children, and thoſe innumerable, haue their education; and, (propoſing openlie Gods word to the whole world, and defending and vpholding conſtantlie the truth againſt all infideis that oppoſe it,) is alſo by the Apoſtle, called στῦλος καὶ ἑδραίωμα τῆς ἀληθείας *the pillar and ground* or firmament *of truth* 1. Tim. 3. *Theſe things I write vnto thee, hoping that I ſhall come to thee quicklie; but if I tarry long, that thou maieſt know how thow oughteſt to conuerſe in the houſe of God, which is the Church of the liuing God, the pillar and ground of truth.*

Heter. That *howſe* which heſpeakes of, was not the Catholike and vniuerſall Church but a particular Church onlie, the *Epheſine*: which is ouerturned long agoe.

Orthod. How? the *howſe of God*, not the Catholike and vniuerſall Church, but the Epheſine? *The mountaine of the Houſe of our Lord ſhall be prepared in the top of mountaines, and it ſhall be eleuated aboue the little hills: and all Nations ſhall flow vnto it.* Eſa. 2. v. 2. They did not flow to the Epheſine, all; did they? *The foundation thereof, in the holie mountaines, &c. behold the forreners, and Tyre and the people of the Ethiopians, theſe were there.* Pſal. 86. v. 1. & 4. *You are the citizens of the Saincts and domeſticalls of God, built vpon the foundation of the Apoſtles and Prophets,* (this is the founda-

foundation of the Church Vniuerſall, the great and Catholike houſe,) *Ieſus Chriſt himſelf being the higheſt corner-ſtone, in whom πᾶσα ἡ οἰκοδομὴ the whole building* (he does not ſay, ſome peece, as that of Epheſus, but the) *whole, framed together, groweth into an holie temple in our Lord: in whom you* (of Epheſus) *are alſo coedified συνοικοδομεῖσθε, into an habitatiõ of God, in the holy Ghoſt.* Epheſ. 2.

This man (the high Prieſt of our confeſſion, Ieſus) *is eſteemed worthie of more ample glorie aboue Moyſes by ſo much as he who hath builded the houſe, hath more honour then the houſe; for euerie houſe is builded of ſome man, but he that created all things is God. And Moyſes indeed was faithfull in all his houſe, as a ſeruant, for a teſtimonie of thoſe things which were to be ſaid; but Chriſt as the Sonne in his owne houſe: which houſe are wee, if wee keepe firme the confidence and glorie of hope vnto the end.* Hebrewes. 3. *The time is that iudgment beginne at the houſe of God. And if firſt at vs &c.* 1. *Pet.* 4. This is the *houſe*, wherein both Timothie, and all good Chriſtians, haue been; *the Church of the liuing God*; the Catholike and vniuerſall Church; whereof our Bleſſed Sauiour, *Matt.* 10. 25. calles himſelf οἰκοδεσπότην, the *maſter* or goodman; and, of the ſame, the Apoſtle ſaith, it is *the pillar and firmament of truth*. (*)

*. Vnâ in Iudæa reiectâ, (Eccleſiâ,) per vniuerſum orbem Chriſti multiplicatæ ſunt Eccleſiæ: de quibus in pſalmis dicitur, Cantate Domino canticum nouum, laus eius in Eccleſia ſanctorum. Quibus conſentanea propheta ad Iudæos dixit, Non eſt mihi voluntas in vobis dicit Dominus omnipotens. Et iterum, Propterea ab ortu ſolis vſque ad occaſum nomen meum laudabitur in gentibus. De hac autem ſecundâ, Catholicâ Eccleſiâ, ſcribit ad Timotheum Paulus, Vt ſcias quomodo oporteat in domo Domini conuerſari: quæ eſt Eccleſia Dei viuentis, columna & firmamentum veritatis. S. *Cyrill Hieroſ. Catech.* 18. Catholica vocatur quia per vniuerſum ſit orbem terrarum diffuſa,

Heter.

fusa, à finibus terræ vsque ad extrema. Et quia docet catholicè hoc est vniuersaliter, & sine vllo defectu vel differentia omnia dogmata quæ debent venire in cognitionẽ, de rebus visibilibus & inuisibilibus, cælestibus & terrestribus. Et quod omne genus hominum piè subiugat, principes & priuatos. Et quia in vniuersum curat omne genus peccatorum, & quæ per animam & quæ per corpus patrantur. Habeturque in illa omne genus (quocunque nomine vocetur) virtutis, in factis & dictis & spiritualibus charismatibus omnigenis. *Ibidem.*

Heter. It ought to be, I confesse; for who should vphold the truth more then that companie to which it was committed? but actuallie it is a firmament and pillar of errour rather.

Orthod. To them who canonise their owne fancies, and denie Gods oracles; the Church may seeme to be a firmament of errour: but, to such as giue credit to S. Paul and to *God speaking in and by him*, it is the *firmament of truth*. Not only ought to be; but, *is*. The truth is imprinted, ingrauen, in it. *Giuing my lawes into their minds, and in their hearts will I superscribe them. Heb.* 8. The truth heere is actuallie put in, to this firmament; and ingraued in this pillar: *Faciam vt in preceptis meis ambuletis, I will make that you walke in my precepts. Ezech.* 36.

Heter. It is, to all that can reade, and will but open their eies, by the Scripture *manifest* that it maintaines absurd errours.

Orthod. If the Church, whose vnderstanding neuer wants *light* sufficient, and interiour *teaching*, (*Ioh.* 14. & 16. *Ierem.* 31. *Ezech.* 36. *Isaiæ*, 54. & 59.) contradict and disbeleeue what is so *manfestlie proposed*, as you pretend, and teach the contrarie; both pillar, and Church, and firmament, and all, be falne. For such an act of infidelitie, distroies Faith, without which there can be no Church militant. Truth may betake

betake herself into the Triumphant whollie; finding no *pillar* to stand on heere; nor *firmament* to shine in, which mortall men can looke vpon.

Heter. If the Church, disbeleeuing any point of reuealed dutie so proposed, should loose her faith and so perish, it would follow that in disbeleeuing any reuealed matter whatsoeuer, any document or lesson, such as the Scripture hath innumerable, or any sacred storie contained there, (prouided that it be well enough and sufficientlie proposed vnto her both interiourlie and exteriourlie,) she should loose her faith, and perish: which your self I suppose, will not graunt.

Orthod. I told you before, that, whosoeuer *disbeleeues* any thing sufficientlie proposed to him, as reuealed and testified by God, relieth not on Gods word and authoritie, whereon Faith, you know, relies: wherefore, such a man wanteth Faith. And this would be the case of the whole Church, did she disbeleeue any thing so proposed; whether the thing were a dutie, or were not.

Heter. Will you perswade me that she can disbeleeue nothing at all, so proposed?

Orthod. You speake of things proposed to her sufficientlie both exteriourlie and interiourlie, do you not?

Heter. Yes: of those.

Orthod. Can she faile to be, and perish?

Heter. No. She cannot.

Orthod. To disbeleeue any thing, by God reuealed, and proposed vnto her in that manner wee speak of, were to loose Faith in God, and to perish as I tould you. (*)

(*) Vide li. 1. c 5. pag. 111. 112.

As for the actuall vnfolding of her beleefe, it is, some

ſome times more then other. The holy Ghoſt, who knowes beſt *what* and *when* she is actuallie to beleeue, propoſe, or do, hath a ſpeciall regard to it; and neuer failes, to *teach* and *moue* her thereunto, when he ſeeth it to be *neceſſarie* on her part: ſo fulfilling, what our Bleſſed Sauiour promiſed, *docebit vos omnia, he shall teach you all things*; and what God the Father, whoſe Spirit he is alſo, was pleaſed to put into the Couenant; *faciam vt in præceptis meis ambuletis, I will make* or bring to paſſe *that you walke in my preceps*; which is, to ſee the performance of her dutie. She *loues* him; the Holy Ghoſt moues her to it, and efficaciouſlie: she puts her *hope* in him; the holy Ghoſt moues her to it: she *beleeues* him, and is conſtant in her beleefe; the Holy Ghoſt moues her thereunto. To theſe, and to *all other duties*, he moues. He teacheth her the dutie, and the manner; and, (which is more,) ſees it donne.

Heter. It is the inuiſible Church, this, which is ſo dutifull.

Orthod. The verie doing of her dutie, (were there nothing els,) makes her viſible. It is the Church of Chriſt hierarchicallie diſpoſed; that which calls *all Nations* to the faith; and openlie doth *profeſſe it before Kings and Princes. This* (to vſe the words of an auncient Authour) *is the holy Church, the true Church, the Catholike Church; that fights againſt all hereſies*: pugnare poteſt, expugnari non poteſt; *she can fight* (she is militant) *but conquered, she cannot be. All hereticks haue gonne out of her, as branches improfitable, cut of the vine; she ſtill remanes in her roote, in her vine, in her charitie. The gates of hell shall not ouercome her.* It is Gods *houſe*, this; built by the (a) *Diuine Wiſedome*; which neither (b) *floods* nor *winde* can shake. It is, as

Aug. li. 1. de Symb. ad Cat. c. 5.

a. Prou. 9.
b. Mat. 7. 25.

c. Cant. 4. as the (c) tower of Dauid, *built with bulworks: a thousand targats hang on it; all the armour of the valiants.* It
d. Mat. 5. is the (d) *Cittie on the mount*, which God hath (e) *esta-*
e. Mat. 16. *blished* (f) *for euer.*
f. Psal. 47.

Auguſt. in Pſal. 47.

Hæc eſt Ciuitas in monte poſita quæ abſcondi non poteſt: hæc eſt lucerna quæ ſub modio non occultatur, omnibus nota, &c. Sed fortè iſta Ciuitas quæ mundum tenuit, aliquando euertetur. Abſit; Deus fundauit eam in æternum. Quid times ne cadat firmamentum?

THE FIFT ARGVMENT.

Orthod. A fift Argument .....

Heter. How many arguments do you meane to make? I am wearie; let vs giue ouer.

Orthod. You know the texts which vſuallie wee ſtand vpon; I did intend to ſpeake of them, all: but ſince you think the time long, I will vrge one more onlie. In your anſwer to my laſt, you cauilled about Paſtors, as if they might all erre, and the people without them do their dutie; whereas they, by Gods ordinance and decree, be perpetuallie in the Church to teach the people, and (which is more, and comes home to the matter which you and I now diſpute of,) to keepe them from erring: which if it be ſo, then God hath a care they themſelues neuer erre, all, in teaching. *One bodie and one ſpirit ..... And he gaue, ſome* (*) *Apoſtles, and ſome Prophets, and other ſome Euangelists, and other ſome Paſtors and Doctors, to the conſummation of the ſaincts, vnto the work of the miniſterie,*

vnto

(*) Arbitror hodiè quoque in Eccleſijs, quemadmodum Propheta & Euangeliſta, Paſtor quoque inuenitur & Doctor, ita poſſe & Apoſtolum reperiri &c. S. Hieron. Comment. main c. 4. Epiſt. ad Heb. See aboue, c. 5 pag. 462.

vnto the edifying of the bodie of Christ: vntill wee meete all into the vnitie of faith and knowledge of the Sonne of God, into a perfect man, into the measure of the age of the fullnes of Christ: that now wee be not children wauering, and caried about with euerie winde of doctrine in the wickednes of men, in craftines to the circumuention of errour. *Ephes.* 4. I would willinglie haue recited it more at large, would you giue me leaue.

Heter. What is heere to your purpose?

Orthod. A perpetuall, visible, liue meanes, by God ordained to keepe men from errour in beleef: Pastors and Doctors, till the worlds end, to settle, confirme, and establish vs, in *the faith once deliuered to the saincts*; that wee be not *caried about with euerie winde* of doctrine. Iud. v. 3.

Heter. For the fundamentalls it may be graunted: wee say the Church errs not in fundamentalls.

Orthod. It is extended to all points of sacred doctrine wherein Christiās might wauer; *that wee be not children wauering and carried about with euerie winde of doctrine*: and to all times, *vntill wee meete all into the vnitie of faith*; he doth not say some, but *all*: and consequentlie it is extended to all Nations too; for, all that beleeue and are saued, be not of one Nation; but of euerie Nation some. So that it is an vniuersall meanes this. Apoc. 7.

Heter. What neede Pastors? the bible serues the turne, and is euerie where, the Lord be praised.

Orthod. The Apostle heere speakes not of a booke or bookes, but of *men*. The Gospell of S. Luke, is that a man? This Epistle of S. Paul, is it a Bishop?

The Canonicall Bookes be they Pastors and Doctors? Do they catechise, baptize, absolue, define controuersies, gouerne? If they do, the Countrey may

may ſaue charges. Put the Bible in the Church with a rochet and a mitre on it, and that it ſelf will ſerue for all: though the Apoſtle according to his skill in this affaire thought *men* to be neceſſaries and hath told vs that *to the conſummation of the ſaincts, vnto the work of the miniſterie, vnto the edifying of the bodie of Christ*, he (Chriſt) hath conſtituted and giuen men, *Paſtors and Doctors*.

The ſame neceſſitie of *men*, he doth vrge and ve-
Rom. 10. hementlie in another place. *There is no diſtinction of the Iew and Greek, for one is Lord of all, rich towards all that inuocate him. For euerie one whoſoeuer ſhall inuocate the name of our Lord ſhall be ſaued. How then ſhall they inuocate in whom they haue not beleeued? and how ſhall they beleeue him whom they haue not heard: and how ſhall they heare without a Preacher?*

Heter. In Scripture things are deliuered manifeſtlie to ſuch as can but reade it.

Orthod. Could not Arians and Sabellians reade? Do not you differ from the Socinians about the Trinitie & the Incarnation, fundamentall points, though you both, admit Scripture, and think your ſelues to wiſe and learned to be directed by the Church? Howbeit all men think not ſo well of themſelues. There are innumerable that are willing to learne of ſuch Maſters as God in his prouidence hath ordained for them. The Predeſtinated be not all ſtudents in deuinitie; and ſuch as are, be content to be Gods ſchollers in his Church.

Before, vpon occaſion, I told you of *a multitude which no man could number, of all* NATIONS, *and* TRIBES, *and* PEOPLES, *and* TONGVES, *ſtanding*
Apoc. 7. *before the throne, clothed in white robes, and palmes in their hands*: could all theſe, by themſelues, vnderſtand

Scripture

Scripture? and there where it speakes of the greatest mysteries? could all *interprete*?

Heter. What necessitie is there of such a Proponent as you speake of?

Orthod. It sufficeth in this place to shewe that there is one; and this the words alleadged in the beginning of this argument do conuince: so also do those of our Sauiour in S. Matthew *Teach all Nations &c.* whence I made my second argument.

He that well consider what hath been said, will vnderstand also the necessitie of this meanes, which was to conuaie to that *multitude of all Nations &c.* the knowledge of their dutie. How should they do it vnles they know it, and how should they know vnles they be taught and instructed? For this reason God was pleased by decree to constitute a publike, vniuersall and perpetuall meanes, whereby the Predestinated, liuing in all times, and in all Nations, mingled amongst the rest and to the Pastors vnknowne, might learne their dutie.

Predestinatio est prascientia & præparatio beneficiorum Dei, quibus certissimè liberantur, quicunque liberantur. S. August. de bono Perseuer. c. 14.

Heter. May the Predestinated, thinke you, relie on this proposall, and beleeue that is dutie which is thus taught? Apoc 7. & *supra.* pag. 567.

Orthod. They may: for it is the meanes which God hath ordained for their instruction and establishment. *Ad consummationem sanctorum, in opus ministerij, in ædificationem corporis Christi ..... vt iam non simus paruuli fluctuantes & circumferamur omni vento doctrinæ.* And being himself, by *decree couenant, & promise*, ingaged, that his *Elect* thereby come to knowledge necessarie to the doing of their dutie, he keepes a perpetuall watch ouer the proposall, assisting that v. 12. & 14

it is euer right neuer wrõg. Of his couenãt promise & I spake in the first and third arguments; where the writings were produced and lookt into. I adde further that they not onlie may, but must beleeue, what is thus proposed. *Preach the Gospell to all creatures.* He *that beleeueth and is baptized shall be saued: but* HE THAT BELEEVETH NOT SHALL BE CONDEMNED. *Marc.* 16.

Suppose the Pastors all, for 100. or 1000. yeeres should teach that men were not to beleeue and adore the Trinitie; or that they contradicted & denied the Apostles Creede, would it not follow that the Predestinated then liuing wanted ordinarie publik instruction? and that our Sauiour must betake himself to miracles, for the defect of such a meanes? *Vniuersos filios tuos docto à Domino.* Isa. 54.

Heter. How shall a man come to know this meanes ouer which God doth keepe so diligent a watch?

Orthod. It is publike, vniuersall and perpetuall as I saied; and therefore knowne easilie.

To make vs more readie in beleeuing what is taught by the Pastors of the Church vniuersallie as it were with one mouth, our blessed Sauiour hath been pleased himself to owne the doctrine they deliuer: as appeares by these words of his *Luc.* 10. *He that heareth you heareth me*: which words if euer they be verifyed of Pastors (and you cannot denie but that they be verifyed of them,) and if seuerallie as you saie, then surelie he doth see them verifyed when all the Pastors of the Church do with one mouth as it were propose and teach the worlds dutie to Him. Mistake me not; but obserue how this argument is vrged. Your fallacie from any one to all or euerie one, was before detected; let vs heare no more of it. Hitherto appertaine also the words of the Couenant before cited: for as heere in S. Luke our Sauiour doth owne the Pastors words; so likewise in the Couenant the words of the Pastors vniformelie teaching, be, by God himself acknowledged as his owne; and his words you will not I hope, call in question God cannot erre. *My words which I haue put in thy Mouth* (the mouth is not in the feete you know but

but in the ſuperior directiue part) *ſhall not depart out of thy mouth, and out of the mouth of thy ſeede* (and to shewe that it breakes not of in the beginning but continues, he goes on) *and out of the mouth of the ſeede of thy ſeede ſaith the Lord from this preſent and foreuer. Eſa. 59.*

Of the Scripture, I ſpake before. All cannot reade. The predeſtinated all cannot. And God hath prouided an Vniuerſall meanes whereby all may learne. Neither can ſuch as be Schollers, without a Guide certainlie know the ſence of God, euen in thoſe places wherein the greateſt myſteries be deliuered. Many haue in them not onlie wauered but erred obſtinatelie; and many who will not harken to the Church, ſtill do. Nor were it ſo that the letter were eaſie, could you know, taking away Church-authoritie and aſſiſtance of the Spirit, which it is; or whether it be, or be not, euen in places fundamentall, vncorrupted. Of the Creede it is the like.

Chriſtus dicit ad Apoſtolos, ac per hoc ad omnes Præpoſitos qui Apoſtolis vicaria ordinatione ſuccedunt. Qui audit vos me audit, & qui me audit eum qui me miſit. *S. Cyp. li 4. Epiſt. 9.*

Heter. Did men take libertie of iudgment to themſelues, and not make any ſcruple to queſtion and reiect the Churches doctrine, all might and would agree about the letter and about the ſence of it.

Orthod. The Socinians take that libertie of iudgment to themſelues; ſo did Arians and Sabellians. All Heretiks haue donne it; are all agreed?

No Catholike thinks himſelf wiſer then the Church. She hath the HOLY GHOST, with ALL HIS GVIFTS, in her.

Of diuine matters you cannot iudge well, without the diuine ſpirit wherefore my counſell is that you come into the bodie where it is, the Church; there to receaue it, not in the fullnes of the *whole*, that you muſt not looke for, but according to the

measure of a *part*: and in humilitie to *learne* and *do* your duties; that so in the end you may get in to the Church triumphant where all truth is euident.

In mensuram vniuscuiusque membri. v. 16.

Heter. The Church doth arrogate the Iudicature to herself, and condemnes vs without authoritie. Who made her our Iudge?

Orthod. God, in the Couenant, as I told you before. *Euerie tongue resisting thee in iudgment thou shalt iudge. Esa. 54.*

Heter. You refuse to communicate with vs, wee do not refuse to communicate with you.

Orthod. If he will not heare the Church, let him be to thee as the heathen and the publican. Matt. 18.

S. Irenæus li. 4. c. 43.

Eis qui in Ecclesia sunt Presbyteris obedire oportet, hù qui Successionem habent ab Apostolis sicut ostendimus, qui cum Episcopatus successione Charisma veritatis certum secundum placitum Patri acceperunt. Reliquos verò qui absistunt à principali Successione & quocunque loco colligunt ur suspectos habere, vel quasi Hæreticos & mala sententiæ, vel quasi Scudentes & elatos & sibi placentes, aut cursus vt Hypocritas quæstus gratia & vana gloriâ hoc operantes. Omnes autem hi decidunt à veritate.

6 NO 63

All Controuersies in matter of Religion, are to be decided by the SPIRIT *in the Church.*

THE FOVRTH BOOKE.

OF THE POPE and Councells.

THE FIRST CHAPTER.

Of the Primacie.

THE maine Controuerſie being in the three former bookes vnfolded, ſufficientlie, I am to deſcend now to particular doubts raiſed againſt the Church: where, that of Church gouernment, firſt occurres. And heere conſidering the premiſes, I might contemne (euen in your owne principles,) all your endeuours in this kind: for whence haue your arguments their ſtreingth? from *witt*, or from *authoritie*? If from *witt*, you muſt not thinke amiſſe of me, if I peferre the wit and iugment of many worlds of learned men, before yours which hath declared it ſelfe vnreaſonable hetherto: eſpeciallie

ſince all men be lyars, to turne the point of your owne weapon vpon your ſelfe, and you no God nor Angell, but a man. If your arguments haue their ſtreingth from *authoritie*; either this authoritie is of men, and this you haue refuſed as vncertaine becauſe all men are lyars. And you haue laboured not onelie to diſgrace the Church of later times, and the Fathers in their age, but alſo to take the Apoſtles tripping, and therefore their authoritie moues not you. Or this authoritie is of God in holie Scripture; where he deliuers, according to your diſtinction, two ſorts of points, the one is of *fundamentall points*, and in theſe you confeſſe, that the Church neither doth nor can erre: & therefore the enſuing controuerſie is not about them; as for example, the Incarnation, the paſſion, and the reſt which you call fundamentall. The other ſort of points or texts in the Bible are, as you call them, *not fundamentall*; & theſe you do not hold for certaine; which, howſoeuer you diſſemble the matter, is cleere, for in your principles there are no meanes from God or man to *knowe certainelie* that they are indeede parts of Gods word or to knowe which is their true meaning. Not the *witte of* man alone, for that may erre, eſpeciallie in ſuch an obſcure point, as whether this text, this verſe, be Gods word and not the word of a man: Nor the *Spirit*, for that doth aſſiſt onelie to fundamentalls you ſaie, and theſe you ſay are not of them. You muſt anſwere this heere, before you goe further: and know that of the certainty of *conſequences* it is the ſame. Moreouer, ſince diuine aſſiſtance to the vnderſtanding

of

of the Scripture, depends vpon Gods promiſe, and ſince this promiſe is made vnto the Church, to the Apoſtles & their ſucceſſors: you are *firſt to prooue* that you are the Church, before any man is to beleeue you haue the aſſiſtance and interprete right: for, arguments out of Scipture prooue nothing, if they miſſe the ſenſe of God, and be grounded in a wronge ſenſe. For theſe, and the like reaſons I might haue forborne to make further anſwer to your exceptions. Not withſtanding, to giue you content I will deſcende vnto the particular conſideration of the chiefeſt.

Firſt therefore, to make your waie into the Church, there to ſpoile and aulter what you liſt, you ſet vpon the Paſtor. It is defined in the Councell of Florence that the Bishop of Rome is ſucceſſor to ſaint Peeter, and that he hath receaued in him, ſaint Peeter, from our Sauiour, power to feede & to gouerne the whole church. This is one of the things which you cannot abide; a Superiour you thinke is a heauie burden, and therefore you would shake him of. The Apoſtles, ſay you, were according to Cyprian *equall in honour and dignitie. The ſtrength of the Church was equallie eſtabliſhed on them all*, in the opinion of Hierom: and with Leo, they had a *likeneſſe in honour*. This is the firſt onſet, wherein you shewe neither skill nor iudgment. You had but latelie diſcharged all the Fathers for vnable men, and therefore it was an vnaduiſed part in you now to ſummon them to fight vnder your colours: for you may iuſtlie feare that in time of tryall they will declare themſelues to be

Cypr. de vnit. Eccl. Ier. adu. Iou. Leo ep. 84.

on our ſide who haue euer reuerenced and defended them, and not on yours, where they & the Church-authoritie, and the Spirit of Gods Church, are dis-eſteemed and contemned.

But I anſwere, that before ſainct Peeter was made Paſtor, the Apoſtles were all equall: after he was made Paſtor, they were uot equall. Sainct Peeter was then chiefe and Superiour. The reſt of the Apoſtles had power giuen them to preach the Goſpell, to forgiue ſinnes, to binde & looſe, to doe miracles: but onelie ſainct Peeter had the prerogatiue of Paſtor, as the Scripture Mat. 16. Io. 21. doth euidentlie declare. And heereby he was otherwiſe compared vnto the flocke then any of the reſt, with whom he had all the forenamed, but excelled in this, that they being legates or Apoſtles onely, in regard of their generall iuriſdiction; he was Paſtor of the Church. This is the doctrine of thoſe Fathers which you haue cited, as you may ſee in their books, and to ſaue you the labour of looking further, I will shewe it in the very ſame places you alleage. *The Church* (ſaith ſainct Ierom) *is founded on Peeter, though in another place it be donne vpon them all, & all receiue the keyes of heauen, and the ſtrength of the Church be equallie eſtabliſhed vpon all.* Theſe things were equallie donne before ſainct Peeter was made Paſtor, they were all equallie made Apoſtles, and foundations, & had equallie the keyes: but afterwards, of theſe Apoſtles thus equall, one was created Paſtor, the reſt remaining as they were; who remained therefore vnequall to this *one*, Which was Peeter, as you know by the Goſpell of ſainct Iohn. And in regard hereof ſainct

S. Ieron. adu. Iou. l. 1.

Io. 21.

ſainct Hierome doth adde *immediatly* to the words but now cited, *yet* (ſaith he) *for this, one of the twelue is choſen, that* A HEADE *being conſtituted, the occaſion of ſchiſme might be taken away.* So now, they are vnequall: becauſe *one* is made *heade.* By him doubtles, who did eſtablish the Church vpon his paſtorall power & authoritie; (*Ego Cathedræ Petri communione conſocior: ſuper illam Petram ædificatam Eccleſiam, ſcio.* Sainct Ierom. ep. 57. *ædificabo Eccleſiam meam, ſuper te.* Id. in cap. 16. Matt.) and this was, our Sauiour Chriſt. *Capite conſtituto.*

S. Cyprian doth teach the ſame in the place you cite, *Although* (ſaith he) *after his reſurrection, he* (our Sauiour) *giues equall power; ſaying, as my Father ſent me, ſo do I ſend you, take the holy Ghoſt &c.* (where the power of remitting ſinnes is equallie beſtowed on all) *yet that he might declare vnitie, he by his authoritie diſpoſed the* ORIGEN *of the ſame Vnitie,* BEGINNING FROM ONE. S.Cyp.de vnit.Eccl.

(a) Heere ſainct Cyprian doth shew what courſe our bleſſed Sauiour tooke, to keepe manifeſt vnitie in his Church, and among the Apoſtles themſelues. He, our Sauiour, diſpoſed, being moſt wiſe, an Origen, Roote, or cauſe of Vnitie; which Vnitie he would haue in his Church, and amongſt all the Parts of it. This Origen or Roote, was not a multiaude equally gouerning the Church but it was ONE, that is Peeter, whom our Sauiour made Paſtor, of his Church, and vpon whom he built it, as ſainct Cyprian noted a litle before: and therefore he ſaith *he diſpoſed the Origen of this Vnitie beginning from* ONE. So that wee haue in this very place,

the Primacie of Saint Peeter, in that he is the Roote and Origen of Vnitie in the whole Body, wherein the Apostles were; and also the reason of the Institution of this Primacie, or Origen in One. In another place he doth specifie it more particularly, declaring *the Origen of Ecclesiastical Vnitie to be the* CHAIRE, that is the Pastorall Authority, *of Peeter*. (b) *They are so bould* saies he, *as to saile to the* CHAIRE OF PEETER, *and the* PRINCIPALL CHVRCH, *whence priestlie vnitie hath proceeded,*

a Quamuis Apostolis omnibus &c. tamen vt vnitatem manifestaret, vnam Cathedram constituit, & vnitatis eiusdem originem ab vno incipientem sua authoritate disposuit. Hoc erant vtique & cæteri Apostoli quod fuit Petrus, pari consortio præditi & honoris & potestatis; sed exordium ab vnitate proficiscitur. S *Cypr. de vnit. Eccl.* Neque aliunde hæreses obortæ sunt aut natæ sunt scismata, quàm inde quod Sacerdoti Dei non obtemperatur. Nec vnus in Ecclesia ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur: cui si secundum Magisteria Diuina obtemperaret fraternitas vniuersa, nemo aduersum Sacerdotum Collegium quicquam moueret; nemo post diuinum Iudicium, post populi suffragium, post coepiscoporum consensum iudicem se non iam Episcopi sed Dei faceret. Nemo dissidio vnitatis Christi Ecclesiam scinderet: nemo sibi placidens ac tumens SEORSVM foris nouam HÆRESIM conderet. *Idem li. 1. Epist. 3* Petrus tamen super QVEM ædificata ab eodem Domino fuerat Ecclesia, vnus pro omnibus loquens &c. *ibidem.*

b Nauigare audent & ad Petri Cathedram atque ecclesiam PRINCIPALEM vnde vnitas sacerdotalis exorta est. *li. 1. epi. 3.* Vna Ecclesia à Christo Domino nostro super petram origine vnitatis & ratione fundata *lib. 1. ep 12.*

c Cyprianus in Ep. ad Quintum ita loquitur, nam nec Petrus inquit, quem primum Dominus elegit, & super QVEM ædificauit Ecclesiam suam, cum secum Paulus disceptaret &c. *S. Aug. l. 2. con. Donat c. 1.* Apostolum Petrum, in quo PRIMATVS Apostolorum, tam excellenti gratia præeminet, &c. *Ibid.*

d Hortatos esse vt Ecclesiæ Catholicæ MATRICEM & RADICEM agnoscerent & tenerent. *S. Cyp. l. 4. Ep. 8. vide eundem lib. 1. ep. 3. & li. 4. ep. 9.*

ceeded, or hath it's ORIGEN. This *origen* you see now what it is; and by whom it was disposed; not by the rest of the Apostles; but by their Master, *Christ*. He *by his authoritie disposed* it, to this end and purpose. And now I hope you will beleeue it is his mind, heering it out of his owne mouth. Againe he saith that *the Church is founded on a rocke in the* Origen *of* Vnitie. And that *the Church is founded on* Peeter. Which place S. (c) Augustine doth also alleage in his booke against the Donatists; and in the same place (which I must note heere by the way) he attributeth expresselie *the Primacie* to Peeter. Lastlie saint (d) Cyprian saith the See of Rome is *the Mother* or Matrice *&* Roote *of the Catholique Church*. Now if saint Peeter be the *Rock* and foundation; & his See the Roote of the Catholike Church, and Origen of Ecclesiasticall Vnitie, wee may conclude that he is, as S. Ierome said, the Heade.

Saint Leo doth teach very well, *that their election was equall*. They had many things, and among the rest Apostolical dignitie, equallie bestowed on them: but afterwards one was particularly made Pastor of the Church, the Roote of Priestlie Vnitie, & superior to the rest; which donne they were not in ALL respects, equall. His words are, *Among the most blessed Apostles in similitude of honour was a certaine* DISTINCTION OF POWER, *and Whereas the Election of all was equall, to one was granted that he should be* EMINENT ABOVE *the rest*. Againe. *Out of all the world*, saith he, *Peter alone is chosen, who is constituted ouer the Vocation of all Nations, and ouer* ALL THE APOSTLES,

Vni tamen datum est vt cæteris præemineret. S. Leo. ep. 84.

S. Leo. ſerm. 3. de Anniuerſ. Aſſ. die. *qui præpo-natur.* Ep. 89. *Apoſtolo-rũ ſumme.*

STLES, *and ouer all the Fathers of the Church, that, although among Gods people there be many Prieſts & many Paſtors, yet Peeter* PROPERLIE GOVERNE THEM ALL, *whom principally Chriſt doth alſo gouerne.* And he ſaith further of the Paſtorall office that *Our Lord would haue the sacrament of this function ſo to appertaine to the office of all the Apoſtles, that* HE *placed it principallie in bleſſed Peeter the chiefeſt of all the Apoſtles: that from him as from a certaine* HEADE *he might diffuſe his guiftes into the Whole Bodie.*

You Obiect that Leo could not proone by ſcripture what he ſaid. But I demaund then, why do you alleage his authoritie if you will not ſtand to it your ſelfe? I demand ſecondly which of all the Fathers after him did note this doctrine *in him*, an erroneous or not currant? He was a greate Scholler, and a Sainct, and in the communion of all the Chriſtian world in his tyme. Yet to giue you further content, I will put downe the Scripture whereon the doctrine of ſainct Leo, ſainct Hierom, and the reſt, is grounded. There be two chiefe places, the firſt is in the 16. of ſainct Matthew. *And Ieſus anſwering ſaid, bleſſed art thou Simon Bar Iona &c. and I ſay to thee, thou art Peeter, and* VPON THIS ROCKE *Will I buil* MY *Church.* Or thus. I, *ſay to thee*, Simon, *thou art Cephas, and, vpon this Cephas*, which thou art, I *Will build*, My *Church.* Heere the demonſtratiue, *this*, doth point at the thing whereupon the Church is built, *vpon this Cephas will I build my Church.* And Simon is this thing, *Thou*, Simon, *art Cephas, and vpon this Will I build.* This ſenſe you cannot EXCLVDE without contradicting

ſting the words of Ieſus Chriſt. So that, If you aske the SCRIPTVRE, who is the thing, in this place, vpon which the Church is built, it doth anſwere, that it is PEETER, here called CEPHAS. Moreouer, if you aske * the FATHERS, ſainct Leo, ſainct Hierom, ſainct Auguſtine, ſainct Cyprian, ſainct Epiphanius, S. Chryſoſtom, ſainct

* Deus vnus eſt, & Eccleſia vna, & Cathedra vna, ſuper Petrum Domini voce fundata. *s. Cyp. ep.* 40. PETRVS ſuper QVEM ædificata ab eodem Domino fuerat Eccleſia, vnus pro omnibus loquens &c. *Id. Ep.* 55. Sicut ipſe lumen Apoſtolis donauit vt lumen mundi appellarentur, cæteraque ex Domino ſortiti ſunt vocabula: ita & SIMONI qui credebat in Petram Chriſtum, Petri largitus eſt nomen: & ſecundum metaphoram petræ, rectè dicitur ei, ædificabo Eccleſiam meam ſuper TE. *s. Hier. in ca.* 16. *Matth.* Ego nullum primum niſi Chriſtum ſequens, Beatitudini tuæ, id eſt, CATHEDRÆ PETRI, communione conſocior, ſuper ILLAM PETRAM, ædificatam Eccleſiam ſcio. *Id. Ep.* 57. *ad Damaſum.* Dominus conſtituit PETRVM primum Apoſtolorum, PETRAM firmam, ſuper Quam Eccleſia ædificata eſt, & portæ inferorum non valebunt aduerſus eam: (portæ inferorum ſunt Hæreſes & Hæreſiarchæ:) iuxta OMNEM enim MODVM in IPSO firmata eſt fides. *s. Epiphan in Ancorato.* Hic eſt qui audiuit ab ipſo, Paſce agnos meos: CVI concreditum eſt ouile. *Ibid.* PETRVS qui paulo ante eum confeſſus erat filium Dei, & in illa confeſſione APPELLATVS ERAT PETRA ſuper QVAM fabricaretur Eccleſia paulo poſt Domino dicente, *&c. s. Aug. Enar. Pſ.* 69. *Vide eundem l.* 2. *de Bap. cont. Donat. c.* 1. Intuitus eum Ieſus dixit, tu es Simon filius Ionæ, tu vocaberis Cephas, quod interpretatur Petrus &c. Vocabulo commodo ſignificans, quod IN EO tanquam in Petra, lapideque firmiſſimo, ſuam eſſet ædificaturus Eccleſiã. *s. Cyr. Alex. l.* 2. *in Io. c.* 12. *vide l.* 12. *c.* 64. Ego dico tibi, inquit, tu es Petrus, & ego SVPER TE ædificabo Eccleſiam meam: ego TIBI dabo claues regni cęlorum. *s. Chryſoſt. hom.* 55. *in Matth.* Vnus de toto mundo eligitur Petrus, qui & vniuerſarum Gentium vocationi, & OMNIBVS APOSTOLIS, cunctiſque Eccleſiæ Patribus PRÆPONATVR, vt quamuis in populo Dei multi Sacerdotes ſint, multique Paſtores, OMNES tamen PROPRIE REGAT Petrus, quos principaliter regit & Chriſtus. *S. Leo ſerm.* 3. *de Anniuerſ. Aſſumpt.*

Tu

saint Gregorie; they answere, it is PEETER. If you consult with your owne Deuines, they will tell you that the Fathers all, *all as many as hetherto haue interpreted the Scripture*, haue vnderstood it so; and, The *exclusion* of this sense, is open *violence* to the Text; and makes it *incoherent*.

As if you should say *this*, points at Christ, or any other thing *without involuing* Peeter.

Hence I deduce two things. *The first*, The *Church* of Christ was *built* vppon *Peeter*: for our Sauiour was as good as his word, and he said he would doe it. *The second*: The *rest of the Apostles* were built *vppon Peeter*: For, if they were *the Church* of Iesus Christ, they were built vpon him, because *our Sauiours Church*, which was but one in all, was *built on him*. Or, if they were *in the Church* of Iesus Christ, as *partes* in the *whole*, this Church, this *whole* being built on Peeter, *on this rocke Will I build my Church*, they, being contained therein, that is, being parts of *the* whole thing *built* on Peeter, were also built on Peeter. And so Peeter, was their *Foundation*, and their *Heade*, subordinate vnto Christ, the chiefe *Heade* and maine *Foundation* of them all. You cannot auoide this discourse; because the Apostles were not Infidelles

If the *whole* be built vpon *a foundation*, each part *in that whole* is built thereon.

Tu quoque petra es, quia mea virtute solidaris, vt quæ mihi potestate sint propria, sint tibi mecum participatione communia. *Ibidem*. Cunctis Euangelium scientibus liquet quod voce Dominica sancto & omnium APOSTOLORVM Petro PRINCIPI Apostolo, TOTIVS Ecclesiæ cura commissa est. IPSI quippe dicitur, Pasce oues meas, confirma fratres tuos, tu es Petrus & super hanc petram ædificabo Ecclesiam meam, tibi dabo claues, &c. *S. Greg. Magn. l. 4. Ep. 32. ad Mauritium August.* Cura ei TOTIVS ECCLESIÆ, & PRINCIPATVS committitur. *Ibid. Had not these saincts, as good ones as Luther?*

delles or Heretiques, and therefore, *either* they were *the Church*, or, they were *in the Church*. See further *confirmation* of this point in the *Prudentiall Ballance li. 1. c. 9. num. 5. & 6.*

It is obiected heere that Christ is the *Foundation* of the Church; and for this, (besides the words of the Apostle, 1. Cor. 3. 11. *Other Foundation no man can laie*) there is alleaged the Authoritie of some Fathers; Augustine, Ierom, Hilarius, Gregorie the Great, &c.

Answer. Christ is the principall *Foundation*; & of that, S. Paul speakes. It is but *One*; *None can laie another.* Ministeriall, subordinate Foundations, there are many; *twelue. And the Wall of the Cittie* (the Church) *hauing twelue Foundations; & in them twelue names of the twelue Apostles.* Apoc. 21. 14. Of these *twelue*, one was by our Sauiour (the great Architect and Founder of the Church) so laied, that the rest were built vpon him. *Thou art Cephas*, a Rock, *and vpon this Cephas*, this rock, *Will I build my Church.* Matt. 16. 18 *I haue praied for thee* (Peeter) *that thy Faith faile not, and thou once conuerted, confirme thy Brethren.* Luc. 22. 32. Thus our Sauiour in holy Scripture. *Petrum Dominus primum elegit & super* EVM *ædificauit Ecclesiam suam.* Cypri. Epist. ad Quint. *Ita gratiæ Diuinæ ordinatur auxilium, vt firmitas quæ per Christum Petro tribuitur per Petrum Apostolis conferatur.* Leo in Aniuers. suæ Ass. die.

The Greeke word Πέτρος signifies two things; Peter, and a *rock*. In the text σὺ εἶ Πέτρος, it hath together both significations; and the sense is, *thou art Peeter a rock.* The one of these you graunt; the other I proue by the words following,

lowing, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω τὴν μου Ἐκκλησίαν, and vpon *this rock Will I build my Church*; by which speach it is manifest that our Saviour in the wordes immediatlie before σὺ ἐ Πέτρος, had spoken of *a rock*. (*See aboue, lib.* 1. *c.* 9. *obser* 3. and *lib.* 3. *c.* 5. *in fine.*) The same I saie of the word *Cephas*; *thou art Cephas, and vpon this Cephas Will I build.* In this sence, which is the literall, the Fathers, (by Cardinall Baronius larglie cited *tomo* 1. *Anal. Eccl. ad annum Christi* 33.) Origen, Tertullian, Cyprian, Basil, Gregorie Nazianzen, Chrysostome, Augustine, &c. did vnderstand the place. And so much Causabon in his exercitations against the Cardinall doth ingeniouslie confesse. *Illa*, saies he, *tot testimonia quæ è Patribus profert* Baronius, *hoc vnum probant Christum super* Petro *Ecclesiam fundasse. Id verò apud omnes sanos* (*marke*) *in confesso est. Exer.* 15. *num.* 15. The confessions of other Aduersaries, Luther, Zanches, and Danæus, I cited before, *lib.* 1. *c.* 9. He that will see more may reade the second part of the Prudentiall Ballance or *Collation*; *lib.* 2. *c.* 22 (a)

The Assertion that the Church was built vpon Christ, is not repugnant to this which I heere auouch. Both do consist; and the Fathers did auouch them both. See the testimonies by me cited aboue in the margine: whereunto many might be added out of S. (b) *Augustine*, and (c) others, if neede were.

a Vide *Duplicam* C. R. aduersus Mortoni Replicam. cap. 23. pag. 218. & seqq. b Numerate Sacerdotes ab ipsa *sede* Petri, *ipsa* est *petra* quam non vincunt &c. S. Aug. Psal. con. par. Donat. Petrus Apostolorum *Caput*, cœli Ianitor, & Ecclesiæ *Fundamentum*. Idem Ep. 86. c. Vide Coc. to. 1. li. 7. c. 4. 5. & 6.

Replie. Had the Church two Foundations it would haue two heads, which were monſtrouſe.

Anſwer. It is no monſtrouſe communitie that hath two heads, ſubordinate one to the other; the one *Principall*, the other *Miniſteriall*. Is that ſtate monſtrouſe, which is gouerned by a viceroy? The King is your Superiour; and God at the ſame time is your Superiour too; is he not? *The man is the head of the Woman, as Chriſt is the head of the Church. Epheſ.* 5. 23. *The head of euerie man is Chriſt, and the Head of the Woman is the man: and the Head of Chriſt is God.* 1. *cor.* 11. 3.

It is obiected, *ſecondlie*, by others, that the Church was built vpon Peeters *Faith*, or confeſſion; and for this be cited Hilarius, Gregorie Nyſſen, Cyrill, Auguſtine, and Gregorie the Great.

Anſwer. The Queſtion is not heere about the Doctrinall *Foundation*, or maine *Principle* which the Chriſtian Church (as ſuch) doth beleeue; but about the Perſonall *Foundation*, (ſo you ſpeake,) and that, not principall, but miniſteriall. The Church is built, S. Peeter ſayes, of *liuing ſtones*, men; and it hath a foundation of the ſame Nature, a *liuing* Foundation. So the Fathers beleeued and taught, when they ſaied that S. Peeter was by our Sauiour made *the Foundation of the Church*; that he was *made a rock*; and, that *the Church Was built on Him*. And the ſame our Sauiours wordes import, and cannot without violence be turned to another ſence. He did not ſaie to Hymſelf, nor to the *Confeſſion*, *Thou art Peeter, (a rock) and vpon this rock Will build*

build my Church: and I will giue thee the keies of the Kingdome of Heauen, &c. This he did not ſaie to *Himſelf*, though himſelf be *a rock*, and haue *the keies*, and doth ſupport the Church: nor did he ſay it to the *Confeſſion*, (though that be equiuocallie and in another kind *a rock alſo*; (that confeſſion was not Peeter, it could not gouerne, or vſe keies; it was not homogeneall to the building heere mentioned, the Church I meane. To *Peeter* he ſaid it; as both the words themſelues, and the circumſtances do conuince.

Had the Euangeliſt in both places vſed the word πέτρα, you would haue cauilled about the reference of the Pronoune *Thou*; as you do about the reference of the pronoune *This*; this Rock: but hauing put in the firſt place Πέτρος, which ſignifies both *Peeter* and a *rock*; and is by your ſelues tranſlated, *Peeter*; *Thou art Peeter*, there is no place for any ſuch cauill. That which both the *pronounes* relate vnto, is found in the ſame word.

To the Fathers obiected I anſwer that when they ſpeake of the perſonall or homogeneall (miniſteriall) Foundation of the Church, they ſaie that it was Peeter, or *his Chaire*. Their wordes you may reade aboue in the margine, pag. 9. and 10. though ſome of them as ſainct Gregorie Niſſen, S. Hilarie, and S. Gregorie the Great, when they ſpeake of the Doctrinall, or as you tearme it the *dogmaticall Foundation*, ſaie that it was that confeſſion. Theſe two things do conſiſt, both are true; and the ſame men teach them both. This, your Cauſabon in the place before cited doth confeſſe alſo,

acknow-

acknowledging that theſe explications of the building, *ſuper Chriſtum, ſuper fidem ſeu confeßionem*, and *ſuper ipſum Petrum*, *vpon Chriſt vpon the faith or confeßion, and vpon Peeter himſelf, are all orthodox.*

A further Anſwer is that Peeter, as aſſerting this ground and the reſt inuolued in it or depending on it, is the rocke and the Foundation. So you haue all in order: *Doctrine*, in the *Paſtors* mouth; ſent by *Chriſt*. You haue I ſay the Dogmaticall *Foundation*, propoſed and aſſerted by the *miniſteriall Foundation*, warranted and eſtablished by the *Prime* and vniuerſall Foundation, which is Obiect and Motiue and Efficient; Chriſt the *word* Incarnate, God and Man.

To preuent further Cauils about the word *rock* which is attributed to Chriſt principallie, and analogicallie by way of participation to S. Peeter, I will adde heere the wordes of S. Baſil, *Though Peeter be a rock, yet he is not a rock as Chriſt is, for Chriſt is the true rock of himſelf immoueable; Peeter is immoueable by Chriſt the rock. For Ieſus doth communicate and imparte his dignities not voiding himſelf of them, but holding them to himſelf beſtoweth them alſo vpon others. He is the light, and yet (ſaith) you are the light; he is the Prieſt, and yet maketh Prieſtes; he is the rock, and he made a rock.* Lib. de Pœnit. See the Prudentiall Ballance li. 1. c. 11.

The ſecõd place for S. Peeters primacie is that in the Goſpell of S. Iohn. Peeter, *Feede my ſheepe.* Ioh. 21. By which words, S. Peeter peculiarlie, is made Paſtor of the sheepe of Chriſt. Hence I argue thus. The reſt of the Apoſtles were our Sauiours sheepe, therefore ſainct Peeter was their Paſtor;

Paſtor; for, our Sauiour made him Paſtor of his sheepe. If you ſay, they were not our Sauiours sheepe, and that, he was not their Paſtor; it will follow that they were not Chriſtians; If you ſay they were his sheepe, they were alſo commended to S. Peeter, for our Sauiour made him Paſtor of HIS sheepe, without excepting any.

Ioa. 10.

S. Bern. l. 2. de conſid. c. 8.

You acknowledge ſainct Bernard to haue beene a holie man, and ſometimes you doe put him in for a Proteſtant; harke what he ſaith of this place. (a) To *whom I doe not ſaie of the* Biſhops *but of the* Apoſtles, *were*, ALL *the sheepe* (of Chriſt) *committed ſo abſolutelie, and indiſtinctlie?* Peeter, if thou loueſt me, feede my sheepe. *Which? the people of that, or the other, cittie, cuntrey, or determinate kingdome?* MY sheepe; ſaies he. To *whom is it not manifeſt that he deſigned not ſome, but aſſigned* ALL? *nothing*

a Habent alij ſibi aſſignatos greges, ſinguli ſingulos; Tibi VNIVERSI creduti, vni vnus. Nec modo ouium, ſed & PASTORVM TV VNVS OMNIVM PASTOR. Vnde id probem quęris? ex verbo Domini. Cui enim, non dico Epiſcoporum, ſed etiam Apoſtolorum, ſic abſolutè & indiſcretè totę commiſſæ ſunt oues? *Si me amas Petre, paſce oues meas.* Quas? illius populos ciuitatis, aut regionis, aut certi regni? *Oues meas*, inquit. Cui non planum, non deſignaſſe aliquas, ſed aſsignaſſe OMNES? Nihil excipitur, vbi diſtinguitur nihil. *S. Bernard. li. 2. de Conſid. ad Eug. c. 8.* Tenet me (in Eccleſiæ gremio) ab ipſa Sede Petri Apoſtoli, CVI PASCENDAS OVES ſuas poſt reſurrectionem Dominus commendauit, vſque ad præſentem Epiſcopatum Succeſsio Sacerdotum. *S. Auguſt. cont. Epiſt. Fundam.* Cura ei totius Eccleſiæ, & Principatus committitur. *S. Greg. li. 4. Ep. 32.* Omnes propriè regit Petrus quos principaliter regit & Chriſtus. *S. Leo Serm. 3. de Aſſ.* Priùs agnos, deinde oues Petro commiſit; quia non ſolum Paſtorem, ſed PASTORVM PASTOREM eum conſtituit. *Euſeb. Emiſſ. ſerm. de Nat. S. Ioan. Euangel.* Regit & ſubditos, & prælatos, quia præter agnos & oues, in Eccleſia nihil eſt. *Ibid.*

nothing is excepted, Where no distinction is made. After he tells how saint Iames, who seemed a *pillar* of the Church, was contented with Ierusalem, a part; *Petro cedens vniuersitatem, yeelding* THE WHOLE *to Peeter.* And you must note that he brings it in to proue the extension of the Popes Iurisdiction, hauing said to Eugenius, *that others haue their flockes assigned; singuli singulos, each, one:* but *to him* (the Pope) *all are committed, vni vnus: one* flocke, *to* him, *one* Pastor: and, that he is *not onelie* Pastor *of the sheepe, but of all the* Pastors *too; nec modo ouium, sed & Pastorum tu vnius omnium* Pastor. He accords well, you see, with saint Leo; and both, with the Word of God, declaring that saint Peeter was particularlie made the foundation, that is, Pastor of the Church.

By this you may vnderstād a place S. Augustine obiected some times. *si hoc Petro tantum &c. tract. 50. in Ioa. Cuius Ecclesia Petrus Apostolus propter Apostolatus sui* PRIMATVM *gerebat figurata generalitate personam.* Id. Aug. in Io. tr. VIt. *propter primatum quem in discipulis habuit.* id in Psal. 108.

Your exception heere is, that, what was spoken to Peeter, was spoken to all, and that Peeter did represent the Church when he tooke Authoritie from Iesus Christ. *Answere.* If you meane, it was *in proportion* and *secondarilie* spoken to all the rest, and not onelie to the Apostles, but also to all other lawfull Pastors in the world, I graunt it: but this will not make them all equall. If you meane that it was *equallie* and *immediatlie* said to all, your glosse is false, and contrarie to the the text. *He said to him,* Peeter, *feede my sheepe.* Peeter was not all the Apostles. As for the *representation*, I answere that saint Peeter tooke the office at the hands of Iesus Christ for himselfe to vse, & for his Successors, and for all the Pastors of the Church, as farre as it should be conuenient to make them partakers

S. Aug.

kers of this power & sollicitude, for the common good of the whole Church: and he in this did represent them all, *propter Apostolatus sui primatum gerebat Ecclesiæ personam*, in regard of his PRIMACIE. Because all his Successors, & all inferior Pastors to the worlds end, could not in their owne persons be there to receaue power or iurisdiction: and the Church her selfe was or otherwise to take it, then by the hands of her Pastor: because the communitie of Christians could not exercise it, in regard this communitie was the flocke. This is *intellectus illustris*; the *cleere sense* which S. Augustine saies, the place affoords if it be referd vnto the *Church*. The *keies* were giuen *for* the *Church*, for the whole Catholike Bodie; which is extended to all Nations and times: yet all Parts of this greate Bodie were not to performe the Ministerie; but the *Pastors*; who *all* could not be present, to receaue the keies, wherefore our Sauiour pickt out *one* to receaue them, for himselfe, and the rest. Now consider with your selfe, whether the fittest for this purpose, were not the chiefest, who had the PRIMACIE, which was Saint Peeter: Our blessed Sauiour did esteeme it so.

I know you oppose heere, that saint Peeter, had a Primacie of order or place onelie, not of power and iurisdiction; as in England the foreman of the Iurie, who is not therefore ouer the rest: no more saie you was saint Peeter ouer the other Apostles, or the Church of Rome ouer other Churches: but equall euerie way sauing that it is first in ranke. *Answere.* This is

against

againſt the Scriptures, and Fathers as I haue alreadie declared; I renew your memorie. The reſt of the Apoſtles were part of the *Church*, whereof Sainct Peeter was the FOVNDATION, wherefore they relied on him: they were part of thoſe *sheepe* whereof Sainct Peeter was by our Sauiour made Paſtor; wherefore he was their *Superiour*. He was conſtituted (a) *Heade of the Apoſticall Quire*; HEADE *of the Apoſtles*. the Fould of our Sauiour, *the care of the* (b) WHOLE CHVRCH *Was commended to him*: he was *put* OVER ALL THE (c) APOSTLES, and all *Paſtors, to gouerne them*.

And *the Church of* Rome his See, *hath* (d) *a more* POWERFVLL PRINCIPALITIE, in regard whereof *all Churches muſt recurre thether*. It is (e) HEADE OF ALL CHVRCHES. The Biſhop of it doth (f) *hold the* STERNE of the Church; he is *Paſtor of* (g) Paſtors; (h) *Heade* and Father *of Biſhops*. This Primacie Antiquitie did beleeue; which is a direct *Superioritie*. Reade the words of ſainct Leo, cited pag. 7.

By that which I haue ſaid here in this Chapter you finde excluded your fellowes tale of Phocas firſt inſtituting the office of a generall Paſtor

a S. *Ierom. cited pag* 5. *and* S. *Leo. pag.* 7. Columna illa Eccleſiæ, illa fidei baſis, illud APOSTOLICI CHORI CAPVT, Petrus &c. S. *Chryſoſt. hom.* 2. *in Pſal.* 50. Negare non potes ſcire te in Vrbe Roma, Petro primò Cathedram Epiſcopalem eſſe collocatam, in qua ſederit OMNIVM APOSTOLORVM CAPVT Petrus, vnde Cephas appellatus eſt. *Optat. Mil. l.* 2. *cont. Parm.* Petrus etiam Caput Apoſtolorum, Cœli ianitor, & ECCLESIÆ FVNDAMENTVM. S. *Aug. Ep.* 86. b. S. *Greg. cited p.* 10. c S. *Leo p.* 9. d S. *Ireneus p.* 4. e. S. *Greg. p.* 21. f *Theod. pag.* 34. g S. *Bernard. pag.* 16. h *Con. Chal. pag.* 26.

ſtor in the Church. For if the Scripture may be beleeued, *our Sauiour* Io. 21. *did inſtitute* this office or Authoritie. And thus much was acknowledged by the Fathers of the primitiue Church, cited in *Coccius* and *Gualterius*: And exerciſed by the Popes, Succeſſors to ſainct Peeter, before Phocas euer appeared in this world. It is true that Emperours might ſecond what our Sauiour had ordained before: to the end, the Imperiall decree thus waiting on the diuine inſtitution, men reſpecting the temporall power, might ſtand in feare to tranſgreſſe, who would otherwiſe preuaricate notwithſtanding the diuine inſtitution: ſo, many forbeare ſtealing, for feare of temporall lawes, whom Gods eternall lawe would not moue to forbeare. In this kinde Phocas decreed that the Pope ſhould be accompted heade, though the title were due to him by vertue of a higher Inſtitution: and he ſtiled *heade* of Biſhops before this, as you may finde in the *fourth generall Councell*. Neither doth the title of Oecumeniall or Vniuerſall Biſhop, in the ſenſe wee take it, any way derogate vnto the reſt their titles of Biſhops; as Philoſophers giuing the title of *vniuerſall cauſe* to a cauſe ſupereminent, as to the ſunne, or to God, hereby take not away the name of cauſe from particulars in this lower world, as from horſes, fire, men. But yet, if you take vniuerſall, in another ſenſe, not for that which is eminent ouer many particulars, but, for that which ſo *hath all within it ſelfe*, that none anſwering to the name is without it, as ſaint Gregorie did vnderſtand it: ſo neither is the Sunne an vniuerſall

cauſe,

cauſe, nor the Pope vniuerſall Biſhop: becauſe there are more cauſes beſides the ſunne, and more Biſhops beſides the Pope. Of this ſee more in the *Prudentiall Ballance li. 1. c. 14.* Where the matter is examined, & the thinge demonſtrated that ſainct Gregorie *himſelf* did both *claime, and practice the Supremacie* ouer all Churches. *num. 2. 3. & 4.*

Your importunitie will not permit me to proceede, but needes wee muſt ſpeake ouer the ſame againe. First you ſay, that the word *vniuerſall*, hath not at all any good ſenſe. *Anſwere.* This is not true: In the Acts of the Councell of Chalcedon, you ſhall find ſainct Leo called *vniuerſall Archbiſhop and Patriarch of great Rome*: Act. 3. and in a good ſenſe, without derogating to others their *Archiepiſcopall* or *Patriarchall* dignitie. *Secondly* you ſaie that ſainct Gregorie could not take the word in that other ſenſe aboue ſpecified; becauſe there were ſome who did not vnderſtand it ſo. *Anſwere.* The queſtion is not how others, but how S. (a) Gregory himſelfe, vnderſtood the word; and his ſenſe is manifeſtly

a Si vnus vniuerſalis eſt, reſtat vt vos Epiſcopi non ſitis. S. *Greg. li. 7. ep. 69.* Si vniuerſalem me Papam veſtra Sanctitas dicit, negat ſe hoc eſſe quod me fatetur vniuerſum. *Eodem li. ep. 56. b.* Cunctis Euangelium &c. *ſupra pag. 310.* c In tantum ſuæ temeritatem extendit veſania (poteſtas regia,) vt CAPVT OMNIVM ECCLESIARVM Romanam Eccleſiam ſibi vendicet, & in dominam Gentium terrenæ ius poteſtatis vſurpet. S. *Greg. in Pſal. 5. Pœnit. verſ.* tota die. Si dictum fuerit quia nec Metropolitam habuit, nec Patriarcham: dicendum eſt quia à Sede Apoſtolica (quæ OMNIVM ECCLESIARVM CAPVT EST) cauſa audienda & dirimenda fuerat. S. *Greg. epiſt. li. 11. ind. 6. ep. 54.* Scribam & ego fratribus meis, vt veniant Coëpiſcopi mei, qui

vobi

S. Greg. lib. 4. Ep. 36.

ftly that which is aboue declared; his words are. *Si vnus Patriarcha vniuerſalis dicitur, Patriarcharum nomen cæteris derogatur.* Put it in Cauſes, becauſe it is the example aboue ſpecified; *if one (cauſe) be ſaid vniuerſall, the name of (cauſes) is derogated to the reſt.* It is S. Gregories propoſition, putting the word *cauſe*, for Parriarch: now faine would I know in what ſenſe it may be true. *Thirdly* you ſay that S. Gregorie did not onely diſclaime from the name but from a Primacie ouer the whole Church, imported by the name. *Anſwere.* It is falſe, for in the ſame (b) Epiſtle he doth acknowledge the Primacie in ſainct Peeter, ouer *the whole Church*, & ſaith *it is manifeſt to all who know the Goſpell, that our Sauiour gaue it him.* The words are cited pag. 10. Wherefore this kind of Primacie ouer the whole was eſtee-

med

vobis nobiſcum communem fidem noſtram valent demonſtrare, & præcipuè Eccleſia Romana quæ CAPVT EST OMNIVM ECCLESIARVM *Eugenius, Epiſc. Carthag. apud Vit. Vtic. de Perſ. Vandal. l. 2 d. Sander. viſib. Monar. li. 7 in Greg.* Si qua culpa in Epiſcopis inuenitur, neſcio quis Apoſtolicæ Sedi Epiſcopus ſubiectus non ſit. *S. Greg. li. 7. Ep. 64.* Quis dubitet Eccleſiam Conſtantinopolitanam Sedi Apoſtolicæ eſſe ſubiectam? *Eodem li. ind. 2. ep. 62.* & Leo EPISCOPVS Romanæ & VNIVERSALIS ECCLESIÆ, Martiano Auguſto. Ep 54. *Cited pag.* 9 Magna diſpoſitione prouiſum eſt ne omnes ſibi omnia vendicarent, ſed eſſent in ſingulis prouincijs ſinguli quorum inter fratres haberetur prima ſententia; & rurſus quidam in maioribus vrbibus conſtituti ſollicitudinem ſuſciperent ampliorem, per quos ad vnam Petri SEDEM Vniuerſalis ECCLESIÆ cura conflueret, & nihil vnquam à ſuo CAPITE diſſideret. *S. Leo Ep. 84. ad Anaſtaſ.* Huius Muneris Sacramentum ita Dominus ad omnium Apoſtolorum officium pertinere voluit, vt in beatiſsimo Petro Apoſtolorum omnium Supremo PRINCIPALITER collocaret, vt ab ipſo quaſi quodam CAPITE, dona ſua velut in corpus omne diffunderet vt exortem ſe myſterij intelligeret eſſe diuini, qui auſus fuiſſet a Petri SOLIDITATE recedere. *Idem Ep 89. ad Epiſc. Prou. Vien.*

med by him not Antichristian, as you, but Christian, as all deuines in his time by his confession, did conceaue. *Fourthlie* you saie that he refused & condemned the title of Headship ouer all other Churches, euen the same which Boniface after had. *Answere.* It is false. For he himselfe doth in expresse termes auouch Rome to be *Caput omnium Ecclesiarum*, *the* (c) *Heade of all Churches.* You saie *Fiftlie* that he did not thinke other Sees to be subiect vnto His. *Answere.* Yes he did; and did exercise this power too, as you haue particularlie noted in D. Sanders (d) Monarchie, out of saint Gregories owne writings. So did other his Predecessors, and one of them, a saint too, Leo by name, wrot himselfe *Bishop of the* (e) *vniuersall Church*; teaching withall that the *care of the vniuersall Church appertayned to the See of* S. Peeter: who whas constituted *ouer* (f) *all the Apostles and all the Fathers.*

THE SECOND CHAPTER.

Primacie in the Pope.

THE Office of Pastor of the Church, (whereof I haue beene speaking hetherto,) was not to die with Peeter, but to continue with the Church, for whose good it was instituted by our B. Sauiour; wherefore wee next are to speake of his Successor, the Pope of Rome. That he is Successor to saint Peeter, is knowne & acknowledged by all that haue insight into Antiquitie. Saint Augustine, saint Ierom, S. Ireneus, S. Cyprian, do record; & in the Councels

cels of Ephesus, Chalcedon, Constantinople, Nice, hundreds of Fathers haue testified it. I remit the reader to Coccius if he desire to see the thing at large. Otherwise, what I haue cited in the former chapter and am to say in this, will serue his turne. My part is now to defend, and to maintaine the Supremacie of the Pope against your opposition. And first, whereas you do importunelie and impertinentlie confound Questions, making vse of their Arguments & Authoritie who thinke a Councell to be aboue the Pope, I do heere separate againe the Controuersies, letting the Reader vnderstand that I meddle not in this place with the comparison of the Pope & Councels, being onely to defend the *Creede* of the *Church* against Heretikes; and the Superiority of a Councell ouer the Pope or of the Pope ouer a Councell, being not yet, *manifestè de fide*, not in the *Creede* of the Catholike and vniuerfall Church. Bellarmine who disputes the Question, & holds the Pope to be aboue the Councell, saith it is *fere communis sententia*, and *fere de fide*, citing for it S. Antoninus, Turrecremata, Alu: Pelagius, Iacobatius, Caietan, Pighius, Ferrariensis, Augustinus de Ancona, Petrus de Monte, Turrianus, the Canonists for the most part, Delphinus, Campegius, Sanderus. For the Opposite, which is thought and said by the abbettors to come (at least) with in the same degree of certaintie, if not neerer; he cites Cameracensis, Gerson, Almainus, with some others (a) Parilians he meanes, writing of the power of the Church; moreouer Cusanus, Panormitan, Card. Florentinus,

Bellar. de Conc. li. 2. c. 14.

Expresse autem hoc docet &c.

nus, Abulensis. Duval the Kings Reader of Deuinitie in Paris, hath latelie disputed the Question in his booke *De suprema Ro. Pontif. in Ecc. Potestate*, where he concludes that *neither* (b) *opinion is de fide*: and Victoria who was Doctor of the Chaier in Salamanca speakes as (c) plainely. Which doth verifie what I said; *vzt.* that neither side is the *Creede* of the Church, whose faith touching the Primacie of the Pope I am defending; hereafter I will speake of the matter, as farre as your opposition giues me cause. Wee beleeue, & it accordes with that which auncientlie by the Fathers was beleeued and taught, that the Church of Rome hath by diuine disposition the Principalitie of ordinarie power ouer all Churches; and in this, the Authors aboue cited all agree: as also, that in a perfect oecumenicall Conncell, such as includes the authoritie of the See Apostolike, there is the highest Eccleſiasticall power. Wee are now to see whether the Councels (for out of them you will needes dispute next) haue denied it. Two places you picke out as principall; both (euen in the words you cite) against your selfe.

First you saie, the Bishops of Chalcedon did equall the Constantinopolitan See with the Roman.

a Est Conclusio quam tenent omnes Doctores Parisienses & Galli, quod potestas Papæ est subiecta potestati Concilij. *Almain. de Potest. Eccl. c.* 16. b In hac tanta DD. dissensione, dicam ingennè, neutram harum opinionum esse de fide *Donal. de Pot. Pontif. par.* 4. *q* 7. Neutra est erronea, &c. *Ibid.* §. *Caterum*, c Duplex est sententia &c. Puto vtramque esse probabilem opinionem. *Vict. de Potest. Papæ & Conc. prop.* 3. Vsque ad hanc diem quæstio super est, etiam inter CATHOLICOS. *Bell. li.* 2. *de Conc. c.* 13. §. deinde.

man. *Answere.* 1. The Grecians there denie not the Primacie of the See of Rome; but (a) acknowledge it: and do not endeuour to make the Bishop of Constantinople *Pastor of the whole Church*, as the Roman; but onely to aduance him to the next place of dignitie, still leauing the first to Rome; neuer denying or disputing the Popes title, but confessing him to be (b) Successor to S. Peeter, and his Chaier to be Apostolicall. 2. The pretended *adequation*, as you name it, was not in originall or prime Authoritie, but in matter of priuiledge, as in the words it is expresselie set downe, *to enioye equall* (or * *like*) *priuiledges*. Now *Priuiledge*, is a distinct thing from *originall Authoritie*; and *accessorie* thereunto. The Priuiledges they did aime at, were, that the Bishop of Constantinople should, in his

* ἴσα.

a Ex his quæ gesta sunt, vel ab vnoquoque deposita, perpendimus omnem quidem primatum & honorem præcipuum; secundum Canones, antiquæ Romæ Deo amantissimo Archiepiscopo conseruari. *Actio.* 16. *Conc. Chalc.* Æqualibus cum antiquissima Roma Priuilegijs fruatur, &c. *Canon* 28 *non approbatus*. Secundam post illam (*Romanam*) existere; & vt his qui de Ponto sunt &c. *Gesta relata art.* 16. b Quibus (*Episcopis in Concilio*) tu sicut membris CAPVT præeras. *Relatio Concilij Calced. ad Leonem Papam.* Contra ipsum cui VINEÆ custodia à SALVATORE commissa est, extenditin saniam, id est, contra tuam quoque Apostolicam sanctitatem. *Ibidem.* Confirmauimus 150. Patrum regulam quæ præcepit post vestram sanctissimam & APOSTOLICAM SEDEM, honorem habere Constantinopolitanam, quæ secunda est ordinata: confidentes quia lucente apud vos Apostolico radio, & vsque ad Constantinopolitanorum Ecclesiam consuetè GVBERNANDO illum spargentes, huc sæpiùs expanditis eo quòd absque inuidia consueueritis vestrorum bonorum participatione ditare DOMESTICOS. *Ibidem.* Rogamus igitur & tuis Decretis nostrum honora Iudicium, & sicut nos τῇ κεφαλῇ Capiti in bonis adiecimus consonantiam, sic & ἡ κεφαλὴ Summitas tua

his proportion, haue a Maiestie in Ecclesiasti- Actio. 16.
call affaires aboue other Sees, (Rome excepted;) in regard that Constantinople was then the Imperiall Seate as before, Rome had beene: and therefore, that he should take place of the other Patriarches, & be *second* or next after him of Rome. Withall, that he should ordaine Metropolitans, in the Dioceses of Pontus, Asia and Thrace. These Priuiledges they did aime at; and heereby would haue had a kind of analogie with the Roman Bishop. 3. The Decree it selfe, neuer had Oecumenicall Authoritie; the (c) Legates resisting, & the (f) See Apostolicke anulling it, as attempted contrarie to another made at Nice; which was approued and Oecumenicall: and therefore stood in force, notwithstanding all the attempts of these Bishops; and notwithstanding another like attempt at Constantinople

Filijs quod decet adimpleat. *Ibidem.* c Lucentius Vicarius Sedis Apostolicæ dixit: Accedit quod 38. constitutionibus postpositis. 150. qui in Synodicis Canonibus non habentur, mentionem tantùm fecisse noscuntur, &c. *Action.* 16. d Frustra quorundam Episcoporum profertur consensus, cui tot annorum series negant effectus. *S. Leo Ep* 51 *ad Anato* f Consensiones Episcoporum, sanctorum Canonum apud Nicæam conditorum regulis repugnantes, vestâ nobiscum vestræ fidei pietate, in irritum mittimus, & per authoritatem beati Petri Apostoli, GENERALI PRORSVS DEFINITIONE CASSAMVS; in omnibus Ecclesiasticis his legibus obsequentes, quas ad pacificationem omnium Sacerdotum, per 318. antistites Spiritus sanctus, instituit: ita vt etiam si multo plures aliud quam illi statuere, decernerent, in nulla reuerentia sit habendum, quicquid fuerit à prædictorum constitutione diuersum. *Idem Leo Ep.* 55. *ad Pucher. August.* e Romana Ecclesia eosdem Canones vel gesta Synodi illius hactenus non habet, nec accepit; in hoc autem eandem Synodum accepit, quod est per eam contra Macedonium definitum. *S. Greg. li.* 6. *ind.* 15. *Ep.* 31.

tinople before; which was heere ſpoken of too, but could not get place in the Church, nor was euer admitted by the See Apoſtolike, as appeares by the (d) Legates, by S. Leo, by S. (e) Gregorie, and others. 4. And heere I am to note, before I leaue this conncell, which humblie deſired, but could not obtaine, the Popes approbations; that it doth call Leo their HEADE; themſelues, (Grecians, and in Councell) HIS MEMBERS: which I mention, that you may thereby vndeſtand what *kind of Primacie*, they conceaued in him, whom they acknowledged to be thus EMINENT OVER them.

Secondlie you ſay that the Councell of Nice did not acknowledge the Primacie of Rome; which you thinke to proue out of the ſixt Canon; *Let the auncient cuſtome be kept in* Egypt, *Lybia and* Pentapolis, *that the* Biſhop *of* Alexandria *haue power ouer all theſe, becauſe the* Roman Biſhop *alſo hath ſuch a cuſtome.* *Anſwere.* It is ſtrang that comming immediatlie from the Councell of Chalcedon, where, vpon the reading of this Canon, it was confeſſed that *all Primacie & chiefe honour was due according to the Canons to the Biſhop of* Rome: where he is acknowledged Heade, and Father, of the Church collected, by the Councell; hauing alſo heard them cite a Canon, made by 150. Fathers at Conſtantinople, the next generall Councell to this of Nice, wherein the Primacie of Rome is acknowledged; it is ſtrang (I ſay) that after all this, you ſhould hope to proone the contrarie from this Canon. But perchance you haue ſome ſtrange argument neuer before thought vpon: and not without

needs,

neede, for that which was grounded in Ruffinus comment or miſtake, much vrged heerefore, is worne out. How ſoeuer; I *anſwere* That nothing is to be ſeene heere againſt the Primacie which wee beleeue: and that whilſt you haue vrged vs to looke neere vnto the words, wee haue eſpied it euen *there*: and I ſhew it vnto you thus. If the *Councell* doth acknowledge the power of the Biſhop of Rome to haue auncientlie beene extended vnto Egypt, Lybia, and Pentapolis, and that the Patriarch of Alexandria depended on him, in the gonernment of the Prouinces, then was not his iuriſdiction limited vnto the Weſt, but vniuerſall: But the *Councell* doth acknowledge the foreſaid extenſion of his power, in the words of the *Canon*, in that it ſaith, it was accuſtomed to the Biſhop of Rome to let the Biſhop of Alexandria haue power ouer all thoſe Prouinces. You will replie, that the Popes cuſtome is not referd to the gouernment of theſe Churches by the Patriarch of Alexandria, but to the gouernment of other Churches in the Weſt. *Anſwere.* 1. Yon ſpeake againſt the ſenſe of the *Canon*, for thoſe words, *becauſe the Biſhop of Rome &c.* are the reaſon why the Patriarch of Alexandria is to haue that gouernment: whereas, a Biſhops gonerning Churches in the Weſt, were no reaſon, why the Biſhop of Alexandria particularlie, ſhould gouerne the Churches heere mentioned. And 2. it is againſt of the text, ἐπειδὴ καὶ τῷ ἐπὶ Ῥώμης ἐπισκόπῳ τοῦτο σύνηθες ἐστί. Becauſe alſo to the Biſhop of Rome *this* is accuſtomed. τοῦτο, *this*, nor another thing; but *this* heere ſpoken of, *vid-*

licet

licet, that the Bishop of Alexandria haue power ouer these prouinces: *this is accoustomed*, & to whom? *to the Bishop of Rome*. It is his custome to haue it so; wherefore wee like of it Well, & confirme it.

You vrge againe, that the Bishop of Alexandria could not haue demanded, nor the Councell, giuen confirmation of the Gouerment of those Churches, had the matter depended on the Pope. *Answere*. Both might be donne; for 1. the Popes Legates were present, and gaue way to it, in his name. 2. and it was donne in order to the Popes Confirmarion, which it had in fine: he approuing the *Canons*. 3. So that it came to haue the streingth, of a perfect OECVMENICALL Act; which benefit was got by mouing it. 4. Being now an *Oecumenicall Decree*, neither the 150. Fathers at Constantinople, nor 600. at Chalcedon, could make it voide: because they, without the See Apostolick, could not make a Decree *perfectlie Oecumenicall*. All their Authoritie was lesse then the Authoritie of the Nicene, which did involue the highest Authoritie of the Church; being, lawfull; generall; & approued by the See Apostolike: Wherefore the other contrarie Decrees had no force. Which is the reason why those of Chalcedon, desired the Popes consent, and confirmation, that so theirs, or that of the 150. Fathers before made, might come to be *Oecumenicall* too and of equal Authoritie. For they knew, that those matters, (not touching faith at all, but a constitution of the Church onelie, in matter of order, and place,) might be changed by the same power which

which ordained them at first. 5. Those (a) Africans who did insist vppon the Nicene decrees in the matter of Appeales, had an eie on this, and so had the Popes, (b) Zosimus & the rest vnto whom the Bishops of Africk, saint Augustine and others, wrot about that busines: for it was manifest vnto them, and to all, that those Decrees of Nice had *Oecumenicall* Authoritie. You will perceaue this better when I shall haue spoken of the Councell of Constance, meane while, remember what hath beene obserued, in the beginning of this Chapter.

Failing againe heere, you stand still like a stock refusing to acknowledge any Successor to saint Peeter in his generall care and pastorall Office, because you cannot see what necessitie there is of a Successor. It seemes you are growne dull with disputing, and would heare me rather speake: And I am contented to discourse of this con-

a Præfato debitæ salutationis officio impendiò deprecamur, vt deinceps ad vestras aures hinc venientes, non facilius admittatis, nec à nobis excommunicatos, in communionem vltra velitis excipere: quia hoc etiam Niceno Concilio definitum (*Can* 5.) facilè aduertet venerabilitas tua. Nam & si de inferioribus clericis vel laicis videtur ibi præcaueri, quanto magis hoc de Episcopis voluit obseruari, ne in sua prouincia communione suspensi, à tua Sanctitate velfestinatò, vel præpropere, vel indebitè videantur communioni restitui? Presbyterorum quoque & sequentium clericorum improba refugia, (sicut dignum est) repellat sanctitas tua; quia & nulla Patrum definitione hoc Ecclesiæ derogatum est. Africanæ, & decreta Nicena, siue inferioris gradus Clericos, siue ipsos Episcopos, suis Metropolitanis apertissime commiserunt. *Conc. Aphr. Epist. ad Cæles. Pap.* b Contra statuta Patrum condere aliquid vel mutare nec huius quidem (1. *Apostolica*) Sedis, potest authoritas: apud nos enim inconuulsis radicibus viuat Antiquitas, cui decreta Patrum sanxere reuerentiam. 25. q. 1. *contra statuta. Ex Zosimo.*

Enim nolunt male gubernari. Non est bonum pluralitas principatuum. Vnus ergo Princeps. Arist. 12. Met. fin.

conueniencie and neceſſitie, (for the inſtitution you haue alreadie heard,) whilſt you doe reſt. First therefore; The greater the multitude is, the more neede of one to gouerne and vnite it, becauſe it is the more diuided in it ſelfe: now the church is the greateſt communitie in the world, being for Nations, vniuerſall: Wherefore it hath, of all communities, the greateſt neede of one to gouerne and vnitie it; and as well now as in ſainct Peeters time, being now as greate or greater then it was then. *Secondlie*, it is as neceſſarie that all Dioceſes, and Bishops, be ſubiect and ſubordinate to one viſible Gouernour or Preſident of ſpirituall affaires, in whome as in their Head they, being many, may be vnited orinallie, as it is neceſſarie that many Parishes & Paſtors be ſubordinate to one Bishop, and vnited in him, as in their Heade: for the diſ vnion of Dioceſes, is no leſſe, yea farre more dangerous to the Church, then the diſ-vnion of Parishes and Paſtors in a Dioceſe: But it is directlie neceſſary by your owne confeſſion, that many Parishes and Paſtors be ſubordinate to one Bishop, and vnited in him as in their Heade: and were it not ſo, there would be infinite confuſion in the Church: therefore it is directlie neceſſarie that all Dioceſes and Bishops be ſubordinate and ſubiect to one viſible Gouernour, Preſident of ſpirituall affaires; and vnited in him as in their Heade. *Thirdlie* out of the *Obiect* of the power giuen to ſainct Peter, it doth euidentlie follow, that he, as diſtinguished from Succeſſors, was not the WHOLE *ſubiect* of it. To ſpeake more plainelie; The whole

Reflect vpon the doctrine of S. Cyprian and S. Ierom. ſupra.

Church

Church receaued in Peeter, from Christ, a Pastor; now Peeter himselfe in person could not performe this OFFICE as longe as the Church continueth, which will be to the end of the world: Our Sauiour therefore did, in the person of Peeter, vnderstand his Successors in this Office; that so the Church might alwayes haue a Pastor: otherwise the greatest part of the Flocke, that is, all after Peeters daies, till the worlds end, should haue no generall, visible Pastor, such as Peeter was, though they wanted him no lesse, yea more, then did the Christians in Peters time. *Fourthlie*, it was necessarie that in the Church there should be one to attend generallie to the whole, to call Generall Councells, to be President and define there, and to haue a care principallie and directly of the Churches generall affaires; in a word, to *preside* visiblie ouer the Church: which care our Sauiour gaue to Peeter as an ordinarie Office, in that he made him Pastor of it. And if it were necessarie then, in the Apostles dayes, (as it was, in the iudgment of our Sauiour;) much more is it now. *Fiftlie* therefore, to argue out of the action of our Sauiour as before I haue donne in part; The Church at all times needs a visible *Pastor*, & a visible Rocke or *foundation*, to keepe it constant and in order; as well as it did in the beginning: since therefore our Sauiour (being not to remaine here visible in his owne person,) thought it necessarie to constitute, (and did constitute Matt. 16. Iohn. 21.) one visible Generall *Pastor*, and one visible *Foundation* of his Church, subordinate vnto himselfe; it followes

that such a visible Pastor and Foundation is to be alwaies, by vertue of that his institution, as long as the Church endures; that is, (as I haue demonstrated elswere) to the worlds end. Lastlie, to make an end of this discourse; Pastors are to continue in the Church till the end of the world, by the doctrine of saint Paul; therefore the chiefe Pastor is likewise to continue, which could not be in one person, therefore in diuers. If you say that our Sauiour himselfe is chiefe Pastor, I replie that amonge *visible* Pastors there was instituted, (as I haue proued,) one *chiefe*, subordinate vnto Christ: and this office of a visible Chiefe *Pastor*, is to remaine as well as the rest of the Clergie: his existence being necessarie for the Gouernment of the Church. There is no doubt but that our Sauiour being *Pastor of our Soules*, doth continuallie teach and baptize, yet still in it he doth vse the ministerie of men wherevpon wee haue none Catechised and Christned but by some visible person. in like manner he doth containe the Church in Vnity and gouerne it, by subordinate Ministerie. God lights the world with the Sunne; though if he had so pleased he could haue donne it otherwise.

What you pretend about Election of a Successor, is not hard; the Church designes the Person, and then he receaues power from our Sauiour *in vertue of the first institution*: as man disposeth matter in the generation of a man, & nature presents it so prepared vnto the Creator, who by vertue of the *first institution* of mankinde, inspires a sowle which the generant could not make

make. It is true that the Churches action is hindered ſometymes by Schiſme or other meanes, as mans generation is likewiſe hindred otherwhile, but ſuch hindrances are in tyme remoued and the Succeſſor deſigned. Neither is the Succeſſion interrupted properlie in this tyme, becauſe this Election is a continuation of it. So that all you haue ſaid about the tyme of Schiſme might haue beene ſpared, becauſe then the Church was buſie in determining a Succeſſor, though she were hindred ſometymes more, ſometymes leſſe, according to the difficulties which did occurre.

To conclude your oppoſition in this matter, you take vpon you not to know, who doth ſucceede ſainct Peeter. But had you lookt about, you could not haue doubted. *Firſt*, becauſe no Bishop in the Church, euer yet was eſteemed, or did pretend to be aboue the Roman Bishop: ſince therefore Sainct Peeter was put in charge with the flocke of Chriſt and made Paſtor of the Church, and ſince this office of generall Paſtor doth remaine, it followes that the Bishop of Rome is, and ſtill was he, becauſe he is & euer was confeſſedlie the firſt Bishop in the Church. *Secondlie*, the Pope of Rome by your confeſſion, hath exerciſed the Office of Genetall Paſtor of the Church *theſe thouſand* yeares, and by the Councells the ſame is cleere; neither was there any other all this tyme who did exerciſe or take on him that Office: not the Bishop of Antioch, nor of Conſtantinople, for theſe Bishops, and the moſt ancient Councells, as the Nicene, Conſtantinopolitan, and others, did acknowledge

Rome before those Sees. Neither could the See be without a Successor all this tyme, as I haue shewed before, because a *Pastor* and *Foundation*, is necessarie to the Flocke and Building, as our Sauiour himselfe did conceaue, therefore the Roman was, and is He.

Thirdly, the fathers of the auncient Church, as S. Augustine, S. Ierom, S. Cyprian, S. Ireneus, and others, affirme cleerelie, that the Roman Bishop is S. Peeters Successor. S. Ierom calles that See S. *Peeters* CHAIRE, adding that *the* CHVRCH *is built on that rocke*. S. Augustine puts a Catalogue of the Bishops there, first *Peeter*, then *Linus &c.* and saith that *the* PRINCIPALITIE *of the Apostolicall Chaire hath euer flourished in the Church of Rome*. S. Cyprian calles it also S. *Peeters Chaire*; and *the* PRINCIPALL *Church*, *whence Priestly vnitie hath come*. S. Ireneus doth adde that *for the more* POWERFVLL PRINCIPALITY *of that Church, it is necessary that all Churches haue recourse vnto it*. Optatus to Parmen. *Thou canst not denie that thou knowest in the Cittie of Rome, first of all, the* EPISCOPALL *Chaire to haue beene giuen to Peeter, in Which* (chaire) *Peeter, the* HEAD OF ALL THE APOSTLES, *Sate*. Theodoret to Leo the Greate. *Your See doth* PRESIDE *ouer the* WORLD. *And, that holie seate, holds the sterne of gouerning the Churches of* ALL THE WORLD. S. Leo knew this in practise; but, heare his words. *It is by great order prouided, that all should not claime all things to themselues, but in euery Prouince should be some Who should haue the prime sentence among the brecthren, and againe others placed in greater Cittus should vndergoe greater care, by Whom the care of*

S. Hieron. ad Dama. S. Aug. ep. 162. S. Cyp. ep. 55. Optatus cont Donat. l. 2. S. Iren. l. 3. c. 3. *Tenet ista sancta sedes gubernacula regendarum cunctis orbis, Ecclesiarum.* Theod. ep. ad Ren. pr. Ro. S. Leo ep. 84.

the VNIVERSALL CHVRCH *should come to the one* SEATE *of S. Peeter.*

Of S. Gregorie I haue ſpoken before, he cals the Church of Rome Heade of ALL CHVRCHES. S. Bede ſaith of him, (Greg.) that he was *Biſhop of all the World.* S. Anſelme calls Vrbanus the *ſouereigne Biſhop of the vniuerſall Church on earth.* S. Bernard tels Eugenius that he is PASTOR OF ALL THE PASTORS in the Church. The *Emperours, (if their teſtimonie were required,) doe giue their euidence for the Pope alſo. I will adde a teſtimony or two out of the Councells; beginning in Greece, becauſe you would haue perſuaded men to beleeue that amongſt them the Primacie of ould was refuſed: noting by the way that out of all the Fathers of that Church, you are not able to shewe any one teſtimonie againſt it. Of the Nicene Councell which was the *Firſt*, I haue ſpoken alreadie; it ſtill gaue the precedence to Rome; & the 6. *Canon*, which you would haue made vſe of, doth argue their acknowledgment of his Vniuerſall Iuriſdiction. In the *ſecond* Councell alſo his Primacie was acknowledged; and afterwards thoſe Grecian Biſhops writing to the Church of Rome do profeſſe themſelues *members* of it; which is as much as if they had called it Heade, as other Grecians after that againe did more expreſſelie; whoſe words shall be a cõment vpon theſe. The whole proceſſe of the *third* generall Councell was ſent to Celeſtine, to be finallie reſolued and ended: ſo, their Decrees, and conſequentlie the Councell, depended, (in as much as it was of irrefragable Authoritie,) on the Pope: and this, euen

Hiſt. Angl. l. 1. c. 1.
Damas. Hiſt. Bail. c. 11.
De Incar. Ver c. 1.
*Apud Cocc. l. 7. c. 8.
Theodor. l. 5 c. 9.
Epiſt. Syn. ad Cæleſt. Coc. 828.

Epist. Cyrilli ad Cæleſt. Papam.

then was the cuſtome of Councells, as you may learne by the letter of S. Cyrill, who there did preſide. The *fourth* Generall Councell, that of Chalcedon, ſaies, the cuſtodie of the vineyeard (of our Sauiour, the whole Church) was committed by him, to Leo: whom they acknowledge their HEADE; themſelues, his MEMBERS. which teſtimonie hath waight alſo againſt thoſe who thinke the Councell to be aboue the Pope.

Supra pag. 27.

Act 18. Serm. acclam. ad Conſt.

The third Councell of Conſtantinople being one of the generall Councells too, writes Agatho *Succeſſor of S Peeter the Prince of Apoſtles*; & Theodorus a Prieſt of Rome, in the Popes name, there ſubſcribeth, firſt. So do the Legates of Adrian iu the ſecond of Nice, which Councell approued an Epiſtle of his, wherein it is auouched the *Primacie* of S. Peeters See *ouer all the World*: & that the ſee Apoſtolike is HEADE of *all Churches*. In the fourth of Conſtantinople, which was alſo generall; the See of Rome is called the ſeate of Peeter PRINCE of the Apoſtles: and Donatus in the place of Adrian, whome he there calls *vniuerſall* Bishop and Pope, ſubſcribeth firſt: then the Bishop of Conſtantinople after him. In the Lateran Councell vnder Innocentius the third, where were preſent both Greeke & Latine Fathers, it is declared that *the Roman Church hath, diſponente domino, by* DIVINE *diſpoſition the* PRINCIPALITIE OF ORDINARIE POWER OVER ALL *other* CHVRCHES. And finallie both East and Weſt haue defined it in the Councell of Florence, *Wee define* ſay the Fathers there, *that the holie Apoſtolique See, and* Bishop *of Rome hath the* PRIMACIE *ouer the* WHOLE WORLD, *and that*

Act. 2. vide ſupra, lib. 1. ca. 3. Can. 21.

Conc La. ſub Inno. 3. c. 5.

Conc. Flor. defin.

that the Roman Bishop *is the Succeſſor of Bleſſed Peeter Prince of the Apoſtles, and the true Vicar of Chriſt, and* HEADE *of the whole Church, and Father and maſter of all Chriſtians, and that vnto him in S. Peeter is giuen by our Lord Ieſus Chriſt* FVLL POWER *to feede, rule, and gouerne the* VNIVERSALL *Church.* The ſame both Armenian, Ethiopian, Ruſſite and Aſſirian Chriſtians haue acknowledged. So that, for the PRIMACIE of the See Apoſtolique, wee haue the *Fathers* teſtimonie, *theologicall* Arguments, *Definitions* of Generall Councells, and the teſtimonie of the holy SPIRIT in them; the worlds *conſent*, & (as hath beene shewed in the former chapter,) *diuine inſtitution* recorded in *Gods word*.

Vide Co. t. 1. l. 7. art. 4. 5. 6. 7. 8.

§. 2.

Other exceptions refuted.

AGAINST the precedent diſcourſe of the former Chapter, there is inſinuated further that ſome amongſt vs beleeue not the Primacie to be of diuine Inſtitution. This you would proue by the Councell of Baſil; but herein you deceaue your Reader. All Catholikes doe beleeue that the Primacie is of *diuine inſtitution*; and the Councell of Baſil (from which you would begge a teſtimonie,) hath profeſſed it, as you may reade *in Reponſione Synodali*; & thereby may knowe the minde of the Deuines that adhered vnto it; who alſo in their writings haue particularlie expreſſed themſelues. True it is, that ſome Deuines held a Councell to be

aboue the Pope; as thoſe at Baſil did: but none of them, nor euer any Catholike denied the Primacie. *Spalatenſis* in his common wealth would haue impoſed vpon the Pariſians ſomething in this kinde; but they quicklie diſcouered his proceedings, and the whole Faculty in the yeare 1617. reiected the calumnie in a publike cenſure of his booke.

(a) *Gerſon*, (b) *Almainus*, and others that hold the Councell to be aboue the Pope, do ſay (1.) That the Eccleſiaſticall power is in the Church, & in the Pope too, by the *diuine* graunt and *inſtitution*; but after a diuers manner: for (2.) In the Church, they ſay, it is more principallie, immediatlie, and immoueablie; & exercised in generall Councells; which compared to the Pope are greater, they thinke, then He is: but

a Romana Sedes & Eccleſia, (ea quæ peculiariter habet regi per authoritatem Papalem,) eſt Caput & Magiſtra cæterarum. *Gerſon de Poteſt Eccl. Conſid.* 7. Si papatus per imaginationem præſcindatur à reliquis poteſtatibus inferioribus, id quod ſupereſt non dicitur Eccleſia. *Ibidem.* Conſiderando eccleſiaſticam poteſtatem primo modo (i. formaliter in ſe, & abſolutè,) concedendum eſt abſque vlla dubitatione quod illa fuit & eſt immediatè à Deo homine Chriſto; ſic quod à nullo altero fuit inſtituta. *Idem Conſ.* 9. Poteſtas Eccleſiaſtica in ſua plenitudine, eſt formaliter & ſubiectiue in ſolo Romano Pontifice. *Conſid.* 10. Eccleſia in vno Monarcha Supremo per Vniuerſum fundata eſt à Chriſto. *Idem de Auferibilitate Papæ Conſid.* 8. Auferibilis nunc eſt vſque ad conſummationem ſeculi Vicarius ſponſæ Eccleſiæ, quin aliquis certus & vnicus præficiatur; & hoc lege ſtante, & præſuppoſita mundi duratione longiſsima. Detur oppoſitum, tunc Eccleſia maneret imperfecta vſque ad conſummationem ſæculi, nec ſuorum gauderet integritate membrorum, & præſertim membri principalis. *Conſ.* 20. b Poteſtatem dependere à Deo dupliciter intelligitur; vno modo quod nullus præter Deum illam inſtituit, & ſic poteſtas Papalis dependet à Deo; alio modo quod Deus illam confe-

rat

but in regard the Church cannot alwaies be thus assembled, so to vse and exercise the power; (3.) Our Saviour *did institute* one supreme Pastor for execution of the Supreme Power; and so gaue him the same power, but with dependence, vpon the Church. Whence it comes that (4.) This Pastor who is the Pope, is aboue each Bishop, and each particular Church; though he be not aboue the Whole. And this *iure diuino*, by *diuine institution*. This is the Opinion of those *Deuines* and of the (c) *Councell of Basil* which you cited; Wherefore I retort this Argument thus. That which hath beene euer constantlie beleeued in the Church to be of *diuine institution*; and hath ground in Scripture so manifest that without *violence to the text*, the words can haue no other sense; cannot without Heresie be opposed, and called a noueltie: but the *Primacie* is such; as I haue proued.

Tanquam instrumentum generale ad omnes actiones Ecclesiæ,

You willbe readie heere to cast a doubt in the Readers way asking how these Deuines beleeue the Pope to be ouer the Vniuersal Church (which

rat nullo requisito; & potestas Papalis nunc non sic dependet à Deo, quia prærequiritur electio. *Almainus de sup. Pot. laic. q. 3 c. 8.* Ecclesia non potest auferre potestatem Papalem, quia non potest illam instituere *Id. de Pot. Eccl. q. 1. c. 17. fi.*

c. Explicat Arch. Tarent. potestatem summi Pontificis, quód Caput sit & Primas Ecclesiæ, Vicarius Christi, & à Christo & non ab hominibus vel Synodis alijs prælatus & Pastor Christianorum: & ei datæ sunt à Domino claues, & vni dictum est tu es Petrus, & solus in plenitudinem potestatis vocatus sit, alij in partem solitudinis: quæ cum vulgatissima sint minimè necessarium erat recensere. Ista planè fatemur & credimus. *Concil. Basil. in Respons. Synodali.* Omnes singulares homines particularesque Ecclesiæ, ipsi Pontifici obedire debent. *Ibidem. & in Concilio Constant. sess. 8. damnata est propositio Wickl. 41. Vide.*

(which they must do if they hold the Supremacie,) and teach withall that the Church is aboue him? whereunto they answere that the Church may be taken either *distributiuè*, as it is diffused, and in this sense the Pope is ouer it, being ouer *all Church* 5, HEADE of them *all*. Wherefore euery particular Church, euery Bishop, euery Christian is vnder him, He being as Saint Bernard saith Pastor of Pastors. No Catholike Diuine denies this. Or the Church may be taken *collectiuè*, as it is gathered together in a Generall Councell; and in this sense the same Diuines thinke that it is aboue the Pope; because it is the whole *representatiuè*, and being the whole, is more perfect, and consequently superior to euery part What euer it be, heade or other. In confirmation where of they bring many things; as 1. the decree made at Constance; and 2. that the last iudgment of the Church is by a plenarie Councell; 3. that S. Peeter when he tooke the keies, did signifie the Church, according to Saint Augustine: and 4. *tell the Church*: *Whatsoeuer you shall bind &c.* Mat. 18.

This Dispute, you see, is about the Church *collectiuè*, assembled in Councell: &, a Councell that is generall either doth, or doth not, include the Pope: If it be such a one as doth include the Pope, all Catholikes agree that it doth perfectlie represent the diffused Church, and hath the higheft teaching authoritie, and assistance; and power to bind; and that the definition of it makes a thing to be *manifestè de fide*, openly matter of faith. If it doth not include the Pope, but proceede without him, then it is not admitted by

Infra cap. vlt.

by other Deuines that it doth repreſent the Church perfectlie, that it is the higheſt tribunall, & aboue or equall to the Pope. Neither do the grounds alleaged, euict any ſuch thing, as 1. of the Decree made at Conſtance I ſhall hereafter ſhew; 2. there is in the Church a higher iudgment then is the iudgment of a Councell which is without a Heade; 3. ſainct Auguſtines minde I haue declared els-where: 4. in the word *Church*, *dic Eccleſiæ*, the Paſtor is not excluded, but (a) *included*.

But what if the Paſtor himſelf offend? *Anſwer*. There is a caſe Deuines ſay, wherein he may be depoſed by the Church, though it be not abſolutie his Superiour. It may haue (they ſay) power ouer the connexion or (b) *coniunction* of the *Papacie* with the *Perſon*, to deſtroie it: as in the beginning it had power to make it, though it haue not power ouer the *Papacie*. God onlie can make the *Soule* of man; but a cauſe inferiour to God, another man, may vnite it: *Sol & homo generant hominem*. And fiue hundred other cauſes may diſſolue againe that *vnion*, and ſo corrupt (not the Soule but) the man.

Their *tenet* therefore in this part is not euidentlie proued; neither is it approoued by the Church, or vniuerſallie receaued: yea the contrarie which holds the Pope to be aboue ſuch a Coun-

a *Si Papatus per imaginationem præſcindatur à reliquis poteſtatibus inferioribus, id quod ſupereſt non dicitur Eccleſia.* Gerſon de Poteſt. Ec. Conſ. 7.

b Vide Caiet. Opuſc. 1. de Compar. Papæ & Conc. cap. 20. 21. & Opuſc. 2. de eodem Arg. cap. 23. & Bellar. de Pontif. li. 2. c. 17. §. Obſeruandum eſt enim.

Councell, and S. Peeter to haue beene Superiour to the reſt of the Apoſtles *collectiuè*, taken together in Councell, doth giue a fuller & plainer ſenſe to the Scripture and Fathers before alleadged pag. 9. and 16. &c.

To obiect that many Deuines held not his Supremacie inaſmuch as it includes a *Superiority* ouer *Councels*, or the *Church aſſembled*, is a peece of cunning to catch one that is not able to looke into the ſtate of the Controuerſie betwixt vs and you, Wee graunt and haue tould you many times that all do not hold ſuch a ſuperioritie. It is not yet openlie defined, nor vniuerſallie admitted by Deuines, that ſuch a Superioritie, (I meane ouer Councels,) is inuolued in the Primacie of the Pope. He is Succeſſor to S. Peeter, Paſtor of all Chriſtians, and hath the Principalitie of ordinary power ouer all Churches. No Catholike doubts of this.

Secondlie it is pretended that this point of *Primacie*, wants *Antiquity, vniuerſality, & Succeſſion.* Antiquity, for Cregory ſaies, none of his Predeceſſors euer vſed the prophane title of vniuerſall Bishop: vniuerſalitie, becauſe Preſter Iohn would not yeld therevnto preferring rather the Church of Antioch; and Nilus tels that the Grecians euer reſiſted the perdominance of the Pope: Succeſſion, becaule the Grecians of the firſt Conſtantinopolitan Councell an. 381. Would haue giuen the Bishop of Conſtantinople the next place to the Bishop of Rome; ſo preferring him before the three Patriarkes of the Eaſt; and afterwards in the Councell of Chalcedon, they would haue giuen him equall

priui-

priuiledges: Michael Paleologus was hated for subscribing to the decree of Florence anno 1436. and an Archbishop in Russia was deposed for beginning to moue the people to the like vnion. *Answere.* I wonder that any man would in earnest vrter such sillie stuffe, as this; and thinke to ouerthrow a point of faith with a discourse not worthie of a meane Scholler. To that speach of S. Gregorie I haue alreadie answered; he did not find fault with the Primacie of Rome, he did acknowledge it to be HEADE OF ALL CHVRCHES; but with a title, ambitiously arrogated by the Bishop of Constantinople. For the *Primacie*, he is resolute, that it is of *diuine institution*; & this was in his time knowne to all that knew the word of God. *It is manifest to all that know the Gospell, that the care of the* WHOLE CHVRCH *Was committed by our* LORDS OWNE MOVTH, *to holie Peter,* PRINCE *of all the Apostles; for to him it Was said, feed my sheepe, confirme thy brethren, thou art Peter & vpõ this rocke will I build, &c. S. Greg. li. 4. ep. 32.* And in the same place he saith, *The* PRINCIPALITIE *and care of the* WHOLE CHVRCH *was giuen to him.* Before S. Gregories time also, the *Primacie* was auouched, & beleeued, by *Optatus, Theodoret, Leo, Epiphanius, Augustine, Hierome, Cyprian., Ireneus, &c.* and before that againe, there is the *Institution* in the *Scriptures*; wherefore it is a sillie plea, to pretend as you doe, that it wants *Antiquitie.*

Your exception against *Vniuersalitie*, is as poore; for what though Prester Iohn (who about the time you speake of, sent acknowledgment of his Obedience to the Pope,) with his Abassines, Miræ li. 1. c. 21.

nes, had denied it; and Nilus, with some of the Grecians? The Grecians in their Schisme denied withall the Procession of the holy Ghost from the Sonne, will you therefore denie that part of the Creede, *filioque*, to be Catholike? the Abassines or Ethiopians denie that our Sauiour hath two natures and two wills; doth therefore S. Athanasius his Creede, cease to be Catholike? Not so: the Marcionites deniall of the Incarnation; & the Sabellians, of the Trinitie: and yours of the Reall Presence; make not the Catholike Creede lesse then it was: but in denying what is *Catholike*, (that is, *contained in the Creede of the Church, communicating with all Nations*, in the manner els-where declared,) you doe cut your selues off from the Church. That our Church had cõmunion with the Ethiopian once, and the Ethiopian with ours, it is manifest, because (as I haue proued by vnanswerable euidence) ours and no other, is the true Church; and they were by S. Mathew conuerted, and baptized into the communion of the true Church, & *long, continued in it. See what I haue said of them; and of the Grecians, and their *Communion* with vs, in the first booke c. 3.

*Nostri certe ab ex-ordio primitiuæ Ecclesiæ Romanum Pontificem vt primum Episcopum agnouerũt, cui etiam hodierno die vt Christi Vicario, paremus. Zaga Zabo. Æthiops. in Confess. fidei Æthiopicæ.

The last point also, which is against *Succession*, is as vntoward: For, how doth it follow, the Grecians would haue made the Bishop of Constãtinople next vnto the Pope, & haue giuen him equall *priuiledges*, Ergo the Primacie doth want succession? or; Ergo some other is equall to him in *originall authoritie*? here is no *coherence*; wherefore you may let him alone in possession of that

Which

which thoſe Councels, the ſecond and third (adde the firſt too, for ſo it is:) denied not, but aproued in him; neuer queſtioning his title. The fourth, ſixt, ſeuenth, and eigth Generall Councels, all held in Greece, are expreſſely for it. In the Councell of Florence, Grecians, Armenians, Indians, ſubſcribed vnto it: The Ruſſian Bishops profeſſed it, in their letter to Clement VIII. So had their Predeceſſors donne before, in the Councell of Florence. And both Greeke and Latine Fathers, Deuines, and Hiſtorians, in euerie age haue acknowledged it, as you may ſee ſpecified in Gualterius, and Coccius: and aboue, I haue put downe as many as doe ſerue to confront ſuch exceptions as the Poteſtants doe make. I tell you now further, that there would haue beene expected from thoſe who doe warre againſt the Church, ſome greater arguments then the Church hath: wee haue the Fathers, the Church authoritie, the Scripture; and diuine aſſiſtance; as I haue proued ouer & ouer. If you will ouerthrow the *Primacie*, you muſt bring ſome thing GREATER then all this.

Supra pa. 38.

Mræus li. 4. c. 19

Cocc. p. 836.

THE THIRD CHAPTER.

The ſupreme ſpirituall power is not in temporall Princes.

I May opportunely in this place giue the Reader occaſion to conſider how much they miſtake, or preſume, who ſtriue to remoue the Church from the *foundation* whereon our Sauiour

uiour *built it*, & to ſet it vpon temporall Princes, aſſigning them the ſupreame ſpirituall power in earth, ouer it. The ſupreme *ſpirituall power* ouer the Church is not in temporall Princes, one or all: For they, *Firſt*, neither haue it of themſelues, as men, or as temporall Princes: this power being not temporall but Spirituall, not ariſing out of nature, but Supernaturall. Neither doth baptiſme, whereby they be made Chriſtians, conferre on thē ſuch a power ouer the Church; euerie Chriſtiā hath it not. Nor did our B. Sauiour, whoſe Spirituall Kingdome the Church is, and who had *all power in heauen and earth giuen him* by his Father, beſtow it vpon them. Thoſe who pleade ſuch a Collation of power vpon Princes, muſt ſhew it. None hitherto hath beene found. Some alleadge that of S. Matthew *cap. 22. Render to Ceſar the things that are Ceſars*: others that of S. Paule to the Romans, *cap. 13. Let euerie ſoule be ſubiect to higher powers*: but theſe places haue it not. The Queſtion is *Whether temporall Princes haue ſupreame ſpirituall Authoritie ouer the Church*. It is not there ſaid they haue. That wee muſt aknowledge Ceſar our Superiour, and higheſt viſible Superiour, in *ſpirituall things*; and that euerie Soule muſt, in *ſuch matters*, be ſubiect to the temporall Princes; that the Chriſtians in the times primitiue were *in theſe things* to obaie the Heathen Emperours, Nero, Iulian and the reſt; this is not ſaied there: and this is the thing to be shewne. See aboue, *lib. 1. c. 8.*

Not finding any ſuch inſtitution in the New Lawe which our B. Sauiour did eſtabliſh, ſome haue

ue ſought it in the Old: but in vaine; *Firſt*, ecauſe there is no ſuch *Inſtitution* to be found; n *Inſtitution*, I ſay wherein the ſupreame ſpiri- al authoritie ouer the church, is by God, ſetled n the *Temporall* Prince; or by Him, annexed to e Royall Crowne; and that which wee looke or is ſuch a *diuine Inſtitution*. *Secondlie* the Old aw was either Morall, Iudicial, or ceremoniall; e Iudiciall and ceremoniall, are both abroga- d, *Luc.* 16. 16. *Heb.* 7. *v.* 12. 18. wherefore had beene there (as it was not) it were not now the purpoſe. And in the Morall Law (the n Commaundemens) there is no ſuch thing. *Thirdlie*, our B. Sauiour did not foūd his Church n temporall Princes, but, vpon his Apoſtles; *poc.* 21. 14. *Epheſ.* 2. 20. and in a peculiar man- er vpon Peeter, *Mat.* 16. 18. Wherefore in them, nd peculiarlie in Peeter, was the *Spirituall Au- horitie* ouer the Church. *Fourthlie*, the Holy Ghoſt did put Bishops to gouerne the Church. *Act.* 20. 28. and S. Peeter peculiarlie was made *Paſtour* and Gouernour of it, *Ioan.* 21. 17. *the Spi- ituall* Authoritie therefore is in Bishops, and eculiarlie in the Succeſſours of S. Peeter; as in the precedent Chaptet I haue proued, at large. *Fiftlie*, our B. Sauiour gaue not *the keies of Heauen*, nd power to *binde and looſe*, and to make *Lawes* Eccleſiaſticall, to the temporall, but to the ſpi- ituall Princes, the Bishops; and to S. Pee- er peculiarlie, *Mat.* 16. 19. *& cap.* 18. *v.* 18. And he ſame ſpirituall Princes had power to pu- ish tranſgreſſours. 1. *Cor.* 4. 21. *&* 2. *Cor.* 13. 10. *& cap.* 10. 6. *Sixtlie* the Princes of the Church meeting together in Councell haue power gi-

The right which God ordained touchiug Kings is, *Deut.* 17. where there is not a word of the ſupreme ſpirituall authoritie ouer the Church. *Ob.* 1 *Reg.* 8. *Reſp.* S. *Tho.* 1. 2. *q.* 105. *a.* 1 *ad*

uiour *built it*, & to ſet it vpon temporall Princes, aſſigning them the ſupreame ſpirituall power in earth, ouer it. The ſupreme *spirituall power* ouer the Church is not in temporall Prin. ces, one or all: For they, *Firſt*, neither haue it of themſelues, as men, or as temporall Princes, this power being not temporall but Spirituall; not ariſing out of nature, but Supernaturall. Neither doth baptiſme, whereby they be made Chriſtians, conferre on thé ſuch a power ouer the Church; euerie Chriſtiã hath it not. Nor did our B. Sauiour, whoſe Spirituall Kingdome the Church is, and who had *all power in heauen and earth giuen him* by his Father, beſtow it vpon them. Thoſe who pleade ſuch a Collation of power vpon Princes, muſt shew it. None hitherto hath beene found. Some alleadge that of S. Matthew *cap. 22. Render to Cæſar the things that are Cæſars*: others that of S. Paule to the Romans, *cap. 13. Let euerie ſoule be ſubiect to higher powers*: but theſe places haue it not. The Queſtion is *Whether temporall Princes haue ſupreame ſpirituall Authoritie ouer the Church*. It is not there ſaid, they haue. That wee muſt aknowledge Cæſar our Superiour, and higheſt viſible Superiour, in *ſpirituall things*; and that euerie Soule muſt, in *ſuch matters*, be ſubiect to the temporall Prince; that the Chriſtians in the times primitiue were *in theſe things* to obaie the Heathen Emperours, Nero, Iulian and the reſt; this is not ſaied there: and this is the thing to be showne. See aboue, *lib. 1. c. 8.*

Not finding any ſuch inſtitution in the New Lawe which our B. Sauiour did eſtabliſh, ſome haue

haue ſought it in the Old: but in vaine; *Firſt*, becauſe there is no ſuch *Inſtitution* to be found; an *Inſtitution*, I ſay wherein the ſupreame ſpirituall authoritie ouer the church, is by God, ſetled on the *Temporall* Prince; or by Him, annexed to the Royall *Crowne*; and that which wee looke for is ſuch a *diuine Inſtitution*. *Secondlie* the Old Law was either Morall, Iudicial, or ceremoniall; the Iudiciall and ceremoniall, are both abrogated, *Luc.* 16. 16. *Heb.* 7. *v.* 12. 18. wherefore had it beene there (as it was not) it Were not now to the purpoſe. And in the Morall Law (the ten Commaundemens) there is no ſuch thing. *Thirdlie*, our B. Sauiour did not foūd his Church on temporall Princes, but, vpon his Apoſtles; *Apoc.* 21. 14. *Epheſ.* 2. 20. and in a peculiar manner vpon Peeter, *Mat.* 16. 18. Wherefore in them, and peculiarlie in Peeter, was the *Spirituall Authoritie* ouer the Church. *Fourthlie*, the Holy Ghoſt did put Bishops to gouerne the Church. *Act.* 20. 28. and S. Peeter peculiarlie was made *Paſtour* and Gouernour of it, *Ioan.* 21. 17. *the Spirituall* Authoritie therefore is in Bishops, and peculiarlie in the Succeſſours of S. Peeter; as in the precedent Chaptet I haue proued, at large. *Fiftlie*, our B. Sauiour gaue not *the keies of Heauen*, and power to *binde and looſe*, and to make *Lawes* Eccleſiaſticall, to the temporall, but to the ſpirituall Princes, the Bishops; and to S. Peeter peculiarlie, *Mat.* 16. 19. *& cap.* 18. *v.* 18. And the ſame ſpirituall Princes had power to punish tranſgreſſours. 1. *Cor.* 4. 21. *&* 2. *Cor.* 13. 10. *& cap.* 10. 6. *Sixtlie* the Princes of the Church meeting together in Councell haue power gi-

The right which God ordained touchiug Kings is, *Deut.* 17. where there is nota word of the ſupreme ſpirituall authoritie ouer the Church. *Ob.* 1 *Reg.* 8. *Reſp.* S. *Tho.* 1. 2. *q.* 105. *a.* 1 *ad*

uen them & assistance promised, to decide and end, without way of further apeale from their Iudgment, the greateſt Controuersies that arise in this most ample spirituall Kingdome of Christ; such I meane as concerne Faith & Religion, *Mat.* 16. & 18. & 28. *Luc*, 10 & 22. *Ioan.* 14. & 16. *Ephes.* 4. Temporoll Princes haue not this eminent spirituall power and this assistance. Their power is temporall not spirituall. They can make *temporall Lawes* and inflict temporall penalties; imprisonment cofiscation, banishement, or death: and may *second* the Church decres with their lawes; but they cannot make *Ecclesiasticall decrees*, nor define Controuersies in Faith, nor excommunicate. And hence I make.

If the tẽporall Prince doth at any time by decrees assert the Christian faith and rule and make lawes for defence of it, it is *with dependance on the iudgment* of the Church determining what belongs to faith & what is opposite thereunto

A second Argument. That power which is not, it selfe, able to make decrees Eccleſiasticall, to punish *Spirituallie*, as by excommunication, depriuation; suspension; to admit and end appeales, and to iudge and determine soueraingnie Controuersies about Faith; is not the Supreame Power ouer the Church in matters spirituall: the power of temporall Princes, Kings and Emperours, is not, it self, able to do these things; it is not therefore the supreame.

Thirdlie had the temporall Prince spirituall power and most eminẽtlie, he might (if he pleased) exercise, himself, all the acts of it. He might Iudge and define Controuersies in religion, giue Faculties to Priests and Bishops, make Lawes Eccleſiasticall; Suspend, excomunicate, preach, &c. I adde further that, where there is no Character acknowledged, he might (as well as any of his Clergie) without Character

heare

heate Confessions, absolue from Sinnes, make Priests (such as those) and Bishops. For the spirituall power is extended to all this. I *subsume*; But the temporall Prince cannot do this; as appeares by the Scriptures before alleaged and others euerie where obuious; by the continuall practice in all Ages; and euen by the Confession of those who ascribe most vnto Him. It is well knowne what (a) Luther, Caluin and their followers; and what others also teach in this point. As (*b*) *for Spirituall iurisdiction of the Church*, saith one, *standing in examinations of Controuersies of faith, iudging of Heresies, deposing of Hereticks, excomunication of notorious and stubborn offenders, ordination of Priests and Deacons, institution and oblation of Benefices and Spiriruall Cures, &c. This wee reserue entire to the Chnrch, Which Princes cannot giue or take from it.* The like haue others; yea *all*, if it be true that Brent (c) tels vs, *With one consent acknowledge it. I conclude* therefore, (the Protestans not contradicting,) that the temporall Prince hath not the Spirituall power most eminentlie. That they would not cõtradict, appeares by what I now cited. I might adde that they would further graunt and saie (though to do this openlie they finde difficultie)

a. Luth. con. art. Louan. Calu. in Amas c. 7. Magdeb. præfat. cent. 7. Kemn. ep. ad elec. Brand. See the Suruey of the pret. disc. c. 22. 23. & Reg. art. 37. prop. 12.

b Carlton of Iurisdic. pag. 9.

(c) *Phil.* Princeps non habet iurisdictionis partem internam &c. *Orth.* Hæc omnia sunt clarissima. *Phil.* Neque externam coercitiuam habet, quæ præcipuè in censuris &c. *Ortho.* Hoc nos omnes vno quasi ore agnoscimus. *Brent. de Minist. Angl. li 4. c. 2.*

(d) By reason of this Statute. *Such Iurisdictions, priuileeges, superiorities, and preheminencies, spirituall, as by any* (mark) *spirituall power hath heretofore been, or may lawfullie be vsed for the visitation of the Ecclesiasticall state and persons, and for reformation, order and correction of the same. and of all manner of errours, heresies, schismes, abuses, of-*

tie) that the temporall Prince hath power formallie (e) spirituall but that what he hath is onlie temporall.

Fourthlie, that the supreme spirituall power is not in the temporall Prince hath been the iudgment of the *Holie fathers* and of the *Christian Princes* themselues. The testimonies *haue* beē oft recited, I will onlie touch two or three of the most common. Saint Athanasius: *VVhen was it euer heard from the begining of the World that the iudgment of the Church receaued it's authoritie from the Emperour?* Hosius who was also presēt in the first Nicene Councell. *Do not you o Emperour* (to Constantius he speakes) *meddle with ecclesiasticall affaires, nor commaund vs in that kinde; but learne*

Epist. ad solcit. vit. agen.

fences, contempts, and enormities, shall forever be vnited to the Imperiall crowne of this land. Eliz. *ib. anno* 1. If you read on, you shall finde there also that the Parliament (with the assent of the Clergie in their conuocation) is *to order, adiudge, and determin* what is (and what is not) Heresie.

(e) Docendi munus vel dubia legis explicandi Rex non assumit. *Andr. Tortura Tor. pag.* 380. Nihil nos illi fas putamus attingere, quæ ad Sacerdotale munus spectant, seu potestatem Ordinis consequuntur. *Ibidem.* Principi censuræ potestatem non facimus *Pag.* 151. Quæ sunt muneris Ecclesiastici, nec attigit vnquam, nec putamus fas attingere. *Ibidem* vide eundem in Resp. *ad Apol. c.* 1. *pag.* 21. Brent. *de Minist Angl. li* 4. *c.* 2. *Bilso par.* 2. *pag.* 240. *Either the power in these things* (things meerelie spirituall) *is of order, or of iurisdiction: the power of order consisteth in preaching the word, ministring Sacraments, and ordaining ministers; and in these things Princes haue no authoritie at all, much lesse supreme authoritie. The power of iurisdiction standeth in prescribing lawes, in hearing examining and iudging of opinions in matters of faith, and things pertaining to ecclesiasticall order and ministerie, and due performing of Gods seruice; and in these the King can onlie by direction of the clergie make speciall and temporall lawes for the execution of the Bishops lawes and canons.* Field of the Church. *li.* 5. *c.* 53.

learne of vs rather. To *you God hath comitted the Empire, to vs the things that appertaine vnto the Church.* Saint Ambroſe to Valentinian. *Trouble not your ſelf O Emperour ſo as to thinke that you haue any Imperiall right ouer thoſe things that are diuine.* And againe. *A good emperour is within the Church not aboue it.* The like haue S. Gregorie(†)Nazianzen S. Chryſoſtome, and others. And by the Emperours thēſelues it hath been acknowleged. Cōſtantine the great to the Nicene Fathers. *You are giuen to vs as Gods; and it is not conuenient that men iudge Gods.* Valentinian the elder. *It is not lawfull for me being one of the Laietie to interpoſe my ſelf in eccleſiaſticall affaires and things appertaining to the faith.* Theodoſius the yonger to the Bishop at Epheſus. *It is not Lawfull for him that is no Biſhop to meddle with the deciſion or iudgment of Eccleſiaſticall matters.* See Stapleton *againſt* Horne. *The Treatiſe of the vocation of Eccleſiaſticall miniſters againſt Maſon cap.* 15. *And the booke of the* Right of the Prelat: *and the* Prince.

Refert S. Athanaſ. *loco cit.*

Epiſt. 33.

Epiſt. 32.

Rufin. li. 1. c. 2.

It is obiected firſt out of S. Auguſtine Epiſt. 192. & 199. that Conſtantine after the cauſe of the Donatiſtes had been iudged at Rome, graunted an other iudment at Arles, and himſelf finallie

Quid autem vos principes & Præfecti &c. Vos quoque lex Chriſti imperio meo ac throno ſubiicit, imperium enim nos quoque gerimus, addo etiam præſtantius ac perfectius. niſi vero æquum eſt ſpiritum carni faſces ſubmittere, & cæleſtia terrenis cedere. *Nazian. Orat.* 17. *Ad ciu. metu percuſ.* Quanquam nobis admirandus videtur thronus regius ob gemmas affixas & aurum quo obcinctus eſt; tamen rerum terrenarum adminiſtrationem ſortitus eſt, nec vltra poteſtatem hanc preterea quicquam habet authoritatis. *Chryſoſt. Rom. 5. de Verb. Iſa. Vide Con. to. 1. li. 7. a. 22.*

finallie determined the matter. Answer. He graunted another iudgment of other Bishops at Arles? not because it was now neeessarie, but giuing way to their peruersitie and desiring by all meanes to suppresse so great an impudence. For the Christian Emperour durst not so to admit their tumultuous and deceitfull complaints, as himself to iudge the iudgment of those who sate at Rome. † The same he repeates, and more at large Epist. The Donatistes not resting in the iudgment of these Bishops, appealed to Constantine; who then decreed against them conformablie to What had been iudged by the Bishops. which was not to make himself Iudge ouer them; but with his authoritie to second their Iudgement.

You Reply that kings according to S. Augustine do serue Christ in making lawes for Christ. Epist. 48. Answer. True. But euerie one that makes lawes for Christ hath not the supreame spirituall power ouer the Church; which is the thing heere in Question. Againe you Reply out of the same Father in this Kings serue god as kings according as it is commaunded them from aboue, if in their kingdoms they commaund good, forbid euill things; not only Which pertaine to humane societie, but such also as pertaine to diuine Religion. lib 3. contra Cres. Answer. And this is also true. They serue God as (f) Kings when they commaund so. But this cõmaund and iudgment of theirs doth suppose another

(f) Et nunc Reges,... seruite Domino in timore. Quomodo Reges Domino seruiunt in timore, nisi ea quæ contra iussa Domini fiunt, religiosa seueritate prohibendo atque plectendo? Aliter enim seruit quia homo est, aliter quia etiam Rex est. Quia homo est seruit ei viuendo fideliter: quia verò etiam Rex est seruit leges iusta præci-

another iudgment and another commaund; this power doth ſuppoſe another power regarding ſuch matters: it is not therefore the ſupreame power. The Church doth firſt iudge and define which is matter of faith, what appartaines to the diuine worſhip, what is Hereſie, what Superſtition; and obliget h all kings too, *ſub anathemate* (a ſpirituall punishement, greater then any King or Emperour can inflict,) not to contradict nor diſbeleeue her definition: and then the temporall Prince with his lawes and puniſhments (which are temporall) doth ſecond it. And He is alſo to be feard; for he beareth not the ſword without cauſe. Rom 13 4. Thus Conſtantine, Thus Theodoſius; thus other Chriſtian Emperours ſerued God as Emperours, aſſerting by their (g) Authoritie that Faith which *the Catholike Church* by Gods Aſſiſtance iudged and defined to be diuine; and threatning temporall punishments to ſuch as obſti-

pientes, & contraria prohibentes, conuenienti vigore ſanciendo. Sicut ſeruiuit Ezechias lucos & templa Idolorum & illa Excelſa quæ contra præcepta Dei fuerant conſtructa deſtruendo. Sicut ſeruiuit Ioſias talia & ipſe faciendo. Sicut ſeruiuit Rex Niniuitarum. ... ſicut ſeruiuit Nabuchodonozor omnes in regno ſuo poſitos blaſphemos à blaſphemando Deo lege terribili prohibendo. In hoc ergo ſeruiunt Domino Reges in quantum ſunt Reges, *cum ea faciunt ad ſeruiendum illi quæ non poſſunt facere niſi Reges.* S. *Auguſt. Epiſt.* 50. Vide etiam Leonem magn. *Epiſt.* 75. *quæ eſt ad Leonem Auguſt.*

(g) *Cod. Iuſtinian. li.* 1. *titulo* 1. Quoties Sacerdotum ſententia quoſdam indignos ſacerdotio de ſacris ſedibus depoſuit, quemadmodum Neſtor. Eutich. Arium Macedon. & Eunom. toties Impetium eiuſdem ſententiæ & ordinationis cum Sacerdorum authoritate fuit. *Inſt. Imp. in Novell. Conſtit.* 42. vide Stapl. Rel. *Com.* 2. *q.* 4. 1. *ad* 13.

obſtinatlie maintained what *Shee* condemned.

Secondly it is obiected that king Ioſaphat in the old law had the ſupreame ſpirituall power; for he gaue ſpirituall iuriſdiction and power to decide Controuerſies in matters appartaining to God, to Amarias the kings Prieſt vnder whom the reſt of the Prieſts were. Therefore temporall Princes haue it and can giue likwiſe now. *Where ſoeuer there is Queſtion of the lawe, or of the commaundement, of Ceremonies, of iuſtification, ſhew it them* (your breethren; to the Prieſts he ſpeakes) *that they ſinne not againſt our Lord, And Amarias the Prieſt, and your Biſhops ſhall be chiefe in thoſe things which pertaine to God: moreouer Zabadias the ſonne of Iſmael who is the Prince in the houſe of Iuda ſhall be ouer thoſe workes which pertaines to the Kings office.* 12 Paral. 19. I Anſwer, that the place, for diuers reaſons, proues not your intent. *Firſt*, becauſe it would not follow that, If kings in the old lawe had the ſupreame ſpirituall power, therefore now the Kings haue it. Our Bleſſed Sauiour who did inſtitute the forme of gouerment which is now, gaue the ſupreame ſpirituall power, not to *Cæſar* but to *Peeter* as I haue proued; and he without queſtion hath the ſupreme ſpirituall power to whom our bleſſed Sauiour as Founder gaue it. *Secondlie* it is not ſaid in the place obiected, or any where els in Scripture, that Ioſaphat had or gaue the ſupreme *ſpirituall iuriſdiction, or power to decide Controuerſies. God himſelf, gaue that power not to the King, but to the Prieſt, as appeares, manifeſtlie, by the Law.. If thou perceaueſt that the iudgment with thee be hard and doubtfull, be-*

tweeu

tween blood and blood, cause and cause, leprosie and not leprosie; and thou seest that the Words of the iudges Within thy gates do varie, arise and go vp to the place Which our lord thy God shall choose. And thou shalt come to the Priests of the Leuiticall stock, and to the Iudge that shall be at that time; and thou shalt ask of them, Who shall do thee the truth of the iudgment. And thou shalt do whatsoeuer they that are the Presidents of the place shall say and teach thee, according to his lawe? and thou shalt follow their Sentence, neither shalt thou decline to the right hand nor to the left hand. But he that shall be proude refusing to obey the commaundement of the Priest Which at that time ministreth to our Lord thy God, and the decree of the Iudge, that man shall die Deut 17. 2. 8. 6. 10, 11. 12. Heere, God erects a *Supreme Tribunall* for his People? Wherein one, (the High Priest) vnder him, giues the *Sentence*, which vnder *paine of death* must be obaied. And at the Priests hands, the temporall Prince was to receaue the lawe; as it is there, 16. he was not to direct the Priest? but to be directed by him. Take (saies God to Moises) *Iosue the sonne of Nun, a man in Whom is the spirit, and put thy hand Wpon him; Who shall stand before Eleazar the Priest and all the multitude; and thou shalt gine him precepts in the sight of all, and part of thy glorie, that all the Synagogue of Israel may heare him. For him, if any thing be to be donne, Eleazar the Priest shall consult the Lord. At his word he shall go out and go in, and all the children of Israel with him, and the rest of the multitude.* Num. 27. v. 18. 16. 20. 21. It is not therefore true, that the *temporall Prince* had in those daies

The high Priest in cases of moment had a certaine *priuiledge from error*, if he consulted the diuine Oracle by the iudgment of *vrim*, whereby he had an absolute, *infallible* direction. *Potter. sect. 2 pag. 25.*

daies the ſupreme ſpirituall power; or that in matters appertaining to diuine worſhip his Sentence was cheef. He might *execute* what was before determined by the Prieſt? and might to that end *make his decree* but *ſouereignely giue ſentence* in matters appertaining to God, that he could not. And ſomuch, the verie *words obiected* import if they be well conſidered. For there, *the things appretaining to God*, which things the Prieſt is to deale in, are expreſly diſtinguiſhed and ſeuered euen by the acknouledgment and declaration of the King himſelf, from *thoſe that appertaine to the Kings Office*. He might and did, by his royall declaration, *make his Subiects admit of, and obay*, this Prieſtly power; (in this Princes ought as Princes with their Authoritie to ſerue God) and ſo put the Bishop in *quiet* poſſeſſion as it were of it, no man daring to contradict or openlie to diſobay: (for he is Gods miniſter; a reuenger vnto Wrath to him that doth euil. Rom. 13. 4.) but *giue the power*, that he neither did nor could. You *reply* that Salomon depriued Abiathar. 3. Reg. 2. Anſwer. It doth not follow He did it, therefore by his ordinarie regall power he did it. He was a Prophet and might be extraordinarilie by God imploied in the buſineſſe; and ſomuch the Scripture doth inſinuate in the place and wordes where in you ground your ſelf. *Salomon therefore caſt out Abiathar that he ſhould not be the Prieſt of our Lord; that the Word of our Lord might be fulfilled which he ſpake concerning the houſe of Heli in Silo.* Againe you replie that he put Sadoc *in his roome*. Anſwer. He inſtaled him. But did he,

as

as King, giue him iuriſdiction in things appertaining to God? you know he did not. That the perſon had from God immediatlie. *Deut.* 17. You Know too that Abiathar being caſt out, and ſo that fulfilled which concerned *the houſe of Hely*, Sadoc being deſcended from Eleaſar was to haue the (*) place. And what then was left for the King but to put him in poſſeſſion, and by his royall decree to make him reuerenced of all. Some men out of Diuine *motiues* purelie, obay Gods order and Iuſtitution; but others, vnles he commaunds that *beares the ſword*, will not do it.

Thirdlie, It is obiected that Ioſias demoliſhed the high places. 4 Reg 23. Anſwer. Doth it hence follow that he had ſupreme ſpirituall power or the Soueraigne Iudicature? This which you ſpeake of, was not a matter of *ſpirituall Iuriſdiction*, but *of temporall Execution*: and others, not Kings, might haue donne, yea did it alſo. Did you neuer ſee the Warrant? *Ouerthrow their Altars, and breake their Sſtatuaes, and cut downe their Groues, and burne their Sculptils.* Deut. 7. 5.

Fourthlie, It is obiected that Emperours haue called Councels. I anſwer They did it not *Eccleſiaſtice*, but *Politice*: and ſuch calling doth not argue (5) ſupreme ſpirituall power, or any ſpirituall power at all. Of this Iam to ſpeake in the next Chapter. THE

(h) The Imperiall power is the ſupreme among temporall powers; and the Emperours nomotheticall power is architectonicall (your word) within it's owne *genus*, that is, reſpectiuelie to other temporall powers, it ſelf being not oner of them, nor eminentlie containing them: for a temporall power cannot eminentlie (that is in a more noble manner) containe a ſpirituall power, or a naturall power eminentlie containe that which is ſupernaturall.

THE FOVRTH CHAPTER.

The Right of Calling, and Presiding in Generall Councells.

YOVR next pretense is that the Pope hath no title to be President in generall Councels, or to call and approoue them, though he hath practised these things now of late. Before I answere, there are three things to be obserued, the *first* is a distinction of *calling* Councells; for it may be either Ecclesiasticall; which is an act of Spirituall Authoritie, & power: Or Politicall, prooceding from a temporall power, moued by the Ecclesiasticall, or dependant vpon the ratification of it. wee are to speake heere of the former, that is to say, of *Ecclesiasticall calling* of a Councell, proceeding from a *spirituall* power, and tending to a *spirituall end*; that is, to the determination of Controuersies in faith, and establishing lawes for Church gouerment: and to inquire the *subiect* of this power.

The *second* obseruation is touching the *persons* that are to be called; whose Office if wee doe consider well, wee shall the more easilie vnderstand what power is to moue them, and in who the mouing Power is. The Persons that are to be called to a Generall Councell, be the Bishops in the Catholike communion, who are by the holy Ghost constituted to teach and gouerne the Church. In generall Councels they treate of Sacred doctrine, & Church gouerment; which busines, you know, belongs to them who were bid to *teach al Nations*, & were by the *holy Ghost put to* rule & *gouerne the Church*: and these were the Apostles & their Successors, Bishops;

Math. vlt. Acts 20.

where fore Generall Councells essentialie cõsist of such. These were commanded to *teach*, and wee commaunded to *heare* them; which that wee might securely doe, our Sauiour promised them that his *Spirit*, the holy Ghost, should assist them till the Worlds end. Moreouer, the Councell being generall, the calling must likewise be generall; and he that calls, must be able with his Power and Authority, to *moue* all; and therefore, ouer *all*. Not that all the Bishops in the Church must of necessitie meete, to make the Councell Generall; that is not necessary, neither can all leaue their Churches for so long a time, but that some, for all the rest, may be present, out of the most notable parts of the whole Catholike Church. Thus the four first Councells which you admit, haue beene euer by the Catholike world accounted Generall, though all the Bishops of the Church were not there; nor halfe neither. The *third* obseruation concernes *presidencie*, which may be either for *ornament*, & some temporall end; as to grace and giue a lustre to the assembly, and to keepe exteriour order and peace in it: or for *iudgement* & to a spirituall end; as to define matters of beleefe: and to establish Churce discipline by decree. And a man may thus preside, either by his owne right, or as deputed by another. The like it is of the other kinde of presidencie too. Math. 18. Luk 10. Ioh. 16. *Honoraria.* *Authoritatiua.*

New to your exception, I answer by parts, that you perceaue me the better. *first Ecclesiasticall Calling of Generall Councells, belongs to the Pope.* This I proue, *first* because it is an act of vniuersall Spirituall iurisdiction; which

which, is not in Emperours or temporall Princes, but in the Pope, who is ordinary Pastor of all Christians, as I haue prooued. *Secondlie*, to moue by way of direct Authority, Bishops, in all Christian Countries, to come to Councell, is an act of him that is in Authority ouer euery one of those Bishops; and HEADE OF ALL CHVRCHES: wherefore it is proper to the Pope. The Authority of the Emperour, is *temporall* not *Spirituall*: & were it Spirituall and as ample as his temporall Authority, yet would it want extension sufficient, for he is not direct Lord of all the world, or of all Christian Countreies; but the Popes authority is *Spirituall* & doth reach ouer all; being coextended with the Church. *Thirdlie* the conuocation of Generall Counceils, proceeds from à power, whose *Obiect* is the gouetment of the WHOLE CHVRCH; this being one of the generall Church affaires, and therefore appertaining properly to his care who is Highest in Office, & constituted to looke ouer all; therefore it appertaines vnto the Pope. *Fourthlie* this motion tendeth to the opening of difficulties, and establishing of sacred decrees; wherefore it is to beginne heere from him, that hath the *keies of heauen*, and withall the power to *binde and loose*; and this is Saint Peeter, and the Pope, his Successor. *Fiftlie*, to call generall Councells, whereby the Church is established in the vnity of faith, belongs to him who is constituted the ministeriall Foundation of the Church, for this motion is a motion to stabilitie; and ends in it, because it ends in a definition, which definition all admit

Latius præsidet Religione &c. Leo. serm. 1. de nat. Apost.

mit and adhere vnto constantly. Sixtlie, Diocesan Councells are to be called by the Bishop; Prouinciall, by the Archbishop; Nationall, by the Primate: wherefore generall Councells are to be called by an Ecclesiasticall Prince too, for the same reason, & consequently by the Pope, who is *Ordinarius Ordinariorum*; Superiour to the rest of the Spiritual Princes of the Church.

It is obiected first that the Emperours, called the first Coūcells; Cōstantine that of Nice; Theodosius the Elder, the first Constantinopolitan; Theodosius the youger, the Ephesin; Valentinianus and Marcianus, that of Chalcedon: where it is also noted that this Councell saieth, it Was assembled, *ex decreto pijssimorum Imperatorum*: which words, or others equiualent, be vsed after in some other Coūcells. I *answere* that these Councels were assembled both by the Popes Authoritie, & by the Emperours Power too; by the Pope principallie, the end of these Councels being spirituall; and by the Eperour with dependance vpon the Popes Authority, as principall in this busines. That Siluester the Pope, did together with Constantine the Emperour, call the *first* Councell, which is the Nicene; wee know by the testimony of a Generall Councell, (a) auouching it: which Councell, being nee-

a. Atius insurgebat, & continuò Constantinus semper Augustus, & Siluester, magnam atque insignem in Nicea Synodum congregabant. *Conc. Constant. Gen. 9. Act. 18. b* Macedonius Spiritus denegabat Deitatem, sed maximus Imperator Theodosius, & Damasus fidei adamas protinus obstiterunt. *Ibidem.* Nos velut membra propria, per Imperatoris sanctissimi literas accersiuistis. *Libellus Synod. ad Damasum & Conc. Rom. apud Theodor. li 5. Hist. Eccl. c. 9. c. Liberat in Breuior c. 5.* Cyrillo locum Celestini episcopatum antiquæ Romę gerentis obtinente

rer theteunto then wee by almoſt a thouſand yeeres, had better meanes to know the truth of it, then wee haue now at this diſtãce: wherefore you muſt giue me leaue to beleeue them, (Grecians, & in Grece,) ſpeaking of this Subiect, whrein your ſelues acknowledge they were not partially addicted vnto the latine Church; eſpecially ſince no hiſtorian writes the contrarie; before you. And this might ſerue for the reſt alſo, becauſe wee may preſume they followed this precedent, it being agreable to Scripture, and to the nature of Eccleſiaſtical Gouermẽt: But I goe on. The *ſecond* generall, which was the firſt Conſtantinopolitan Councell, Pope Damaſus together with Theodoſius the Emperour did aſſemble, as appeares by the foreſaid (b) Coũcell; *act.* 18. Liberatus, Archdeacõ of Carthage, hath teſtified 1100. yeeres agoe, that the *third*, which was the Epheſine Coũcell, was called by (c) Cyrillus *Vicar then of the See Apoſtolike.* The *fourth* which is the Councell of Chalcedon, was called by Leo

Euagrius Hiſt. l 1 *c.* 4. *vide Ep. Cel. ad Cyrill. de* Quæ (*ſides*) ad peremptionem Eutichianæ veſaniæ in Chalcedonenſium ciuitate multis ſanctis Epiſcopis conuenientibus, per IVSSIONEM Leonis Romani Põtificis, qui veré CAPVT EST EPISCOPORVM, & venerabilis Patriarchæ Anatolij Concilio celebrato, ſub duobus Imperatoribus confirmata eſt *Epiſcopi ſec. Meſiæ ad Leonem Imper.* Tuam Sanctitatẽ PRINCIPATVM in Epiſcopatu diuinæ fidei poſſidentem, ſacris literis in principio iuſtum credimus alloquendam, inuitantes, & rogantes vt pro firmitate & ſtatu noſtri Imperij æternam diuinitatem tua Sanctitas deprecetur; vt & tale propoſitum atque deſiderium habeamus, quatenus omni impio errore ſublato per celebrandam Synodum TE AVTHORE, maxima pax circa omnes Epiſcopos fidei Catholicę ſit, ab omni ſcelere pura & intemerata conſiſtens. *Epiſt. Imperat. Valent. & Marcian. ad Leonem.*

Leo the Pope: ſo the Bishops of Meſia doe teſtifie in their Epiſtle to Leo the Emperour; And the Emperours, Valentinian and Martianus, in their Epiſtle to the Pope, yet extant in that Councell.

Your confirmatiõ hath no difficultie; We deny not that the Coũcell was made at Chalcedon *ex decreto Imperatorum*: that is graunted; wherefore your fellowes might haue ſpared their labour in gathering more proofes to that purpoſe, vnleſſe their deſire were to warre without an enemy; and make a florish where they know there is no reſiſtance. But wee ſay, and confirme it out of the mouthes of the ſame Emperours, that it was *Authore Pontifice*: and out of the letter of the Bishops of *Meſia*, there regiſtred in the ſame Councell, that it was by the Popes *commaund*: and by Theologicall Arguments wee demonſtrate the right he hath to do it: which is the principall part in this Controuerſie. Neither haue you brought any Authority contradicting & denying, this to be his right. The Emperours decree is of a diffetent nature from the Popes authoritie, and both in this buſineſſe by reaſon of the difficulty which it hath, might and did concurre. *Supra pag.* 64.

Againe there is obiected ſomething out of the ould Teſtament; but of that I ſpake enough before. Our Sauiour hath ordained & ſetled as pleaſed him, the gouernment of his Church, which is now ſpred ouer all the world. He hath put Bishops and Paſtors to gouerne it, being a *ſpirituall* Kingdome; and theſe are to teach, and miniſter Sacraments, and make lawes, & reſolue

doubtes, and define Controuerſies: and conſequently, to meete in Councell, when there is cauſe and oportunity. Amongſt them there is one, that is Generall Paſtor ouer the reſt, whereſoeuer they be; and this one, is, with his Authority graunted him by the Sonne of God, to *moue* them; as being vnder him, ſubiect to his motion. The power of no temporall Prince is able to bring them together: the Bishops in one Kingdome, may refuſe, when the Prince of another Countrey calls; they doe not acknowledge in him any ſpirituall Iuriſdiction, to call, or to moderate. Let him firſt shew the graunt from Ieſus Chriſt, whoſe common wealth the Church is; to be ruled and gouerned in Spiri*tuall* affaires, according to the forme which he hath preſcribed, by Paſtors, Bishops, Prieſts. & thus farre of the right of *calling*.

Next followes the matter of *Preſidency*, which is either for ornament and peace, as I noted before; or for iudgment and definition. The Controuerſie is not about the former; wee graunt that Emperours haue preſided in that kind: but about the later; which appertaines *not to the Emperour, but to the* Pope. *Firſt*, becauſe it is the office of the Paſtor of the Church; and He, the Pope, is Paſtor, as I haue prooued in the ſecond chapter. And, he is *Paſtor of Paſtors*, as hath beene alſo shewed; and therefore is their Preſidēt, for the Paſtor is to preſide ouer his flocke. S. *Bern. Supra.* S. *condlie* he is HEADE of the church: the Bishops (and in Councell,) are his MEMBERS, as the Councell of Chalcedon hath acknowledged, who likewiſe acknowledge themſelues to

Supra. pag. 26.

Sonne

Sonnes, and consequenly Him to be their Father: and the Father is to preside ouer his Sonnes; the Heade ouer the Members. It is not vnder any of them, though vnited; it is not vnder the rest the Bodie, but ouer it: and when you ioyne all together in perfect vnion, then chiefly the Heade is aboue; in a perfect, entire Bodie. Vnion takes not away this order, but requires it. *Thirdly*, He is the Foundation of the Church, *supra c. 1. §. 2.* therefore it depends on thim, as presiding. Which argument houlds also, (whatsoeuer some haue thought,) when the Church is collected. The foundation supports the building when the parts are most ordely vnited: remoue it, and the house falls to ground. Take out of a Councell the Popes authority, & the rest is not immoueable: their Decree may be false. *Fourthly*, it appertaines to him by reason of his generall authoritie, to call the Councell; wherefore He is also to preside in it: for the act of Presidencie, is a continuation and perfecting of the same generall motion, which is to end in an Oecumenicall decree. And further; Presidencie by way of authority to Iudgment and Definition, is neerer vnto the Effect, then Euocation or Calling; and both indeede introduce the Forme: therefore it belongs to the Highest power in the Church. Among Causes, that which is *perfectiue* is perfecter then others that dispose onely: and among Causes *perfectiue*, that which is most vniuersall is the best. *Fiftly* before the Euocation he was President of the Church, and all bishops were vnder him: Neither is his Authority taken away from him by their meeting, for he hath it not

from them, but from Iesus Christ; therefore they are still vnder him, and He aboue them all: and so their President. If you will weaken this argument, you must prooue that our Sauiour giues Authority likewise vnto such a Councell immediately, greater then the power of the Pope; comparing them as they are distinct, and speaking of a Councell which includes him not. They, 1. bring it not with them; for that which they had when they were dispersed, was lesse. 2. they haue it not by being the perfect image or representation of the Church Symbolicall, for they do not perfectly represent it, wanting the Concourse of the Chiefe Pastor. 3. the places of Scripture do make for the Pope; He (in his Predecessor,) was established the Foundation, constituted Pastor, Had the kaies of Heauen. 4. the Pastor also was among those who defined at Hierusalem, wherefore out of the practice of the Apostles no argument can be taken for the power of a Councell to define without the Pope. *Sixtly*, A Councell treats of matters of *doctrine* and of *discipline*; both were handled in Councell by the Apostles; and in each Assembly, S. Peter, being also Pastor, was President. Matter of *doctrine*, Act. 15. Where, after greate inquisition He determined; whereupon S. Ierom, calls him *Principem Decreti*: the rest according; & S. Iames (there Bishop) publishing the Decree. Matter of *discipline*, in the Election of Matthias; Act. *Seuenthly* (to speake something of Emperours Presidencie to Iudgment and Definition, appertaines to Him who hath charge of the whole flock of Christ, (the Sentence and Decree con-

Epist. ad Aug. 11. inter ep. Aug.

cerni

erning them all, as being Oecumenicall; it ppertaines to him who hath the kaies of Hea- en, being to open the way thither: it apper- aines to him who hath power to bind & loose, or none afterwards, may resist: it appertaines o him who hath Commission and Authoritie o teach all, because all must heare: And this is ot the Emperour, but Saint Peeter and his ucceſſor, *Matt.* 16. *Ioh.* 21 Wherefore S. Peeter, nd his Succeſſor; not Emperours, are to preside Councels to iudgment and definition. *Eighthly* e is to preside in Councell, who, by Office, is confirme his Brethren; whereunto the Em- rour was not particularly deputed, but a ergie man, the Chiefe Paſtor, Saint Peeter, c. 22. wherevpon our Sauiour prayed (and tained and ordered) that his faith should t faile. He prayed for Saint Peeters faith,) *that the conſtancie which by Him was to giuen Peeter, might by Peeter be giuen to the reſt of the oſtles.* They be the words of a greate Saint. *ethly*, the Emperour, whoſe Authority is nporall, is not a proportionable Heade for s Bodie in this kind: for the Bodie is Spiri- ll; it is a Senate of Spirituall Princes; and ir End, and Obiect is Spirituall: what should emporall Heade do vpon theſe shoulders?

Supra c. 1. & 2.

Ita gratiæ diuinæ ordinatur auxilium, vt firmitas quæ per Chri- n Petro tribuitur, per Petrum APOSTOLIS conferatur. *Leo in uerſario aſſ. die.* Tu es Petrus & ſuper fundamentum tuum Eccleſiæ mnæ ſunt confirmatæ S. *Athan. Epiſt. ad Felic. vide S. Greg. Naz. orat. oderat. in Diſp.*

what (*) improportion would there be in the eies of vnderstanding people? *Tenthly*, to preside in this manner, is the act of an Ecclesiasticall Superiour; The (a) Emperour is not so; He hath no Commission to shew for it; The Pope hath: as I haue declared in the former chapter. *Eleuenthly* The Emperours (b) Constantine, (c) Basilius, & others disclaimed from it; and (d) the Fathers resolutely taught that it appertai-

ned

* Quis videns eum (*Constantium Imperatorem*) in decernendo Principem se facere Episcoporum, & præsidere Iudicijs Ecclesiasticis, non meritò dicat illum eam ipsam abominationem desolationis esse, quæ à Daniele prædicta est? *S. Athan. Epist. ad Solit. vit. agent.*

a Principes subditi estote Cæsari, milites Principibus, Diaconi Presbyteris vt Sacrorum administratoribus, Presbyteri verò, & Diaconi, atque omnis clerus, simul cum omni populo & militibus atque principibus, sed ET CAESARE, obediant Episcopo; Episcopus vero Christo; sicut Patri Christus: & ita vnitas per omnia seruatur Ignat. *Epist. Philadelp.* b *Constant.* infra *pag.* 71. c *Vobis laicis nullo modo* licet de Ecclesiasticis causis, sermonem mouere, neque penitùs resistere integritati Ecclesiæ, & Vniuersali Synodo aduersari. Hæc cura inuestigare & querere Patriarcharum, Pontificum, & Sacerdotum qui REGIMINIS Officium sortiti sunt; qui sanctificandi, qui soluendi & ligandi potestatem habent; qui Ecclesiæ adepti sunt claues. non nostrum qui pasci debemus, qui sanctificari, qui ligari, vel à ligamentis solui egemus. *Basilius Imperator in Conc. Gener* 8. d Quando à condito æuo auditum est quòd iudicium Ecclesiæ Auctoritatem suam abdicauerit Imperatore accepit? aut quando vnquam hoc pro iudicio agnitum est? Plurimæ antea Synodi fuere, multa iudicia Ecclesiæ habita sunt, sed neque Patres istiusmodi res Principi persuadere conati sunt, neque Princeps se in rebus Ecclesiasticis curiosum præbuit. *Sanct. Athan. Epist. ad Sol vit. agent.* At certè si vel Scripturarum seriem diuinarum vel vetera tempora retractemus, quis abnuat, in causa fidei, in causa inquam fidei, Episcopos solere de imperatoribus Christianis, non Imperatores de Episcopis iudicare? *S. Ambros. Epist.* 32. *ad Imperat. Valentinian. Iun.* Noli te grauare Imperator vt putes te, in ea quæ diuina sunt, Imperiale aliquod ius habere? Noli te extollere. Ad Imperatorem Palatia pertinent; ad Sacerdotem Ecclesiæ. *Idem Ep.* 33.

ned not to them. *Lastly* The Pope hath exercised it still, either by himselfe, or by his deputy; the Church neuer resisting, or contradicting, but admitting and approouing it; Which I proue by a sufficient induction; wherein I neede not meddle with the Councels held in the West, as in Trent, Lions, Florence, Rome, &c. you graunt that the Pope did preside in them. Donatus, Stephanus, and Marinus were Presidents in the (a) eight Councell as Legates of Adrian the second. Two Peeters, one an Archdeacon, the other an Abbot, were Presidents in the (b) seuenth, in the name of Adrian the first. Two Priests, Peeter and George together with Iohn a Deacon were Presidents in the (c) Sixt for Agatho. Eutichius in the name of Vigilius was President in the (d) fift. Paschasius and Iulianus in the (e) fourth for Leo the great. Cyrillus for Celestine in the (f) third. The Bishops who were at the (g) second Councell call Damasus their Heade, (as that of Chalcedon, though more obscurely) and by the Popes Approbation it became Oecumenicall. In the (h) first Hosius, Vitus, and Vincentius were Presidents in place of Syluester. And by this induction it is cleere that in the Catholique Church the Popes right of Presidencie, was not onely acknowledged but practized euer. Neither can you

a Subscrip. b Subscrip. c *Act. Conc. & Zonar. vit. Constant.* d *Zonar. in vita Iustiniani. Vide* Ep. *Eutichij ad Vigil.* Petimus præsidente nobis vestra beatitudine &c. *fi. collation* 1. e *Conc. Chalc. in Relat. ad Leonem.* f *Conc. Ephes. Relation. ad Imp. Marcellin. in Chron. Liberat. in Breuiar.* c. 5. *Nicep.* l. 14 c. 34. g Ep. *ad Damasum ap. Theodoret.* l. 5. c. 9. h Subscrip. *See Card. Peron. Replique* l. 1. c. 35. & seqq.

alleage good Authoritie; or any one approued author, who saith that euer yet, any Priest, Bishop or Patriarch was President in any Generall Councell in *his owne* name and *not in the* Popes: which you should doe, and prooue also that the Church approued it as lawfull, before you depriue the Pope of possession which he hath had many hundred yeeres by your confessiō; & euer, as I haue prooued: and by Christs Institution too, who made him in S. Peeter the *Foundation* and *Pastor* of the Church.

As for the Emperours, I answere as before out of the Councell of *Chalcedon; that they were equiuocally Presidents, not for Iudgment and *Definition*, but for peace and *Ornament*. And so much Constantine the greate, whom you preferre before those, vnto whom he gaue place, will confesse *for* himselfe and his Successors. *God, (saith he to the Nicene Fathers) hath made you Priests, and giuen you power to iudge of vs, you may not be iudged by men; wherefore looke for Gods iudgment onely amongst your selues; & let your dissentions whatsoeuer they be, be reserued to Gods examine. You are giuen vs as Gods, and it is not conuenient that man, iudge Gods; but be alone of whom it is written, God stoode in the middest of Gods, and in the middest God doth iudge.*

Ap. Ruff. l. 1. c. 2.

Concerning the *Approbation* of Generall Councels, if you consult with Sacred *Theologie*, you will find her of the same mind: It appertaine

*Quibus tu quidem SICVT MEMBRIS CAPVT præeras in his qui suum tenebant ordinem beneuolentiam præferens. Imperatores verò AD ORNANDVM decentissimè præsidebant. Concil. Chalced. Epist. ad Leonem Papam.

taines vnto the Pope properly, as the reasons but now alleaged for his Presidency, doe prooue. When an Assembly doth generally teach or command, first the Church lookes whether her Pastor be there or no: for it is He that hath the *Principality of* Ordinary *power ouer all* the parts, & is *Master of all Christians*. She beleeues not that the Holy Ghost, when he teacheth matter of faith, doth speake vnto her, in a Bodie without a Heade. 2. The faith of the Church, and consequently the Church it selfe, doth relie, not onely on the increated *Authority*, but also, on a Ministeriall *Proponent*, Rom. 10. Ephes. 4. 1. Tim. 3. And this *Proponent*, (whose voice & authoritie is extended to the whole;) cannot be apt to be relyed vpon in this manner by the Vniuersality of Beleeuers, the Church diffused, (which cannot erre; and therefore relies vpon immoueable principles;) if you take out of it, the Foundation; which foundation, according to the Scripture, interpreted by the Fathers, *Supra c. 1. & 2.* is S. Peters Authoritie, 3. The more vniuersall the cause is, the more essentially the Effect depends on it; and most essentially on the Highest: And the Popes Authority is more Vniuersall then the Authority of the rest of the Bishops; for, He onely is ouer all; the rest are ouer parts: Wherefore the Effect, to wit, the Decree, depends more essentially vpon the Popes Authority. 4. A decree is not Oecumenicall, vnlesse it hath vniuersall Authority; which it cannot haue wholly from the rest of the Bishops, because none of them do bring with them the Authority of the See of Rome, either *formally* in

Conc. Lateran. & Florent. *supra* pag. 38.

it

it ſelfe, or *eminently* as contained in ſome Authority that is higher. As for the Emperour he hath not the promiſe of *Aſſiſtance to define*, or *Eccleſiasticall power* for to *bind*: wherefore he cannot make a Decree to be Oecumenicall; Neither if all other things concurre, will it ceaſe to be Oecumenicall for Want of his Confirmation. When they (Emperours) did ſubſcribe, it was to concurre, not to the *being*, for they could not giue being; but to the execution of the Decree; and to this purpoſe they might confirme, and adde ſtrenght vnto it; not in way of Conſtitution, I ſay; they haue not *Eccleſiaſticall Authority*; but in way of Execution, for they *beare not the ſword without cauſe*. *Dei enim miniſter eſt* (Princeps) *vindex in iram ei qui malum agit*. Rom. 13. In the ould law too, *Si quid difficile &c. venies ad Sacerdotes &c. Qui ſuperbierit nolens obedire* (Summi in Concilio) SACERDOTIS IMPERIO, *qui eo tempore miniſtrat Domino Deo tuo; & Decreto Iudicis, morietur*. Deut. 17. But to returne to the matter againe, 5. Generall Councells, haue deſired

Charitati tuæ intimandum duximus, vt ſtatutis noſtræ mediocritatis, etiam Apoſtolicæ Sedis adhibeatur Authoritas. *Patres Concilij Carthaginenſis* Innocent. Pont. *apud* S. *Aug. Epiſt.* 90. Patres, non humana ſed DIVINA decreuere ſententia, vt quicquid de diſiunctis, remotis que Prouincijs ageretur, non priùs ducerent finiendum, niſi ad huius Sedis notitiam peruenirent: Vbi tota huius Auctoritate, iuſta quæ fuerit pronuntiatio, firmaretur. Innocent. Conc. Carthag. ibidem. Ep. 91. Gratulor quod per cunctas totius Orbis terrarum Eccleſias omnibus vnà quod profit, decernendum eſſe depoſcitis. Innoc. Ibid. Ad omnia nobis ille (Innocentius) reſcripſit, eodem modo quo fas erat atque oportebat Apoſtolicæ Sedis Antiſtitem. Ita *Auguſtinus Epiſt.* 106. *Laudans Innocentij resp. Canonis antiqui de non ſanciendis Decretis abſque ſententia Pontificis Romani, meminerunt etiam Socrat. l.* 2. *c.* 13. *Zozome. l.* 3. *c.* 9. *Nicephor. li.* 9. *c.* 5. *Vide Staplet. Relectt. Cont.* 3 *quæſt.* 6. *& Contr.* 2. *q.* 5.

red the Popes Approbation; & to this effect that of Constantinople, wrot to Damasus; that of Chalcedon to Leo the great. Neither did the Church euer conceaue her selfe bound to receaue any Decrees made in Councell, which wanted the Authoritie of S. Peeters See; and such as had it, she did euer esteeme her selfe bound to receaue; which vniuersall iudgment of the Church diffused, together with the Authority of Scripture Matt. 16. Luc. 22. Iob. 21. make the title of the See Apostolike in this point so strong, that you will neuer be able to dispossesse the present Pope of this honour, or to winne future times to your opinion. Theodor. l.5.c.9. Conc. Chalc. act.3.

THE FIFT CHAPTER.

The Authority of Oecumenicall Councells, in propounding and testifying matters of faith.

THERE do arise many times controuersies in matter of Religion; as in the beginning touching circumcision; afterwards about baptisme, and the like; in which cases it hath beene the custome of the Pastors of the Church to meete in Councell to resolue the difficulty, and of the faithfull people to follow the iudgment of their Pastors so determining. Wherein they did prudently, considering that the Pastors were to teach, and that the definition of a Councell, if Oecumenicall, and approued by the visible Pastor of the Church, hath greatest authority in such a cale. Difficulties also being diuersely

diuerſely conceaued among the Bishops themſelues (as it happened in the caſe of S. Cyprian,) there could be no better courſe to reſolue thē, then a generall ſearch into the matters, relying on our Sauiours promiſe of Aſſiſtance: and this to be made, (for the better opportunity of conferring, and conſulting,) in a Councell.

The authoritie of theſe Councells you, and your fellowes are ſtill oppoſing: the ſame, your predeceſſors, confeſſed Heretikes, haue euer donne; becauſe, if Councelles take place, as to this day they haue donne; and will heere after, maugre all your oppoſitions, then Errours muſt away. Hetherto you haue bene oppoſing their Euocation, & the Popes Right of Preſiding: next you fall vpon the Decrees; endeuouring to prooue they may be falſe though fully made, & Oecumenicall. The matter which you cull out, requires no greate examine for ought I ſee, wherefore I shall runne ouer it apace: Let him tufne to Bellarmine that would haue more. Wee heare ſpeake of oecumenicall Decrees onely; ſuch as are made in Generall Councell, and by the Pope approued.

Obiect. 1. Firſt leaſt you find none, for your purpoſe, ſince the comming of the holie Ghoſt, from Whom ſuch Decrees haue infallibilitie; you begin with the Councell of the Iewes who condemned our Sauiour. Whereunto I *Anſwere* that 1. it was vnlawfully aſſembled, and proceeded vnlawfully, ſuborning falſe witneſſes, againſt him that was manifeſtly the viſible Heade of the Church; 2. Wee defend the Councels infallibility, by the aſſiſtance of the holie Ghoſt, pro-

The firſt Inſtance.

miſed

miſed by our Sauiour; whereas the Councell you ſpeake of was before this promiſe. 3. When our Sauiour was preſent, He did perſonally himſelfe performe the act of teaching; being the word of God, come in to the world to that purpoſe: wherefore then, the infallibility of others, was to depend on him; and He not preſiding in that Aſſembly which you ſpeake of, nor giuing it infallibility, no wonder that it had it not. Being gonne, he ſent the *Spirit of truth*, His Spirit, to teach and aſſiſt: and out of this aſſiſtance wee defend the infallibility as you know. Were this wanting, Councells were not infallible.

Secondly, the firſt Conſtantinopolitan Councell is accuſed for attributing the Primacie to the Pope. *Anſwere.* This is not any errour, but the common tenent of Antiquity, grounded in Scripture. *Suprà c.* 2. *Thirdly* there is brought the Councell of Ariminum, which, you ſay, taught Arianiſme. To this I haue anſwered alreadie *lib.* 1. *cap.* 6. *& lib.* 2. *cap.* 7. *Fourthly* is brought the Decree of Chalcedon, for equall priuiledges: Which decree, was not approued, & therefore impertinent to the Queſtion heere in hand. And it ſpeakes not of *originall authority*, but of an *acceſſorie dignitie*, as hath beene anſwered before.

2. *Inſtance.*

3. *Inſtance.*

4. *Inſtance.*

Fiftly it is obiected that the 2. Nicene Councell decreed *Latria*, *diuine honour* to Images; contrarie to the commandement, *Exod.* 20. wherunto I haue anſwered els where, that there is no ſuch thing in the Councell; but the contrarie rather. It giues to pictures indeede *relatiue honour*, which is there called *adoratio honoraria*; but

5. *Inſtance.*

ſouereigne

ſouereigne honour it giues not. The *relatiue honour* which it giues, is a teſtimonie, not of *abſolute ſanctitie* or worth, ſuch as is in the Perſõs whoſe pictures they be; but of a *relatiue* worth or *excellencie*: and is meaſured and defined by it. So, the eſteeme of the Kings picture which you do beare in your ring, is meaſured and *defined*, not by the gould; nor by the King as in himſelfe: (you eſteeme it *more* then the gold; *leſſe* then the King:) but by the *relatiue* Worth it hath in that it His Picture. *Sixtly* there comes in that of Conſtantinople vnder Conſtantinus Copronymus which erred about Images. *Anſwere.* The Councell was not Oecumenicall, approued; wherefore none of thoſe in Queſtion. *Seuenthly* the Lateran Councell vnder Innocentius is accuſed for defining *tranſſubſtantiation*. *Anſwere.* Howſoeuer the word might be new, as other words alſo, *Trinitie*, *conſubſtantialitie*, *&c.* had beene; & were inuented by the Church, yet the thing ſignified by the word, was beleeued in Antiquitie. As for the Authoritie of that Councell, (which you would weaken by ſome words out of Platina; wee knowe it by the teſtimony of the Church, which hath receaued it; and knew better then Platina, what was donne. See the ſecond booke, c. 2. §. 2. *Eightly* (omitting that of Conſtance,) the Councell of Trent is accuſed as if it erred againſt Scripture in the matters of Tradition, iuſtification, reall preſence, vnbloody Sacrifice, inuocatiõ. *Anſwere.* This is but a meere begging of the queſtion. Hereafter wee ſhall particularly looke into thoſe points. The coũcel is with vs of more authoritie, thẽ you are.

6. Inſtance.

7. Inſtance.

Prooued largely in the next Booke.

8. Inſtance.

You

You reply that the Councell was not Oecumenicall, becauſe it was not called by the Emperour; and was but litle in the beginning, when it concluded for tradition, and aſſigned the Canon. *Anſwere*. The *Eccleſiaſticall* calling of a Councell, belongs not to the Emperour; he hath no ſuch power giuen him: Neither is it neceſſary to the generality of a Councell, that Heretikes or Schiſmatikes be there. As for the number in the beginning; I anſwere, that a few might ſerue to *conceaue* the Decree, which was afterwards admitted by the reſt; confirmed by the Pope; and ſince, by the Catholike Church, receaued. I adde alſo, that the conceauing of that Decree was the eaſier, becauſe the Catholike Church had long time before lookt into, & examined the matter.

Your next Oppoſition is from the Authoritie of ſome, who as you thinke, are contrarie to this Infallibilitie. *Anſwere*. If they were ſo indeede, you might conſider that the Authority of a Generall confirmed Councell, were greater then the authoritie of a priuate man; were he neuer ſo good a Scholler to your thinking; for the Councell hath *diuine aßiſtance*; wherefore in that caſe you ſhould rather be ruled by the Councell. But I come to your exception. *Firſt* it is cited out of Panormitan that *a Councell may erre*. I anſwere that it may, in matter of *fact*, not in matter of *faith*, if it be generall and approued: *docebit vos omnia, & ſuggeret vobis omnia, quæcunque* DIXERO *vobis*, is the promiſe; but wee find it not extended vnto matters meerelie *humane*, ſuch as touch not vpon diuine faith. Obie. 2.

Rep.

Rep. It followes in Panormitan, the Church which cannot erre is *the vniuerſall Church of the faithfull*; the like is in the gloſſe vpon Gratian; & in Waldenſis: who doth adde that Councels haue ſometimes erred, as that of Ariminum. To this, I anſwere *firſt*; that all theſe Authors are againſt you: who teach that *the Vniuerſall Church may erre*; which expreſſely they deny. *Secondly* none of theſe affirmes that a Generall confirmed Councell may erre: & therefore none of them cõtradicts that which hetherto hath beene maintained; & where of onely wee doe ſpeake in this chapter. *Thirdly* a Councell may faile and erre, if it haue not full Authoritie; & ſuch was that of Ariminum: the Church diffuſed, cannot faile at all.

Panormitan held a Councell to aboue the Pope comparing them ſeparatlie; and of ſuch a Councell, I admit, with him, that it might erre in *fact*; and further (whatſoeuer he thought of the matter) take as graunted if you will, that it might erre in *faith* too: But a Generall confirmed Councell cannot. Neither doth he any where ſaie that it can, wherefore he is impertinently alleadged.

The *Gloſſe*, being to ſpecifie the Church by the Pope in the Text or (a) Canon ſaid to be Mother

a Hæc Sancta & Apoſtolica Mater omnium Eccleſiarum Chriſti Eccleſia; quæ per Dei omnipotentis gratiam à tramite Apoſtolicæ traditionis nunquam erraſſe probatur &c. illibata fide tenus manet. 24.q.1 à *recta. ex Lucio Papa.* Vera Apoſtolorum traditio eſt quam Romana tenet Eccleſia. Hæc Mater eſt omnium Eccleſiarum quæ nunquam errat. *Gloſſa.* Quæro de qua Eccleſia intelligas quod hic dicitur, quod non poſſit errare? Reſpondeo, ipſa Congregatio fidelium

hic

Mother of all Churches, that neuer erred from the way of Apostolicall tradition; hath thus, *ipsa congregatio fidelium hic dicitur Ecclesia; the congregation of the faithfull is heere called the Church:* and it saith not amisse, in this. A Councell is not this *Mater omnium Ecclesiarum, Mother of all Churches;* but the Church diffused, *the Congregation of the faithfull,* wherein succeeding Churches are spiritually borne, is the Mother Church, according to the Glosse: *& talis Ecclesia* (it saieth) *non potest non esse; this Church cannot faile to be.* As if he had said, the Catholike Church diffused, neuer failes or declines from the way of Apostolicall Tradition. The Popes words may haue another sense, which I haue insinuated aboue out of saint Cyprian and others; but heere the Question is onelie of the *Glosse,* wherein as you see, there is nothing for you at all, but much for vs, if things were to be tried by that authority.

Waldensis tels which is *Ecclesia Symbolica,* the Church spoken of in the Creede; the (b) Mo-

hic dicitur Ecclesia. Et talis Ecclesia non potest non esse. Nam ipse Dominus orat pro Ecclesia, ego pro te &c. *Ibidem* Quæstionem de fide motam terminare nulli præterquam Romanę Sedi permittitur &c. *Glossa, ibidem. Quoties ratio fidei.* Mater nostra est Ecclesia quæ nos in baptismate regenerauit. *Glossa.* 32. *quæst.* 4. *Recurrat. Adde, that the Church of Rome, in as much as it is the Heade Church, if compared with the rest, is according to the Glosse also the Church which faileth not: for* 24. *q.* 1. Quodcunque. *to that* sententia totius Ecclesię præferenda est Romanæ, si in aliquo sibi contradicant *which he there obiects vnto himselfe, he answeres.* Contrarium credo Nisi erraret Romana Ecclesia. quod non credo fieri posse. *Referring himselfe to the place obiected,* à recta.

(b) Hæc est Ecclesia Symbolica, Ecclesia Christi inquam Catholica & Apostolica Mater Credentium populorum; quæ fidem habet indefectibilem, secundum promissum Christi ad Petrum qui tunc figuram

ther of beleeuing people, which hath *fidem indefectibilem*, a faith that can neuer decaie: and saies that *it* is, *not* one of the particulars, as the African; not the Roman Dioces neither; nor a generall Councell: *but* the *Catholique Church of Christ* DISPERSED OVER THE WHOLE WORLD; *come downe from the baptisme* of OVR SAVIOVR *by the Apostles, and their Successors to these tymes.* Councells, those he saith, are not *Ecclesia Symbolica*, the Church Catholike, as it is expressed in the Creede, the Mother of the faithfull; (bringing them foorth sonnes of God in baptisme;) perpetually abiding in profession of the true faith; whence all the saincts are called to the triumphant: but the Church diffused ouer the world, is this Church. This is the thing he holdeth: and it touches not the matter of perfect oecumenicall Councells; Yea of purpose abstaining frõ any mention of them in that place, and intending to take an instance in such as did not participate infallibilitie; that so the *Symbolicall* Churches infallibilitie might appeare the better; he names onely such as were and are manifestly held by the Church to haue erred: one at Ariminum, another at Constantinople. Afterwards he speakes particularly of the Authority and commodity of Councels; and there, if you had

guram gessit Ecclesię. Ego rogaui pro te Petre vt non deficiat fides tua Non est ergo specialis Ecclesia: non Africana vt Donatus dixit: nec vtique particularis illa Romana, sed Vniuersalis Ecclesia; non quidem in generali Synodo congregata, quam aliquoties errasse percepimus, velut Ariminensis sub Tauro, Constantinopolitana sub Iustiniano secundum Bedam, & quædam aliæ: Sed est Ecclesia Christi Catholica per totum mundum dispersa, &c. *Wald, li. 2. c. 19.*

had desired to know his opiniõ touching them, you should haue lookt it. He puts degrees in the power of Authority, to *moue vs*; the Authority of the *Symbolicall Church* he thinkes more forcible; and yet that of an *Oecumenicall Councell*, certaine too. In the 27. chapter which is of generall Councels, he deliuers himselfe thus. *The holy Church of God*, saies he, *doubts not but that the Holy Ghost assists her as oft as they shall be assembled by full authoritie in the name of Christ to resolue a doubt of faith.* Heere, is His *tenet*; and the Churches too, both deliuered in the same words. And alleadging in confirmation thereof, S Ambrose, and S. Augustine; he concludes thus. *Ita ergo plenarijs Concilijs Ecclesiæ; si tamen manent incorrupta, Spiritus Sanctus adest, & definit de fide*; *So therefore the Holy Ghost is present in generall Councells if they remaine sincere or perfect, and defines of faith.* And if the Holy Ghost defines there, as you heare this Author say that he doth, how can the definition be false? how can it be other then *de fide*? to be beleeued, and by diuine faith, being proposed and defined by the Holy Ghost in a generall Councell? or as it is saied there also in the Authoritie of S. Augustine, *reuealed by God, to the Church, in a full Councell.* Can such a thing be false? No, the Holy Ghost, God cannot be deceaued or lie. It is heere further to be obserued, (though you do not thinke good to take notice of it,) that this Author holds the Popes (a) definition in matter of faith, to be

a Papæ moderamen & decisio, pro irrefragabili vero, tenebatur à Patribus. VVald. li. 2. Doct. fid. cap. 47. Ad eiusdem quoque Damasi Papæ doctrinam tanquam ad infallibilem fidei regulam, Catholici Episcopi illo tempore suos aduersarios Hæreticos coegerunt. *Ibidem.*

infallible; and a Councell perfectlie Oecumenicall, doth include it.

A *third* Oppoſition is made out of ſome words of S. Auguſtine who as your men thinke, (but againſt his confeſſion;) did not ſubmit his iudgment to the iudgment of a Generall Councell. The words are theſe, *Prouinciall Councells giue place to the Authoritie of Generall Councells aſſembled out of all the Chriſtian world: and many times precedent generall Councells, are mended by other generall that follow, when that which was hid, is by ſome experiment of things brought to light.* Whereunto is added the complaint of S. Gregorie Nazianzen that he *neuer ſaw good end of any Councell.* To that of S. Auguſtine, I anſwere that it concludes not your intent. *Firſt*, becauſe you cannot proue that he ſpeakes of *confirmed* Councels; and heere wee diſpute of ſuch onelie.

li. 2. de bap. c. 3.

There had not beene before his time frequent mending of *Generall* Confirmed Councels; yet of the *Generall* whereof he ſpeakes, he ſaies, *ſæpè priora à poſterioribus emendantur.* Name one *Confirmed Generall* Councell that had been mended in his time in *matter of Faith* whereof you would haue him ſpeake? you cannot. Secondlie, Councels do not onlie determine controuerſies in *Faith*, but they make alſo, & eſtablish, lawes for *manners* In which matter, when the circumſtances be changed, the lawe (though well made in the beginning) may proue inconuenient, and ſo be changed, or mended by the ſame Authoritie which firſt made it: and the Councell may be ſaied in this reſpect to be mended. This is a ſecond reaſon why your argu-

ment

ment from the word *mending* put heere by S. Auguſtine, without determination to the matter of faith, doth not conclude. It doth not follow, A Councell may be mended, therefore in matter of faith it may be mended. Beſides matters of *Faith* there are matters belonging to *Manners*. & beſides theſe two, there is yet a third kind of things wherein a Councell may be mended, & theſe are matters of *Fact*. In theſe a Councell might miſtake, and erre, and be mended, the former by a later: and of theſe indeed S. Auguſtine ſpeaks, as appeares by thoſe words, *When that Which Was hid, is by ſome experiment of things brought to light*. Matters of Faith be not learned by *experiment* of things, but by Diuine reuelation; matters of Fact may come to light by *ſome experiment*. For S. Auguſtines iudgment concerning the Authoritie of Generall Councels in matter of *Faith* you may reade what I haue cited aboue *lib.* 3. *cap.* 7. *&* 8. whereunto I ſhall adde more in the end of this Booke, when I come to reſume this matter. He held that all were to ſubmit their iudgments to the iudgment of ſuch a Councell; and to beleeue, without ſtaggering, what it defined; and ſuch as did not, he eſteemed Hereticks.

Neither is S. Gregorie Nazianzen oppoſite (which further you pretended) to their authoritie, as you may know by his Oration made on S. Athanaſius, were he ſaies of the Councell of Nice that it was aſſembled *by the holy Ghoſt*; and by his Subſcription to the ſecond generall Councell: but he complaines, that in the time when he wrot, there could not be made a good Orat. 23.

Councell. And this difficultie, (which appeared in the ill ſucceſſe of many attẽpts in this kind,) was then, by reaſon of the multitude of ſuch as fauored Heretikes: yet afterwards there was a generall Councell in his tyme, and he was at it and ſubſcribed, as I ſaid before. His mind touching the *infallibilitie*, you may gather out of theſe words of his. *Thoſe that agree With Apollinaris ſay that they Were admitted by the Councell of the Weſt or Roman Biſhop, by Whom it is manifeſt they Were once condemned; let them ſhew this & We Will yeeld; for it is manifeſt that they aſſent to the right doctrine,* (FOR IT CANNOT BE OTHERWISE,) *if they haue obtained thus.* The iudgment of the reſt of the Fathers, Greeke and Latine, touching this point you haue in Coccius, at large; and it is knowne alſo by the Councels in which they were: where, they defined Controuerſies; and cutt of from the Communion of the Church, ſuch as obſtinately withſtood their definition.

S. Greg. Nazian. ad Chelid. Ep. 2.

Tom. 1. li. 7. a. 21.

If you meane to inſiſt further in this Argument, reflect well on that I haue ſaied before; for there my grounds of anſwere be. You haue no reaſon to thinke that you know the mind of Schoole-deuines better then I doe; at leaſt, better then all the Schoole deuines of this, and the precedent age; who continually had them in their hãds. Offer not to cite any knowne Schiſmatike, whoſe opinion is generallie by all deuines reiected; cite no Booke but what is at leaſt *tolerated* by the Church: and haue a care you prooue that the man whom you cite, doth, HIMSELFE, *directly* and *openly* aſſeuere and affirme the

thing

thing in Queſtion; becauſe it were but loſſe of time to ſpeake of others: ſuch as either had their writtings cenſured when they came to be *knowne*; or durſt not openly auouch what they would, to you, ſeeme to ſay. There are degrees in leauing the Communion of the Church; and the ſame partie, at one time may be in it; and at another time, either out; or in ſuch an errour, as, if obſtinacie were added to it, would take him out. Neither can the ſubtile dealing of any diſcontented perſon, if he chaunce to ſteppe ouer shoes, preiudice our cauſe, or be taken for the *tenet* of the Church, vnleſſe the Church approoue it: and errour, it neuer did, or will approoue.

A fourth Oppoſition, is the ſame which hath beene made againſt the infallibilitie of the Church diffuſed: as, that euery man being a liar, may erre; that, if each, then all; that, the aſſiſtance is not promiſed to any company, but to each man in the Church: yet each may erre. Where vnto I *anſwere*, *firſt* that it a ſophiſticall proceeding, to argue from *each*, to the whole *collection*, in theſe kind of attributes, not eſſentiall: as I haue declared in the former booke. *Secondly* I anſwere that men who of themſelues

Iuxta Sanctorum Patrum ſententiam, Concilia generalia quæ ritè, ſanctè, & canonicè celebrata fuerunt, ſunt ab omnibus Catholicis deuotiſſimè ſuſcipienda, amplectenda, & veneranda. Ock l. 1. Dial. *tract.* 1. *part* 3. *cap.* 9. Si Summus Pontifex preſens fuerit, ſufficit quod authenticet ipſa. *Ibidem.* Si Concilium generale Catholicè definit aliquid eſſe credendum, nulli licet publicè negare vel publicè dubitare taliter definitum: nulli etiam licet pertinaciter occultè, vel etiam mentaliter, de tali definito dubitare. *Ibidem.*

are subiect to errour, may by diuine assistance, be kept from errour; and so it is in the Councels wee speake of. Such assistance is promised to Pastors assembled; *docebit vos*: and was so vnderstood by the Apostles, *visum est Spiritui sancto & nobis*. The People haue assistance sufficient; and the elect, efficacious too; to learne. The Pastors, haue assistance also to teach; & in generall Councels, they haue assistance to all which they define: and so farre, that it makes the definition, *infallible*. the holy Spirit allwaies moues Pastors to *propose*, and people to *beleeue*; by this meanes keeping, in the WORLD, at all times, a visible Church. And when there is necessitie, he moues the Pastors to *define*; and the People to *beeleue* according to the definition of the Pastors: and so keepes *Vnitie of beleefe* in this Church visiblie spred ouer the world.

A *fift* Opposition against Oecumenicall Councells is from their calling, fulnesse, confirmation, constitution, number of Bishops and the like; which things are partlie declared in the *former* chapter; and what is wanting shall be supplied in the eight.

THE SIXT CHAPTER.

Of the Councells of Nice and Constance.

THERE are yet two other obiections; In the one, you oppose the Councell of Franckford to the second of Nice; in the other the Laterane Councell to that of Constance, hereby

to

o prooue that the Church doth contradict her elfe and erre. Touching the former two, you retend that the Councell of Franckford hath ondemned the Nicene. Your Proofe is taken ut of the (a) Caroline Bookes. The reaſon retended is becauſe the (b) Nicene decreed uch honour to the pictures of Saincts as is due o *God*. I anſwere *Firſt*, that in the Councell of Franckford there is no ſuch thing to be found. *econdlie*, your Accuſation is falſe, for the honour due to God is not giuen to pictures, in the Nicene Councell, but another inferiour: wherefore if at Franckford diuine honour had been denied to pictures, yet the Councells would agree. *Thirdly*, your proofe or witneſſe diſcredits his owne ſtorie and ouerthrowes himſelfe,

Of theſe Bookes ſee vvhat Bellarm. doth vvrite, l. 2. de Imag. c. 14. & 15.

a Allata eſt in medium quæſtio de noua Græcorum Synodo quan de adorandis imaginibus Conſtantinopoli fecerunt, in qua ſcriptum habebatur vt qui imaginibus Sanctorum ita vt deificæ Trinitati ſeruitium aut adorationem non impenderent, anathema iudicarentur Qui ſupra ſanctiſſimi Patres noſtri omnimodis orationem & ſeruitutem eis impendere renuentes contempſerunt atque conſentientes condemnarunt. *Liber Carolin. in Præfat.* (b) Definimus cum omni diligentia venerandas & ſanctas Imagines dedicandas & in templis ſanctis Dei collocandas, habendaſque. Quo ſcilicet per hanc Imaginum pictarum inſpectionem, omnes qui contemplantur, ad prototyporum memoriam & recordationem & deſiderium veniant, illiſque ſalutationem & HONORARIAM ADORATIONEM exhibeant, NON ſecundum fidem noſtram VERAM LATRIAM, & quæ ſolùm diuinæ naturæ competit. *Definitio Conc. Nic. 2 act. 7. Legatur Epiſtola Concilij ad Impp. in fine eiuſdem actionis. To this Decree the Church in the Councell of Trent refers it ſelfe.* Seſſ. 25. *and ſaith only vvee are to giue Images* DEBITVM honorem & venerationem; *leauing the further ſpecification of this honour to be learned out of the Nicene Decree. Further: A thing may be adored* per ſe, and per accidens; *and by this I leaue you to vnderſtand the Schoolemen: for I ſpeake heere onely of the doctrine of the* CHVRCH. *Poetes and Rhetoricians haue their* figures.

selfe, for he tells vs that the Councell condemned at Franckford was held at Constantinople in Bithynia. If at Constantinople, how then in Bithynia? Constantinople is in Thrace, Nice indeede is in Bithynia. See; the ground quakes vnder the feete of your argument. Fourthlie, those Caroline bookes out of which you make this argument say that the Councell condemned at Franckford was held without the Popes Authoritie; In that of Nice the Popes Legates subscribed to euerie Acte. Must a Generall and approued Councell be condemned with such beggarlie vn-coherent proofe as this? The Church hath euer since the Apostles daies, & then too, beleeued that such a Councell cannot erre, and therefore you must produce better euidence, better then that which planted Christianitie, if you will make her in her ould age change her Creede.

See Bar. an. 794.

Magdeb. cent. 8. c. 9. col. 636. *Quare contra Adriani Pō. tificis & Legatorum eius sententiam decernunt &c.* Adrian then pope refuted the Caroline Bookes, and maintained honoring of Images as appeares cleerely by his Booke to the Emperour, yet extant in the Tomes of Councels.

But suppose the Franckford Councell had condemned all kind of honour donne to Images, which thing you doe further pretend but cannot prooue, This were nothing against the infallibilitie of Oecumenicall Councels & Decrees. For, that Decree of those Bishops assembled there out of the Westerne parts had wanted the consent of other Churches in communion with the See of Rome. It had wanted also the consent of the See Apostolike without which no decree is or was euer by the Church esteemed Oecumenicall.

The Second Obiection in this kind is, that two Oecumenicall decrees, one made in the (a) Laterane Councell, the other (b) at Constance

a

are oppoſite in the matter of the Popes authoritie: one will haue the Councell vnder the Pope; the other ouer: whence you inferre that the Church doth contradict her ſelfe in beleeuing both. Stay Sir, not ſo faſt; the Church hath not both parts of any oppoſition in her Creede. But let vs conſider the ſtreingth of your argument. If you ſhould auouch that you ſawe two lions fighting, it is not ſufficient to the veritie of your relation, that the things which you ſaw did fight, or that they were Lions, for, if one were a Lion the other a Beare, or if both were Lions but did agree and not fight, your relation would be falſe. To make good your argument, you muſt prooue here two things; *one* is that theſe are decrees and each Oecumenicall: the *other*, that one of them in ſenſe is contradictorie to the other. Then further if you will accuſe the Church, you muſt prooue that she beleeues them *both*, in thoſe *contradictorie ſenſes*. Your labour would not be vnprofitable, if you could effi-

a Nec illud nos mouere debet quod ſanctio &c. cum etiam ſolum Romanum Pontificem pro tempore exiſtentem tanquam authoritatem ſuper omnia Concilia habentem, conciliorum indicendorum transferendorum ac diſſoluendorum plenum ius & poteſtatem habere, nedum ex ſacræ Scripturæ teſtimonijs, dictis Sanctorum Patrum, ac aliorum Romanorum Pontificum etiam Prædeceſſorum noſtrorum, ſacrorumque canonum decretis, ſed propria etiam eorundem Conciliorum confeſsione manifeſtè conſtet: quorum aliqua referre placuit &c. *Conc. Lateran. ſub Leone* 10. *ſeſſ.* 11. *b* Ipſa Synodus (*Conſtantienſis*) in SS. legitime congregata generale Concilium faciens, Eccleſiam Catholicam militantem repreſentans, poteſtatem a Chriſto immediatè habet cui quilibet cuiuſcunque ſtatus vel dignitatis etiamſi Papalis exiſtat, obedire tenetur in his quæ pertinent ad fidem & extirpationem dicti Schiſmatis, & reformationem generalem Eccleſiæ Dei in capite & in membris. *Conc. Conſtant. ſeſſ.* 4.

efficaciouſlie prooue and make it euident, that one of them is ſuch a definition as you ſpeake of: and that, which ſoeuer it be, wee all would admitte. But I muſt aduiſe you of the difficulties you are to finde herein, being ſuch, as greater Schollers then I take you for, haue not beene able to ouercome.

First therefore, you are to make it euident that in the Lateran Councell, the Superioritie of the Pope is *formallie* defined, and that the words Wherein it is attributed vnto him, or acknowledged as belonging vnto him, haue the nature of a *decree*: for a Councell defines not euerie thing, which it ſaith. *Secondlie*, you are to make it euident, that the Councell was Oecumenicall, and that it was open and free to all Bishops in the communion of the Church. *Thirdlie*, you muſt make it euident that the decree of Conſtance, is not limited in circumſtances; and that it doth not ſpeake onelie of ſuch a Pope, as were doubtfull, or in caſe of Hereſie, or Schiſme, but *abſolutelie* of any whatſoeuer. *Fourthlie* you muſt alſo make it euident, that the decree was Oecumenicall, or the Generall Decree of the Church; and not of one Obedience onelie; other two, not conſenting. Theſe are ſome of the many, & obſcure difficulties, which hetherto learned men haue not beene able to ſee thorough: and therefore the truth in this Controuerſie lies hidden, ſo, as neither part is cleerelie knowne for an Oecumenicall decree or definition: though you, rashlie and moſt ignorantlie, haue affirmed if of them both. Which you did to make shew of good forme in your argu-

You are to shew, 1. *that they are Oecumenicall Decrees.* Reflect in vvhoſe time, and vvhere it vvas: hovv things ſtood in France, &c.

rgument; euerie one knowing that a *contradi-*
ion betwixt Oecumenicall decrees, doth sup-
oſe that both parts contradicting are Oecu-
menicall.

Another part of your argument is that it is *a*
ontradiction: and this part muſt be prooued al-
o, and made euident, before your argument re-
ouer ſtrength. But it is ſo farre out your po-
ver; that, (ſuppoſe all the reſt were diſſembled)
ou could neuer be able to make it good: that
s, to prooue and demonſtrate that one is oppo-
ite or *contradictorie* to the other; and therefore
ou doe moſt vndiſcreetelie reiect the Autho-
itie of Generall Councells, reuerenced euer by
he Church, and directed by Gods Spirit; out of
eare or apprehenſion of a contradiction, which
n the *Laterane* and that of *Conſtance* you thinke
ou ſee. The Scholler who reiects Ariſtotle, or
uſtinian, or the Bible for euerie ſeeming con-
radiction, will neuer be good Philoſopher,
or good Lawier, nor good Deuine.

2. You muſt ſhew that one of them is *contradictorie* to the other.

Could you prooue indeede that the *Laterane*
is an *Oecumenicall Decree*, you would find me
willing to beleeue & profeſſe it, as I doubt not
but you perceaue by my diſcourſe in this booke.
Suppoſe it were. That of *Conſtance*, (as you may
know if you will peruſe thoſe Acts,) was not
made at firſt by the whole Church; for, of three
Obediences (which then were,) *One* onelie, that
is, Iohns Obedience or party made it: the other
two not being vnited vnto them. So that if you
take it as proceeding from thoſe onelie who
firſt made it, it was not Oecumenicall. The
other Obediences of *Gregorie* and *Bennet* vnited
them-

See Bann. 2.2 q 1 a. 10. dub. 2. §. *praterea.*

vvhether that of Conſtance Oecumenicall.

themselues afterwadrs: One in the 14. Session, the other in the 22. *Act. Conc.* And the Church thus vnited, a Pope was chosen: so that the Councell now, that is, after the Vnion of all Obediences; and Election of the Pope, was Oecumenicall; & therefore what was now decreed anew, or approued though penned before, was thereby made Oecumenicall. If therefore you can make it euident that the Councell and Pope at this tyme did approoue the decree before made, I will admitte that it is Oecumenicall, and beleeue it. Neither is there any reason I doe so before this appeares, because decrees take force from the approbatiō of those which haue authoritie, and not alwayes from the writer or conceauer. In Parlament, a constitution may be conceaued in the lower howse, and agreed on there; yet hath it not the true nature of a lawe till it passe the vpper howse, and also be confirmed by the Kinge. So likewise this constitution conceaued and agreed on first by Iohns Obedience or adherents, hath not the nature and force of an Oecumenicall decree till it passe the Generall Councell wherein the whole Church is vnited, and also be confirmed by the Pope.

Vide Ep *App. Martini.* fine Conc.

That wee may see further the weaknesse of your argument, since you cannot make it euident that the Canon made at Constance in the fourth Session, was thus generallie receaued and approued by the Councell when all Obediences were vnited; and there ratified by the Pope: Let vs freely and out or curtesie suppose it had beene so, & that the Pope were * bound to obay

vvhether contradictory.

* vide

obay the decrees of such a Coūcell, in the things which the Canon speakes of; & further that in power it were Superiour vnto the Pope: all this would consist with the words of the other Coū cell, and both might be true. These two propositions, A *Councell perfectlie Oecumenicall* (and by the power of the See Apostolique approoued, and thereby representing the Church perfectlie, and *simpliciter*, as Philosophers speake) *is aboue the Pope*. A *Councell vnperfectlie Oecumenicall*, (as not being approoued by the Pope, nor including his power, and consequentlie not representing the Church perfectly,) *is not aboue the Pope*. These two propositions (I say) are not contradictorie nor Opposite, and therefore if they were defined, wee Would beleeue them both.

Caietan. Opusc. de *Authoritate Papæ & Concilij* c. 8.

I doe not attend what the Councell was when the Canō vvas *conceaued*, bnt vvhat it vvas vvhō vvee suppose that the Canō vvas *confirmed*.

If you should aske *in that case*, in whom, or in what formallie that power greater then the Popes, were; It *would* be answered, that it were not precisely in the Pope, nor precisely in the rest, but in the whole, consisting of them all: as the sowle is not precisely in the heade, nor preciselie in the rest of the bodie, but in the whole and compleate bodie, consisting of heade, shoulders, armes, hart, and other partes: in regard whereof, as when the body is taken a sunder & deuided, the heade from the shoulders, the soule is in neither of the partes: euen so it *would* be said *in that case*, that if you consider the Pope, and the rest of the Councell apart, this power were in neither; because it is the act, the forme, and the vertue of the whole, or of the TOTALITIE, to speake as the Philosophers doe. It would

vide epist. Conc. Aphricani ad Celest. *Supra pag.* 31. & Can. contra. statuta *ibidem*.

would be further answered that such a full Councell had immediatly the assistance of the Alteaching Spiritte, and power to binde and loose, and the like, by vertue of our Sauiours promise: yet so, that the Pope alone had power too ouer each in the Church, he being in saint & Peeter made Pastor of them all. In regard of which Institution of our Sauiour, all Catholiques agree in this, that the Pope is Superior of all Churches.

Math 18. ob. 16.

Hauing compared the Pope, to a full & perfect Oecumenicall Councell, wherein he was included as a *part* in the *whole*; as the heade is included in a perfect and *entire* bodie; it remaines now that wee deuide this Councell, or perfect Bodie, and in our consideration separate the partes, by taking the heade from the rest and then compare these partes together. In this diuision these parts are but two, one is the Pope the other are *the rest* of the Councell, which is vnperfect, and therefore a parte, being without the Pope; as a mans bodie without a heade, is but an vnperfect bodie; and indeed but a part. Of the Councell in this sense, the Lateran speakes, as the words themselues do conuince euidently, and it is among all men out of question. So that, if it were an Oecumenicall decree, the cleere sense would be, that the Pope were aboue such a Councell; and this wee would beleeue. Neither were there any contradiction at all in this, to saie that *one part is in power aboue the other* and that *the Whole is in power aboue either part*. Reade ouer your Logicke rules, examine well the nature of a contradiction, marke the termes

and

and you will see that it is true which I doe saie: And therefore I conclude the solution of this argument here; hauing declared the two propopositions which you apprehend as opposite decrees, and incite eagerlie one against the other thereby to extenuate the authoritie of Generall Councells, to be so farre from the rigour of contradiction, that if they were both Decrees, and both Oecumenicall, of their owne accord they would come together and shake hands.

If you meete with any difficulties out of Scripture, I will be carefull for you to drowne them heere.

THE SEVENTH CHAPTER.

The Holie Ghost doth assist in Councels.

THE *tenet* of diuine Assistance in generall full Councells, such as haue also the authority of the See Apostolike, hath beene euer held so vniuersally in the Church, that all your diligence is not able, amongst innumerable Declines of our (that is, of the generall and Catholike Communion, reaching, from the Apostles times vnto vs,) to find any one, either auncient or moderne, that denies it. The grounds of it I haue put downe in the third booke; heere I will onely repeate four or fiue.

The FIRST I take from the testimony & practice of the Apostles, who did beleeue and professe it, For, if they beleeued their *definitiõ* made in Councell, to be also the *definition of the holie Ghost*; and would haue all men to beleeue so too, then they did acknowledge and beleeue di-

uine assistance to the Pastors of the Church defining in Councell: But they did beleeue so, and would haue all to beleeue the same; as you see by their decree made at Hierusalem in their Assembly or Councell. *It hath seemed good to the holie Ghost, and to vs.* The decree, they hade made; yet they attribute it to the *holy Ghost*, as to the principall cause, and inuisible President of the Councell; making it by them. And they do not say, *is hath seemed good* to the Church diffused but *to vs*; to vs, that be heere assembled in Councell. Neither doe they say, *is hath seemed good* to all Pastors; all were not there; but *to vs*, that be heere assembled in Councell to discusse and determine the Controuersie moued; *it hath seemed good to the holy Ghost, & to vs.* This was a forme patterne, and precedent, for the Pastors of the Church to imitate in after-times. You are also to obserue, that Saint Paul, though an Apostle, went to haue the difficulty examined and resolued in Councell: and afterwards deliuered (to the Churches where he came,) the Decree *commanding it is be kept.*

Act.15.28.

Act.15.41. & 16.4.

To this Argument you say *first*, it doth not follow, that afterwards, the Church had assistance, in like manner. Whereunto I *replie*, that the necessity being all one, and the promise of assistance, the very *same*, and *foreuer*; it followes ineuitably, that the assistance, is the same in all other highest Councels of the Church. You answer *secondlie*, that a Councell hath assistance as long as it followes the word of God, not else. I *reply*, that assistance is the thing which doth make them follow it infallibly; leading them to

he word of God, and to the true ſenſe. It is not o be ſuppoſed that firſt they find it, & then are ſſiſted: No. They are aſſiſted, *to find* it. Aſſiſtance s the *principall cauſe* of finding. Wherefore, put he queſtion as it ſhould be, and then anſwere. *Docebit vos. Suggeret vobis.*

The queſtion is. *Whether a generall Councell be aſſiſted ſo th at in definition it doth infalliblie follow the word of God, and adhere to it?* By the teſtimony, nd practiſe, of the Apoſtles, wee prooue the *ffirmatiue*: if you will anſwere, anſwere to the roofe. *Thirdlie* it is anſwered that Councels aue erred: and inſtance is made in that wherein . Cyprian was chiefe. Of this, I haue ſpoken lready. You are to diſtinguish generall or ighest Councels, from particular, or inferiour. o that of S. Cyprian, S. Auguſtine anſwered ell: that *Nationall Councels*, (be they, in a man- er, plenary,) *are to yeelde to thoſe which are* ab- olutely *Plenarie*. A Particular that is not of ighest authority, may miſtake and erre; the Highest, cannot: it hath aſſiſtance; being the laſt nd higheſt meanes to determine doubts in aith. Particular Paſtors in matter of Contro- erſie reſolue their iudgmẽts into ſuch a Coun- ell; and the Councell reſolues into the *holie Ghoſt, aſſiſting* to knowe that, which was befo- e among *diuine verities*, but latent to moſt, or ery many, and obſcure. Cap. 5. Li. 2. cont. Donat. c. 3

SECONDLIE, for proofe of this aſſiſtance wee bring the *Promiſe* of our Sauiour, whereon he Apoſtles did rely, and ground themſelues. or, being to teach the world obſcure matters, as they did; and their Succeſſors, the Paſtors n generall Councels, alſo do,) they could not

performe it without errour, vnleſſe they were
aſſiſted: whereupon our bleſſed Sauiour promi-
ſed them his Spirit to aſſiſt, and to leade them, to
all truth. *The holie Ghoſt whom the father wil*
Io.14.26. & 16.13. *ſend in my name, He ſhall teach you all things, and*
ſuggeſt vnto you all Whatſoeuer I ſhall ſay to you. He
ſhall teach you all truth. Heere is a direct promiſe of
that which wee beleeue; and God is as good a
his word. You will anſwere that it is made to the
diffuſed Church onely; and to the Paſtors, dif-
fuſed; not collected in Councell. But the in-
ſufficiency of this anſwere is eaſily ſeene; firſt
by the interpretation of the Apoſtles, who di
vnderſtand the words better then you do; an
vnderſtood them, not onely of the diffuſe
Church, but alſo of the *Paſtors aſſembled*; & con-
ceaued themſelues, in the nature of Paſtors
aſſembled, in Hieruſalem, to be pointed at b
that *vos*; and therefore began their decree
hath beene ſaid before, *it hath ſeemed good, to*
HOLY GHOST, *and to* VS. And ſo each Oecum
nicall Councell, accordingly may do; becau
this promiſe of Aſſiſtance is *foreuer*. Second
the inſufficiency of that anſwere is found, b
looking on them for whoſe ſake the thing
graunted, and who are to haue the benefit th
reby. Our Sauiour promiſed it, for the inſtr
ction of the diffuſed Church; that you and I,
euery one els, might thereby come to know
truth: And if euer he performe his Promiſe, it
then when there is moſt neede, when a Gen
rall Councell ſpeakes and defines: for then
neceſſities of *all* the world, learned, and v
learned, of Paſtors and Churches, *all*, a
ioyn

ioyned in a reſpect to that SENTENCE.

You replie, that *all* the Paſtors, do not meete in Councell; wherefore, as then, they haue not Aſſiſtance. I *anſwere*, that to the generallity of a Councell, (and conſequently to the effect of participating infallibly this Aſſiſtance,) it is not required, nor poſſible, in regard of other neceſſities of the Church, by the Paſtors to be ſupplied, that all meete. Some out of all parts, together with the Authority of the See Apoſtolike, do ſuffice; as wee know by the practice of the primitiue Church, in thoſe Councels which your ſelues admit: yea & of the Apoſtles themſelues, who were not all in that Councell of Ieruſalem; but of this, more heereafter. Againe *you ſay*, the promiſe is made to each Chriſtian, at leaſt each Paſtor; yet each Paſtor may erre. I *anſwere* that it is not promiſed in the ſame nature and degree, to euery one: the People haue Aſſiſtance to learne, as I tould you in another place; the Paſtors haue aſſiſtance for to teach: & thoſe Paſtors that are TO TEACH THE WHOLE WORLD AT ONCE, haue infallible Aſſiſtance; otherwiſe, they erring, the whole world of Chriſtians, following their Maſters, (as they ought to do;) might erre.

THIRDLIE, For proofe of this Aſſiſtance, wee bring thoſe places that make for the Churches infallibility in *teaching*. *My words that I haue put in thy mouth, ſhall not depart out of thy mouth, and out of the mouth of thy ſeede &c. ſaith our* Lord, *from this preſent, and foreuer. He, gaue Apoſtles, Paſtors, &c. that Wee be not children Wauering, and caried about With euery Wind of doctrine.* Whence Iſay. 59. Epheſ. 4.

I argue for Councels, thus. If God doth assist the Pastors teaching the Church, and so farre, that their *doctrine* and *Authoritie*, be fit to establish the Church in faith, then, he doth assist, & thus farre, (that is, euen to the infallibility of doctrine or definition,) generall Councels of them; for thence they teach the Church, as from the higheſt chaire of all: But, it is certaine by the places cited that, God doth so assist the Pastors teaching the Church; therefore he doth so assist generall Conncels of them. I doe not thinke you will offer to elude this argument by saying that he doth rather assist when one doth teach priuately some *few*, them when many lawfully assembled, do publikely teach *all*, out of the Higheſt Chaire; as if his in intention were not indeede, to teach a CHVRCH CATHOLIKE and vniuersall. This Whole is better, more diuine then the part. The Church which God teacheth is ouer all the world, in all Nations; and a Generall Councell speakes to THEM ALL: wherefore it is necessary that a generall Councell speake truth in all it defines; and consequently be directed and assisted. Moreouer, by saying that God assists onely Pastors in seuerall, and speaking to *some*; but not thē whē a General Assembly of Pastors doth by the Visible Head speake, to all; you take out of the world the meanes of Vnity in beleefe; to wit, the Iudge of Controuersies; which Iudge, is the instrument and Organ of the HOLIE GHOST to determine, and make an end of them. God, you know, doth teach by visible Ministery; wee looke not for new reuelations now: so doth he also determine

Con-

Controuersies, (which is a teaching,) by visible Ministerie; for this part of teaching, in regard of the Parties that are to be taught, and to heare the SENTENCE, doth no lesse require visibility, then any other.

See vvhat is alleaged out of S. *Augustine* and *Vinc. Lir. supra li. 3. c. 7.*

FOVRTHLY, the Sentence or Decree of a Councell perfectly Oecumenicall, is the Sentence and Decree of the Church; the *teaching* & *binding* power, being in the Pastors, who to giue one Sentence must become one SPEAKER, and therefore meete in Councell. Moreouer, the Church-decree is to be obaied of all, & her doctrinall Sentence is warranted by our Sauiour; and if warranted, then by his prouidence & assistance, infallible; No doubt. But see the warrant. *He that heareth you, heareth me.* Luc. 10. *If he will not heare the Church, let him be to thee, as the heathen & the publican.* Mat. 18. In a Parlamēt there is the power of the Commonwealth; *the Church is in the Bishop, Ecclesia in Episcopo,* they be sain & Cyprians words; and if in the Bishop, then in a Councell that is vniuersall and perfectly oecumenicall, consisting of Bishops. And, as the soule is in the Heade to the direction of the man; so is the Holy Ghost, the Spirit of this Body mysticall, in such a Councell as the most eminent part, of the said body, to teach & define. Hereupon S. Athanasius calles the Nicene Councell, an (a) *Assemblie of the Whole World;* S. (b) Leo calles the decrees of it, *the decrees of the Whole World.* In the old testament, an assembly of the chiefest, is called *all the Church of Israel:* & in the new, those assembled at Ierusalem are called ὅλη ἐκκλησία *the Whole Church.*

a Ep. de Gest. Cōc. Arim.
b Epist. 24. ad Theod.
c Li. 1. de Bap. co. Dō. c. 18.
3. Reg. 8.
Act. 15. 22.

To this discourse, it is *answered*, first, that a Councell, being the whole onely *representatiue*, not *formaliter*, is not to haue the power of the Whole. I *reply* as before that the IVDICATVRE or teaching authority for defining Controuersies, is not immediately in the Whole diffused; that is not to teach, & iudge: but in the Pastors, and Councell; this being the highest Chaire, and as S. Augustine calls it, the last iudgment of the Church. The same is prooued by euident discourse; for it is immediately in that part which can exercise it: the whole diffused cannot exercise it; Pastors in Councell, can; therefore it is in them. Secondly it is answered that the people are to heare the Pastors, when they speake according to the word; not els. This answere is refuted in another place: heere I *replie* briefly, that Our Sauiour bids the people *heare the Church*, wherefore he takes order that the Church neuer teach errour against faith; otherwise God *commaund*, would oblige a man to beleeue an *errour*.

S. Aug. ep. 162.

Thirdly, it is answered that the text, *if he will not heare the Church &c.* is to be vnderstood of particular Churches, & Pastors, that may erre. But this will not suffice, for euery one sees, that it is to be vnderstood, *according to the qualitie of the case*: If the fault be Schisme or Heresie, and the Person, or persons offending, be obstinate, *tell the Church*, and if need be, (as in Luthers case;) the vniuersall Church, in Councell: And if he, or they, will not then amend, let him, or them, be accursed, anathematized, cut of. This power in the Church, to giue Sentence in ALL

CASES

CASES that may occurre, which are INFINITE; & to ſettle, and eſtabliſh the whole Church, in the faith, which Heretikes would impugne, ſome in one part, ſome in another: was to be backt, aſſiſted, directed, from heauen, by the diuine Spirit; and by this aſſiſtance to be kept infallible. Hereby you may vnderſtand other words immediatly following thoſe a boue cited, *where two or three be gathered in my name, there I am in the midſt of them.* From which words, according, to the diuers qualities of cauſes, and neceſſities. Math. 18.

Wee argue FIFTLIE thus; If where two or three be aſſembled, in the name of Chriſt, he be preſent, aſſiſting according to the neceſſity of the cauſe, certainely when the Paſtors of the Church be generally aſſembled, in the name of Chriſt, to determine Controuerſies of Faith, for the good and vnity of the WHOLE CHVRCH, he is there in the midſt of them aſſiſting inuiſibly; and with aſſiſtance proportionable to the neceſſity or exigence of the Cauſe; that is, ſuch as leadeth infallibly to the truth; for ſuch is then neceſſary: But where two or three be aſſembled in his name, he is in the midſt of them, to aſſiſt, according to the quality or exigence of the Cauſe: therefore when the Paſtors are generally aſſembled in Councell in his name, he is there preſent aſſiſting and preſiding, and directing them, infallibly to the truth. This is further confirmed by the teſtimony of the Catholike and vniuerſall Church, People, Paſtors, Fathers, Councels, who beleeued euer this Aſſiſtance. Which argument the reader ſhall find * elſwhere at large; with many others. * Lib. 3.

I haue

I haue not mentioned your friuolous distinction of *fundamentall* and *not fundamentall*, because it is fully refuted in the former booke; and it is easie for any man to apply those arguments wherewith I did there impugne it, to the matter of this chapter. Diuine assistance, exhibited to generall Councels defining, is extended to *all truth*, whether it be fundamentall in your sense, or no. It is extended to the WHOLE MATTER OF FAITH. I shew this briefly; *first* because the promise is *to all*. *Secondly* the Apostles vnderstood it so: defining in Councell, by this assistance; and infallibly; a point not fundamentall, in your sense. *Thirdly* it is graunted for the establishing of the Church in faith generally, IN ALL CASES THAT MIGHT HAPPEN; which are inumerable: & not contracted to six or twelue points as you thinke. 4. By it, is to be determined the right *Canon* of scripture; the bookes; chapters; and integrity, in all parts; though in each part there be not an article of the Creede. 5. It is to leade vnto the sense of the whole, as occasions do require. 6. It is to oppose all Heresies whatsoeuer arise in the Church; and Heresies, ALL are not in fundamentals. And finally (for I neede not stand in this, hauing vrged it fully in another place,) the Catholike Church hath still beleeued Assistance in Councels to determine ALL arising difficulties, about FAITH.

THE

THE EIGHT CHAPTER.

VVherin other straggling doubts are examined.

THE Protestants, seeing that wee do counsel the people not to harken to their Spirit, which is priuate; nor to follow their doctrine, which in many points is hereticall: but to attend to the DIVINE SPIRIT, assisting an VNIVERSALL BODIE, the Church; and there, teaching the truth, which is eternall, and appertaining to all; that is, *Catholike:* endeuour in their pamphlets to put many friuolous doubts into simple mens heads; thereby to make them giddy, as themselues are. And FIRST they tell them that (whereas wee would haue men to submit their iudgment to the Church which cannot erre at all in matter of diuine faith,) it is not yet agreed amongst vs, which this Church is; whether it be that which is spred ouer the world; or a generall Councell; or the Pope. If one say that it it the Pope, they * presently cite Authors, who do thinke he may mistake and erre; if it be said it is a Councell, they cite others, that thinke the iudgment of a Councell is not infallible; and so trouble

* Hic de baptismo (*de alijs eadem est ratio*) credamus, quod vniuersa Ecclesia à sacrilegio Schismatis remota, custodit. In qua tamen si aliud alij, & aliud alij adhuc de ista quæstione salua pace sentirent, donec vniuersali Concilio vnum aliquid eliquatum syncerumque placuisset, humanæ infirmitatis errorem cooperiret charitas vnitatis. S. *Aug. de Baptis.* l. 6. 18.

trouble ſuch as are not acquainted with the true ſtate of the cauſe. Wherefore ſuch are to remember that the Pope and Councell may be taken, either *ſeuerally*, or *together*: if you take them the later way, that is, together and vnited, they are one entire Body, perfectly repreſenting the Church; and ſuch a Councell, being to teach the whole world, is accordingly aſſiſted and cannot erre. this is proued in the former chapter, and all Catholiks do beleeue it. But if you take them the former way, that is, ſeuerally and apart, a Councell without the Authority of the See Apoſtolike; or, the Pope alone without a Councell; the difference which is found about their infallibility, doth not hinder Communion, as being in a matter not yet *cleerely* propoſed, or as they ſpeake, *manifeſtè de fide*: When it ſhall come to be *cleerely* propoſed by the Church, they are all ready to ſubſcribe.

And by this, to the doubt or argument obiected I anſwere, that, ſince neither the Church *diffuſed* or formall, nor the Church *repreſentatiue* (that is a Councell perfectly Oecumenicall,) can erre: wee muſt and do ſubmit our iudgments, both to the one, and to the other: and heerein do reſt, ſecurely, hauing for our warrant the conſent of the Catholike world, the teſtimony of the pureſt Antiquity, with the Spirit in knowne Saincts, and the authority of the word of God.

You *replie* (ſo ſoone you forget your ſelf) that Papiſts (ſo you call vs) make the Pope alone, their Oracle, relying ſolelie and totallie vpon him: that they make his definitions, arti-

cles

cles of their Creed; and account it the worst of heresies to saie or think that his Holines can erre. *Answere.* When you speake thus idlie your Parish perchance thinks your Intelligence verie great; but others, euen of your owne, accuse your Ignorance. Who told you that all Catholikes relie solelie and totallie on the Pope? or that such as do not be therefore no † Catholikes? Bellarmine, you know, speaking of their opinion who teach that *the Pope as Pope may erre if he define without a generall Councell*, saies, *non est hæretica propriè. li. 4 de Pont. c. 2 §. Ex his.* And for it he cites *Gerson, Almainus, Alphonsus à Castro, and Adrian the Sixt.* Others adde *Ioannes Parisiensis, Ioannes Maior, Tostatus Abulensis, Cameracensis, Florentinus, Panormitan, Cusanus.* For the contrarie, he cites *S. Thomas, Ioannes de Turrecremata, Driedo, Caietane, Hosius, Eckius, Ioannes a Louanio, Soto and Canus*; and saies not that it is *de fide*, but *communissima sententia ferè omnium Catholicorum.* The (a) *most common sentence of almost all Catholikes.* Stapleton saies that it is *certaine*, but (b) not *de fide.* The like is in *Gretser*, &

† Obiectum fidei formale est veritas prima, secundum quod manifestatur in Scripturis sacris & doctrina Ecclesiæ quæ procedit ex veritate prima. *S. Thom. 2. 2. q. 5. a. 3.* Postquam essent authoritate Vniuersalis Ecclesiæ determinata, si quis tali ordinationi pertinaciter repugnaret, hæreticus censeretur. *q. 11. a. 2 ad 3.* Vide locum *S. Aug. supra cit. ex li. de Bapt.* & quod habet in principio *Epist. 162.*

a Pontificem non posse vllo modo definire aliquid hæreticũ in tota Ecclesia credendum, est communissima *sententia* ferè omnium Catholicorum. *Bell. de Pont. l. 4 c. 2. § quarta. Idem Skulken. Apol. p. 260 b* Est apud Catholicos certa & recepta, etsi non de fide. *Stap. Relect. Cont. 3. q. 4. con. 3.* Etiamsi de fide non sit summum Pontificem seorsim

à Con-

& Duval.* And hitherto appertaines also what was saied about the (c) Comparison of the Pope and Councels in Superiotitie, c. 2. §. 1. For my part, I make no doubt but that he is assisted so as he erreth not, when he doth as Head teach the Church matter of diuine beeleef without a Generall Councell; and haue (d) elswhere giuen my reasons, and answered what is obiected to the contrarie; but heere, treating of the Catholike faith, & defending it against Heretikes, I meddle not with the (e) matter; because it hath

à Concilio, priuilegio infallibilitatis, licet agat vt pontifex, gaudere, id tamen absolutè certum est. *Duval. de Pot. Rom. Pont. par. 2. q. 1. §. quibus.* Sequitur de fide non esse summum Pontificem etiamsi agat vt pontifex, priuilegio infaliibilitatis gaudere; sed nec similiter est erroneum &c. *Ibid. p. 213.*

* Alij infallibilitatem Sanctissimo Pontifici tribuunt vt D. Thomas, Caietanus, Augustinus Triumphus, Ioannes à Turrecremata, Eckius, Petrus Soto, & alij quos refert Bellarminus: Alij verò tribuunt Ecclesiæ, vt Adrianus VI & Pius II. antequam esset Pontifex, Alphonsus à Castro, Abulensis Tostatus, Panormitanus, Gerson, Almainus, Maior, alijque plures in Concilio Constantiensi & Basilienssi; nec solùm Galli, sed etiam Itali, Hispani, Germani: vnde ipsemet Bellarminus fatetur non esse manifestè hereticos qui Ecclesiæ potius quam summo Pontifici hanc prærogatiuam ascribunt. *Gamach. to. 2. tract. de Virt. Theol. q. 1. c. 12.* Hæc opinio nondum hæreseos stigmate inusta est, &c. *Greß. Defens. c. 2. li. 4. de Pont.* De fide contrarium opinari, salrem quoad possibile, non videtur hæreticum esse, propter multos Catholicos qui contrarium sustinuerunt; vt olim Gerson &c, & alij omnes qui Concilium supra Papam esse asseruerunt; hodie verò Alphonsus de Castro, & Adrianus Sextus. In qua etiam opinione videtur Durandus in 4. &c *Stapleton.* Suprà. *Vide etiam Bellar. l. 2. Conc. c. 5.*

c Suprà pag. 25. vide etiam *Nauar. Cap. Nouit. de Iudicijs not. 3.* (d) 2. 2. Disp. 7. q. 6. See aboue, c. 4. pag. 73 (e) Nulli Catholici, multò minus omnes, iurarunt in verba Papæ. Quia nulli iurarunt se credituros quicquid Papa definiuerit de fide. Est quidem sententia plurimorum, quod Papa definiens aliquid de fide, non potest errare; sed id *non est articulus fidei*, aut iuramentum cuiusquam. *C. R. in Duplicat. aduersus Mortoni Replicam. c. 19. pag. 174.*

not all the conditions of *a Catholicke point of Faith.* In the *ſame chapter* Belarmine ſaies that Catholiks, not withſtanding the foreſaid diſagreement in opinion touching the Pope alone defining, agree all in two things touching his power in that matter: The *one* is that *he with a Generall Councell, cannot erre in making decrees of faith, or generall precepts of manners.* The *other,* that *the Pope determining in a doubt full matter any thing, alone or with a particular Councell, is obedientlie to be heard of all faithfull people,* whether that *of his not erring be true or no.*

What exceptions you take againſt the *former* of theſe two, ſhall be diſcuſſed, God willing, in the end of this Booke. For the *later,* you may ponder the places of Scripture brought in the *firſt chapter, for S. Peeters Supremacie;* and the *Definition of the Councell of Florence.* cited c. 2. pa. 38.

You *Replie* heere againe, that Papiſtrie, as it is expreſſed in the Profeſsion of Pius IV. is not propoſed by the Pope in Councell, oecumenicallie; but by the Pope alone: wherefore it cannot be, ſay you, manifeſtlie *de Fide, of faith;* and oblige all not interiourlie to disbeleeue. Be it that they may not openlie dogmatize againſt it. *Anſwer.* It is falſe. Thoſe things are Oecumenicallie propoſed, all. They are all propoſed by the Pope in Generall Councell: and (which is more) by the Church vniuerſallie receaued; wherefore it is Hereticall to disbeleeue them.

SECONDLIE our aduerſaries obiect that wee are vncertaine touching diuers things that concerne Councels; as firſt, who muſt be of them: ſecondly, how many: thirdly, where principally

cipally the diuine assistance is, whether in the Pope or in the rest. But these difficulties are already *answered*. And as touching the *first*; it is certaine that all Christians indifferently, men, women, and children, be not required; the people, be to learne and obay; not to teach and gouerne. Neither are temporall Princes, parts essentiall; the spirituall authority not being setled vpon them; nor the generall commission *docete omnes gentes, teach all Nations*, or the promise of assistance to this purpose, *Ego vobiscum sum, I am With you*; directed vnto them. And how shall they preach and propound matter of faith so that others must beleeue, *vnlesse they be sent*? how can they keepe the Church *from* wauering vnlesse they be constituted by God to this effect? how can they propound infallibly without assistance *to this end*? No, the Bishops are the men designed to this purpose by our Sauiour. They are bid to [a] *teach*, they haue power giuen them [b] *to bind and loose*; they are set in the Church by the Holy Ghost *to* [c] *gouerne it*; they are constituted that wee *be* [d] *not wauering*; they are [e] *assisted in teaching*: and their office it is [f] *to declare and to defend* the mysteries of the faith. Our Sauiour, God, ordained them to this purpose: wherefore a Councell, where these things principally be donne, consists of them: and where the Bishops do consent (did all the Princes in the world oppose themselues,) the proposition is infallible, as being principally, the act of the Holy Ghost. Almighty God keepes a proportion in his actions; inferiour bodies, he moues by the superiour; the heauens vertue begets and con-

Nusquam sacri canones sanciunt vt ad Synodos politici Principes coganiur; sed soli dumtaxat Episcopi. Cõc. Gen. 8 can. 12. Binn.

Rom. 10.
Ephes. 4.
Ioh. 16.

a Mat. 28.
b Mat. 18.
c Act. 20.
d Ephes. 4.
e Ioh. 16.
f Tit. 1.

quos

serues

ſerues things on earth: to the heauens for the regularity of their motion he hath addicted an Intelligence. In ſpirituall motion, the laity are moued and gouerned in matters of Religion by the Clergy; the Paſtors as Gods inſtruments do beget and conſerue in them faith, by deliuering His word: and to the Paſtors for the regularity of their motion he hath left an aſsiſting Spirit, euen the HOLIE GHOST the *Spirit of Truth*. In the Hierarchy of Angels, the lower are illuminated by the higher; and, to the Higheſt God ſpeakes immediatly. So did our bleſſed Sauiour ſpeake immediately to the Apoſtles; they taught their Succeſſors, the Bishops; and of theſe, wee, muſt learne. *Secundum exemp. at quod vidit in monte.*

Concerning the *ſecond* point, your ſelfe cannot thinke that *all* muſt be preſent; the Catholike Church being ſo farre extended, and the number of Bishops in it, ſo great. There is no doubt but that our Sauiour hath ordained a ſweete kind of gouernment, ſuch as prudently may be put in execution; whereas it were no way conuenient conſidering the manifold neceſsities of the Church militant Which are to be ſupplied by theſe Paſtors, nor morally poſsible eſpecially ſince the Bishops be many of them weak, ſickly, old; to draw them all, at once, into

There be more then three thouſand Bishops at a time in the Church. Alb. Roſſ. rubric. ff. de ſtatu omnium.

Nobis rutum eſt in ea non progredi aliqua temeritate ſententiæ quæ nullo in Catholico regionali Concilio cœpta, nullo plenario Concilio terminata ſunt: id autem ſit cura ſecuræ vocis aſſerere, quod in gubernatione Domini Dei & Saluatoris noſtri Ieſu Chriſti vniuerſalis Eccleſiæ confeſſione roboratum eſt. *S. Aug. de Bap. con. Don. li. 7. c.* 53.

one place, out of all parts of the world, from their Sees, from the execution of their office of Ordaining, Confirming, Gouerning, &c. whilst wolues and persecutors rage against the Church and flock. Againe wee know by the practice of the times primitiue, that it is no way necessary that all come, nor the greatest part neither: and the Catholike Church vniuersally (which cannot erre as I haue prooued in the former booke) doth esteeme the Nicene, the Ephesine, and other Councells, generall; Where not Withstanding, Were not a fourth part of the Bishops then liuing. Yea in those first Councels, celebrated in the East, were but few from the West. Thirdly the Apostles Who well knew the sence of those words *Docebit vos*, did so cõceaue, that to the effect of enioying diuine Assistance, the presence of all the Pastors or Bishops was not necessary; for in the Councell of Ierusalem where they begin their Decree with *Visum est Spiritui Sancto, & Nobis*, *all were not. And by TRADITION, from them, still continued in the Church, practized in Generall Councels, and beleeued by the CATHOLIKE COMMVNITIE at all times, wee do know that such an Assembly hauing in it the Pastor of the Church (Saint Peeters Successor) doth suffice to determine.

There were Peter, Iames, Iohn, Paul, and Barnaby.

* See Baron. an. 51.

The *third* difficulty inquires which part is *principally assisted; which Question howeuer wee resolue it, cannot helpe you; For; so the Coun-

* Must wee deny hypostaticall vnion till wee know nicely which part or what, (S. Tho. 3 p. q. 6.) *is most immediatly* assumed? or, deny the Sunne moues, till I know which of all the spheares is the *primum mobile*?

Councell haue assistance (as it is by Scripture manifest it hath) whether it be principally applied vnto the Pope; or to the rest; or immediately to the whole; the *Negatiue* that remoues it, and for which you dispute, is false. The soule being in the Body, the operations be vitall, whether it be said principally in the Heade, or principally in the Heart; or in all equally; So, the diuine spirit assisting to the making of the Decree, it is infallible, whether he be said principally to assist the Pope, or the rest of the Councell. Howbeit, vpon the premises if they be well considered, it will appeare (whatsoeuer some thinke) that, comparing *parts* together, the Pope is assisted more principally; his concourse to the definition (as infallible) being neerer, in regard he is Vniuersall Pastor, Foundation, and President, vnder Christ. *Supra* pag. 67. 73.

THIRDLY they say that the worser part may preuaile ouer the better; the Pope being still to follow the greater number; whereof some also are not Bishops. And were such onely admitted, it might happen that the maior part might be made vp by such as were not peraduenture truly consecrated; nor baptized neither. Hence they would weaken the Authority of all the Councels of the Church. But I *answer; first* that the Pope is not bound to follow the maior part: he is the highest Ecclesiasticall Prince, not tied with any such law; but may do as the Holy Ghost shall inspire him, who doth at that time protect him from determining errour. For this holy Spirit is present by our Sauiours promise to bring the definition about, by these

men heere assembled, mouing them as he doth see cause. I *answere secondly*, that it is easie for the holy Ghost (on whose assistance the streingth of generall Councels doth relie,) to picke out true *Bishops*, as many as do serue the turne; and to prouide against the tyme, a true *Pope*; and to take order that all necessary *circumstances* (which he knowes best,) do meete there; he being God, vnder whom all other causes are, and do moue. Wherefore, when wee do heare the definition from the Councell, (without searching into such curiosities as mans wit is not able to reach vnto, as whether euery Bishop there were truely consecrated, or baptized; and without any scrupulous feare of it;) wee take it as the *worke* of the Holy Ghost, by those men. Moreouer, the Councels, being now receaued by the Catholike and vniuersall Church, haue the testimony of her SPIRIT, which cannot erre; and thereby haue gained such an APPROBATION, as is not subiect to any kind of cauill. By Councels thus receaued and approued, your Protestant *tenets* are damned, and the authors and abettors anathematized. Yea the Councell of Trent which you so much inveigh against, is thus approued: the definitions and decrees of faith there made, be receaued in all Catholike Vniuerfities, and Churches, and by all the Bishops and Pastors, and People in Communion with the See of Rome: which COMPANIE, is the CATHOLIKE CHVRCH; as I haue proued largely in the second Booke. You distinguish not the Councels, *doctrine*, and *discipline*; which is the reason why you do mistake and wrong the (a) French, in this matter.

(a) See Duval de Pot. Pontif. Part 3. q. 7.

FOVRTHLIE they ſay that vnleſſe wee argue ut of the Authority of the Councell of Trent, ee cannot conuince them to be Heretickes. I nſwere firſt, that this doth ſuffice, and abun- antly too; it being generall, and generally ap- roued, and admitted by the diffuſed Church; as haue ſaied before. Secondly I anſwere that it falſe: for they oppoſe and ſtubbornely, that hich was before VNIVERSALLIE BELEEVED by e diffuſed Church; as, the Sacrifice of the laſſe; the Reall Preſence to the ſignes; Merit of orkes donne by grace and in grace; Praier for e deade; Inuocation, & Worshippe of Saincts; c. Moreouer; they ſay that the whole diffuſed hurch may erre, in points of faith; at leaſt, not ndamentall; and oppoſe directly diuine Aſsi- nce to full Generall Councels: by which two ints, they declare themſelues to be manifeſt ereticks and maintainers of the groſſe vice of hiſme, in the higheſt degree. Thirdly many their errours were alſo condemned by the Fa- ers, and by them, written into the Catalogue Hereſies: and many haue beene condemned ſeuerall Generall Councels before that of ent, as by the ſecond of Nice, by the Late- ne vnder Innocentius the third, by that of ienna, &c. and Fourthly, they teach againſt preſſe Scripture, (as I haue declared in the firſt oke, 10. & 11. chapters,) euer before vnder- od properly by the Church. Vide Col- lat. R. Ch. li. 2. c. 23.

FIFTLIE they ſay, the Councell cannot come know any thing which it did not knowe be- re; becauſe wee are not to looke now for new uelations. I anſwere that it may come to know

generally, that which was latent before, either in the Scripture, or in the breasts of some seve, in whom the holy Ghost had written it: for the Spirit of truth is left vnto the Church to teach all truth; and therefore can and doth direct to find the true sense of Scripture when there is necessity: and to discerne, among things (a) obscurely deliuered, which are diuine or Apostolicall traditions; bringing them so to open light by the industry of a Councell that they be publikly proposed vnto the world. Neither is it necessary in this case, that God reueale those verities againe, if wee speake properly; it suffices that he strengthen and illuminate the vnderstandings of the (b) Pastors to find out and ob-

seru

a Christi Ecclesia sedula & cauta depositorum apud se dogmatum custos, nihil in iis vnquam permutat, nihil minuit, nihil addit; sed omni industria hoc vnum studet vt vetera fideliter sapienterque tradendo si qua sunt illa antiquitus informata & inchoata accuret & polliat; si qua expressa & enucleata, consolidet & firmet; si qua iam certa firmata & definita, custodiat. Denique quid vnquam aliud Conciliorum decretis enisa est nisi vt quod antea simpliciter credebatur, hoc idem postea diligentius crederetur? quod antea lentius prædicabatur hoc idem postea instantius prædicaretur? Hoc inquam semper, ne quicquam præterea hæreticorum nouitatibus excitata conciliorum suorum decretis Catholica perfecit Ecclesia, nisi vt quod prius à maioribus *sola traditione* susceperat, hoc deinde posteris etiam per Scripturæ chirographum consignaret; magnam rerum summam paucis literis comprehendendo, & plerumque propter intelligentiæ lucem non nouum fidei sensum nouæ appellationis proprietate signando. *Vinc. Lirin. c. 32. see above, li. 3. c. 8.* (b) Quanta credendum est illa (*de Concilio Chalcedonensi loquitur*) Sanctorum Patrum Congregatione in causa penes se & recenti memoria cognoscere potuisse, illo etiam *reuelante* qui dixit, *Vbi sunt duo vel tres congregati in nomine meo ibi in medio eorum sum*? Nam fideliter inuocatus non solum à Sacerdotibus, sed ab omni quoque populo suo, cuius fides & expectatio illorum

ſerue that which was reuealed before. As if he should helpe your vnderſtanding, if it be ſlow, to conceaue the diſcourſe heere already printed before your eyes: for in this caſe, there wants not an *obiect*; but the vnderſtanding is ſo weake, that it perceaues it not. In matters of faith, where there is neede, the holy Ghoſt doth illuminate the vnderſtanding to perceaue the credibility: and to generall Councels our Sauiour hath promiſed he ſhall do ſo; as I haue declared in the former chapter. Pſal. 118. Ioan. 16. 1. Cor. 12. 2. Pet. 1.

SIXTLIE they ſay no doctrine is Catholike which hath not beene beleeued euer, & by all. I *anſwere* according to the diſtinction aboue, that a thing may be beleeued *implicitè*, in another generall receaued principle, and in preparation of mind; or *explicitè*, diſtinctly, actually, in it ſelfe. *All doctrine that is Catholike, was beleeued euer, and by euery Catholike, one of theſe two waies*: but it is not neceſſary that euery point of Catholike doctrine, ſhould haue beene beleeued by euery Catholike, diſtinctly, actually, in it ſelfe. This is

illorum Authoritate dependet, dat omnibus congregatis, vnum cor & animam vnam, *vt nullus eorum ſuam velit eſſe ſententiam, niſi quæ fuerit veritatis.* Quoties ibi *doctiores indoctioribus*, & plures paucioribus, illo eorum medio *cedunt*? Quoties etiam *per ea quæ ſcienter ſcienter operatur* ipſe qui poteſt omnia facere ſupra quam petimus, aut intelligimus; qui promiſit quòd nobiſcum ſit *omnibus diebus vſque ad conſummationem ſæculi*? Vtinam ſibi nunquam ſæcularis poteſtas, quod ei creditum non eſt in his negotijs vſurparet, quæ nunquam fæliciter vſurpauit. Cæterùm congregatis in ſuo nomine Chriſtus deeſſe non poteſt: quia cùm ſit omnipotens Veritas, mentiri nullatenus poteſt. *Facund. Epiſc. Defenſ. Chalced. Concilij li 8. c. 7.*

VVhere the Paſtors looke for, and how they finde, what they propoſe, is elſwhere declared, li. 3 c. 2. & Diſp. *cum Hieron.* §. 1. and lib. §. c. 2. Remember the *Liuing Booke*.

is manifeſt; for there be many Bookes of holy Scripture, admitted alſo by your ſelues, that were not in the beginning for the ſpace of ſome hundred yeeres admitted and beleeued to be ſuch by euery Catholike Paſtor, or Bishop: and in the Bible there be many Catholique Veritie, which moſt of the common people, being not able to reade, neuer vnderſtood, or actually thought vppon: wherefore, it is not neceſſary, as you imagine, that *a Catholike* or ſacred reueiled *verity, haue beene alwaies expreſſely* & diſtinctly, *beleeued of all*; it is ſufficient that it hath beene
Cap. 5. diuinely reuealed in order to the knowledge of the Catholike Church: and ſo be *apt* to be beleeued of all. It is true as Vincentius Lirinenſis ſaies, that, *what hath beene beleeued euery where, euer, and by all, is Catholike*; but he doth not ſay that nothing is Catholike, but that which hath beene *expreſſely* beleeued euery where, euer, & by all. theſe two propoſitions are diſtinct; the firſt is true; the ſecond falſe: as I haue prooued and you muſt graunt; or muſt deny euery thing to be *de fide*, which the people do not know. Yet, if, as you haue added one word, you would adde another; and to *expreſſely*, put, *or virtually*, and in preparation of mind: that propoſition will be true too; and verified in our Church, not in yours; as I haue tould you in the former booke; and will repeate againe hereafter, if there be cauſe.

Since I ended the former diſcourſe, opening one of your authors, I lighted on this Queſtion
VVitak. de Conc. of Councels, where I found many arguments and in a manner the ſame which I haue anſwe-

red

ted already. What he brings out of the Councels errours as he speakes, hath no difficulty at all, if the Reader beare in mind that I am defending such onely as are Oecumenicall; and to such also, the Fathers did subscribe. I will not resume the dispute, for it is not needfull: but in a word will direct the reader to the answer of his reasons.

First he brings places out of the ould Testament, of false Prophets &c. *Answere.* 1. It is impertinent. 2. We speake not of Pastors dispersed, but in Councell. 3. Neither did euer all the dispersed Church erre in those daies. *Supra li. 3. c. 9.* Vide Refut. Apol. Pfend. c. 14. pag. 183. 184. &c.

Secondly he brings the Councell of the Iewes condemning our Sauiour. *Answere. Supra* pag. 77. *Reply.* Still they were Priests. *Answere.* But 1. refused the President of the Church and Councell, our blessed Sauiour, by whom Decrees haue infallibility. 2. He also did teach the Apostles (Priests) whilst he was heere visible. What neede a candle whilst the sunne appeares? what maruaile, if, as in the beginning of the *new law* till his ascension, so in the end of the *ould law* after his manifestation, he reserued Presidency to Himselfe, to execute it in the forme of man; He being visible Heade & Pastor of the Church? See Potter Sect. 2. pag. 25.

Thirdly he saies, were the Definitions infallible, they must be θεοπνευστοι inpired and immediatly reuealed vnto the Councell. *Answer.* Not so, God can vse an instrument to *reueale*; or, to *testifie*. Wee doe not thinke the Councells are instruments of *Reuelation* in that manner as the Prophets were; but they are instruments of *testification* and PROPOSITION: they haue diuine

assistance in testifying, and declaring, what before was reuealed; and thence haue infallibility: for, God is an infaillible Witnesse; and assisting, adds his Authority, to the Councell.

Fourthly the greater part would preuaile against the better. *Answered* pag. 115. The Holie Ghost lookes to the busines; being in the end, to warrant the decree. *Reply*, Were not the Pope bound to follow most voices, others were not Iudges in Councell. *Answer.* Yes; the Bishops are Iudges (a) too, Act. 15. v. 19. 41. & 16. 4. but inferiour to the Pope, Heade and President. The decree depends on *Him*, and *Them* too. Take either away, and the effect is not Oecumenicall. See pag. 67. and reflect on the *Subordination* of Causes; particulars, to the more vniuersall; Bishops, are as particular causes: the Pope, as a cause more vniuersall: all, vnder the Holy Ghost. On *temporall Princes*, it *dependeth not*: (*supra* 3. & 4. where note diligently, S. Athanasius his words pag. 70. d.) they are not *designed* instruments of the Holy Ghost, in this kind. But the Pastors, *docete, ego vobiscum, suggeret vobis.*

Fiftly, It may happen they be not all Catholike Bishops. *Answered* pa. 115. There are, as many true Bishops, as are necessary: how many those be, and which in particular, wee do not examine: He knoweth, who disposeth all sweetly; and binds vs to beleeue the Decree. *Reply*, could a Councell cõsist of Heretiks onely, the Church also might doe so. *Answer.* 1. It would not follow. God hath promised the Church shall endure to the worlds end; which could not be, did not the faith continue in her Heart: a Councell, is to

a *Constituimus, decernimus, mãdamus, præcipimus* ita loquũtur Cõcilia; & *nostrum honora iudiciũ.* Chalced. ad Leon. Episcopus absolute. *Subscripsi.* *vel definiẽs subscripsi.* alius non, sed *Cõsentiens subscripsi*, &c.

Lib. 2. c. 1.

is to teach the Church; which it might do, had it the faith onely in the *mouth*; for those that heare, cannot looke into the heart. 2. Neither is the supposition true. There neuer was, will, (or, according to Gods ordinary prouidence, can) be an Oecumenicall Councell consisting of Hereticks onely. This lesser, and *Representatiue*, is an Image of the Greate and diffused Church, hauing also the Spirit in it, to beleeue and teach: not (of necessity) in each appearing part, but in the bodie. *Isay* 59. *Ioh.* 14.

Sixtly whence is this infallibility? *Answer.* From the promised assistance. *Supra* c. 7.

Seuenthly, wee know not otherwise then by History, subiect to errour, that any Councell hath beene, and beene lawfull, and defined; &c. *Answer.* Yes, by vniuersall tradition; and by the approbation of the Church diffused. *Supra* pag. 115. Learned men, haue a neerer way too.

Eightly. A Councell may erre in matters of fact, therefore &c. *Answer.* Assistance was promised to matters *diuinely reuealed. Docebit quæcunque* DIXERO, Christus: not *quæcunque dixerint, homines.* Decrees of *faith* relie on *diuine reuelation*; and Assistance is promised vnto the Church, to the testification of it; but in matters of *fact* not reuealed, the Church proceedes according to *humane testimony* and proofe; which is subiect to errour: & without the compasse of the promise. Many other cauils might be made, but none of any force. The Holy Ghost, who takes care of the definition, knowes all sufficiently: and when the Church hath receaued a Councell for Oecumenicall, wee beleeue that whatsoeuer is

effen-

essentially required, was there; Pope, Bishops, Assistance &c. Wee beleeue it, relying vpon the * *prouidence* of the Holy Ghost, and our Sauiours promise; who chiefly looke to these great affaires. And, as in the generall prediction of the perpetuall cōtinuance of the Christian Church, and Pastors in it, is included the reuelation, that now, this day, there is such a Church; and such Pastors: So in our Sauiours promise to the Pastors teaching and defining, Ego *vobiscum sum*, is ineluded the reuelation of his presence to each Councell, Oecumenically defining.

* proued in the former chapter; & lib. 3.

Mat. vlt.

To *preuent further cauill*, I argue heere in the end, thus. That definition which the Catholike Church vniuersally, doth take for a sufficient direction of her faith by way of Proposition, is free from errour; otherwise (contrary to the doctrine of the Fathers, Apostles, Prophets, Euangelists, and our Sauiour himselfe,) the Catholike Church vniuersally might erre: Now it is a thing certaine, and aboue declared sufficiently, that the Catholike Church vniuersally doth take the definition of the Councell which shee esteemeth Oecumenicall, (and such there are many) to be a sufficient direction of her faith by way of Proposition; And hence comes the point I am heere defending, *videlicet*, that the definition of a Councell esteemed by the Church Oecumenicall, is free from errour.

A Rele-

A Relection of some Points disputed of in this Booke.

WHAT I haue heere to saie will not be for euerie Reader, wherefore I would not insert it in the propet place, but reserued it till now; that such Aduersaries as will needs obiect on, may not complaine they want answer; and that others may omit it as not making to their purpose, and betake themselues to the next booke. Two things I am to resume; the one is about the Councell of Constance, the other about Catholike Authors: both handled before, but succintlie, in the 5. and 6. Chapters. I will put all into two Questions, & these two Questions into two Chapters, which being of the same matter with the rest of this booke may well be heere added in their order.

The former Question
and
TENTH CHAPTER.

VVhether the two places before alleadged c. 6. out of the Councels of Constance and Rome, be oecumenicall decrees or definitions, and contradictorie?

THE Aduersarie impugning the decrees of oecumenicall Councels had obiected a contradiction as he thought in two such decrees.

crees. The words which he brings out of two Councels, the Constantian and the Lateran, be cited * aboue. To make his accusation good he was to proue that they be both Oecumenicall definitions, and contradictorie. That of Constance he must proue to be meant, 1. of euerie generall Councell, 2. without including the Pope: and, 3. that *such* a Councell is Superiour to (not onlie a doubtfull but) an vndoubted Pope; and 4. that the decree vnderstood in *this sence* was made conciliarlie, 5. and confirmed by the Councell when an vndoubted Pope was elected and the Councell perfectlie oecumenicall. He must also proue, that the Councell of Lateran vnder Iulius and Leo X. was oecumenicall, and that there the Popes Superioritie ouer Councels is not onlie supposed, recorded, or (a) affirmed; but defined. Which will make way to his third task, that was to shew the *Contradiction* which must be *Affirmatio & negatio eiusdem de eodem secundum idem*.

* c. 6. pag. 91.

Taking a Councell as condistinguished from the Pope, I make no doubt but that he, the Pope, is aboue it; the heade aboue the bodie: but all be not of this minde. There haue been diuers as (b) elswhere I noted, who thinke other-

a Vide Canum li. 5. c. 5. q. 4. Ban. 2. 2. q. 1. a. 10. dub. 2. ad 7. Bellar. li. 2. de Conc. c. 12. §. Quartum est. Du vall. de Pont. Rom. Potest. pag. 92. & 53. (b) *Supra. c. 2. pag. 24. & 25.* Est dis. Romanorum & Parisiensium, cui principalius potestas Ecclesiastica fuerit à Christo collata; an Ecclesiæ toti, an vero ipsi Petro. Illi enim tenent, Petro & successoribus datam esse hanc potestatem, atque ideo Papam Concilio esse superiorem. Hi verò, quibus Gerson adhæret, totam datam esse toti Ecclesiæ, licet exercendam per vnum; atque ideo in aliquot saltem casibus Concilium esse supra Papam. Quarum illa, scilicet Romanorum,

otherwise; against whom if you could make it euident that the Popes Superioritie ouer Councels is oecumenicallie defined, you should finde me well disposed you know. but Sir, this is not yet euident to Catholike Deuines, and I do not beleeue that you know better what is necessarie to the being of an oecumenicall definition or can see more into this particular then all they. And hauing not such an esteeme of your sufficiencie, or any reuelation of your Omniscience, pardon me if in this regard, as also for other motiues elswhere specified, I be not contented to beleeue the contradiction pretended is in the obiected places; vnles you *conclude it euidentlie*, that which will not be vnles you make *euident the premisses.*

§. 1. The Laterane, *Cum etiam solum &c.*

THE first thing mentioned, was to shew that those words, *nullum robur habere potuerit, cùm etiam solùm* Rom. p. *&c.* cited pag. 91. do formally define the Popes Superiority ouer Councels. One of the difficulties, alleaged by the Deuines whom I did speak of, that haue earnestly lookt on the Councel, is that the words

manorum, videtur placuisse S. Thomæ, Thomæ à Vio, qui altius omnibus & profundiùs hoc demonstrare conatur. Altera verò placuit Panormitano, qui pro Parisiensibus est, quem frequentius nostri sequuntur vt tradit Decius. Quam mordicus tuetur Iacobus Almainus è Sorbona Theologus, qui respondit Thomæ à Vio libello iusto; & Ioannes Maior, qui idem facit, aiens Romæ nemini permitti tenere Parisiensium & Panormitani sententiam, nec rursus Academiam illam Parisiensem pati vt contraria asseratur in ea. *Nauarrus. In Cap. Nouit. de Iudiciis. notab. 3. See aboue, pa. 25 & 40.*

words in themselues haue not the common forme of a definition, but of a discourse or argument; as if the Pope went about, as a Deuine to prooue this his authority, thereby to iustifie what he had said of the Basil Councell immediatly before, rather then as Pope to propose it *sub anathemate*.

The Confession of Councels too there spoken of comes after in the same forme of speach.

The first Argument. The Pope *supposeth* it to be testified in Scripture, *cùm Sacræ Scripturæ testimonio constet*. Their *Answer.* All that is *supposed* is not defined. *Replie.* He doth affirme it. Their *Answer.* His words are, *cum etiam constet*; which is the forme of an affirmation by way of proofe not of a definition. 2. Arg. He renueth the Constitution of Bonifacius VIII. subiecting all Christiãs to the Pope. Their *Answere.* True: & of that Constitution he saith indeede *constitutionem ipsam approbamus*: but in it there is not expressed his authority ouer Coũcels or ouer the Church *collectiuè*. *Reply.* He seemes to argue out of it a power to dissolue Councels. Their *Answer.* It is not all one to *prooue with argument*, and to determine *sub anathemate*; to insinuate that it is virtually contained there, and to define it. 3. Argument. The *Non obstante*, which he vseth argues a Decree. Their *Answer.* Of annullation of the (c) Pragmatica; No man doubts of it. *Replie.* Then he did anull the Pragmaticall Sanction. Their

Answer

c. *Huius omnia capita summatim refert Guaguinus li.* 10. *in Carolo VI.* Romanus Pontifex quoque decennio generalem Synodum loco quem volet post hac congregato; si negligens erit, potestas esto Pretribus id designandi. Conuocati Concilij locum, nisi necessum Pontifex non mutato. Basilienſis concionis authoritas & ipsius decretorum constantia perpetua esto, quæ nemo vnquam nec ipse, Re-

ma

Answer. True; that is his drift indeede. 2. *Replie.* That Sanction doth authorize the Decrees of Basil, *Basiliensis Concilij authoritas & ipsius decretorum, perpetua esto.* Their *Answer.* And this part is annulled also: it is of no force, void, without authority. The *Pragmatica* is annulled, it is cleere; but, that he defines the dogmaticall proposition which you speake of, *videlicet*, the Pope is aboue the Church *collectiue*, aboue generall Councels, it is not yet made *cleere*: and this was the *first* taske. (d)

I The

nanus Pontifex tollere, infirmare, aut transferre præsumito. *Cætera gula ad Beneficiarios spectant.* Du val. *de supr. Pontif. potest. par.* 3. *q.* 10.

d *ob.* The Pope doth affirme the Superioritie ouer Councels by way of record. *Their Answer.* He doth affirme and record as one that assumes to proue, but not as one that formallie doth define it; *supra.* This Answer they confirme by the Popes manner of speach. *nec illud nos mouere debet quod &c. cum ea omnia &c. cum etiam constet &c.* This say they, is not the stile of a man *defining*, but rather of one *arguing.* Of the Councell they say the same. It may *affirme* a thing to be, to be in Scripture, to be in former Councels oecumenicallie decreed: or, it may *define* a thing to be, to be in Scripture, to be in former Councels oecumenicallie decreed. The former of these two waies doth not, say they, suffice to make a thing infallible; the later way caries with it infallibilitie, and is not simple recording or bare affirmation, but authentick testifying by waie of Sentence and Iudgment, and therefore requires authoritie and assistance. *Nulla in vetus Concilij (Lateran.) nota apparet ex qua fides definitionem colligamus. nam nec anathema pronunciat in eos qui contra sentient, nec dicit se hoc exigere & proprie definire, aut esse de necessitate salutis ita credere, vel quid sit ex quo expressa definitio colligatur.* Ex *Duvallio pag.* 549. Ob. Bellarminum. Resp. ex ipso Bellar. li. 2 de Conc. c. 17. §. *ad hunc locum.* Quod verò Concilium hoc (Lateran.) rem istam non definierit proiè, vt decretum fide Catholica tenendum, dubium est; ideo &c. ide authores suprà citatos, lit. a. & Theologos 3. p. q. 66. a 8. circa put *Multi. de consecrat. dist.* 4. *c.* 82. Euangelicum præceptum, ipso eo & domino Saluatore tradente, nos admonet in nomine Trinitatis na etiam mersione &c.

I

The *second* was to euict the generality of it. * *Non est receptum Concilium istud in tota Gallia, neque a Parisiensibus Doctoribus &c.* Their reason is, becauſe they could not haue acceſſe vnto it, being hindred by the warrs in Italy; whereas their preſence was neceſſary to the generalitie, they being a notable great part of the Catholike Church.

*Ban 2. t. q 1. art. 10. dub. 2. §. Praterea.

1. Arg. The Frenchmens abſence hindred not, more then the Proteſtants abſence from Trent. Their *Anſwer.* The French, being in the Catholike Communion, would haue beene preſent, but could not; ſee the publik Acts of the Councell: you, were heretiks, obſtinatly denying ſundry fore-defined and vniuerſally receaued points of faith; and might haue come, but would not. 2. *Arg.* There may be a generall Councell with fewer Bishops then were there. Their *Anſwer.* True; ſo there be free acceſſe to all. 3. *Arg.* Binnius counteth it among the generall Councels, and the Cardinall of Saint Praxedes compares it with the moſt auncient. Their *Anſwer.* The diſpute is not what Binnius or a Cardinall ſaith; nor what Pope Iulius, or Leo X. or that Councell: but, whether it be cleere that it was Generall; and conſequently whether the affirmation and definition & authority of it, be the affirmation and definition and authority of a Generall Councell. You haue not hetherto made it euident that it is, and therefore haue failed in the *second* taske; which doth cõcerne the Laterane, as the former alſo did. (e

§.

e *Ob.* Facilis erat & tutus tranſitus per Ianuam &c. ſaies Leo X. in Conc. Later. ſeſſ. 10. *Reſp.* Nouit optimè S. V. & nos Chriſtiani

§. 2. The Constantian, *Hæc ipsa Synodus &c.*

FOr that of Constance there were two things also required. The one (being the *third* tase) to make it euident, the decree there conceaued, was not *in case*, but *absolute*. The reason, because at that time it was not agreed vpon who was Pope, & three pretending the dignity at once, the schisme was great, for the remedy hereof the decree was conceaued: and in that *case* wee graunt the supreme power to be in the Church collected. This is impugned together which the next, which is also the *last* of the four; wherein I required proofe shewing cleerly the said decree to be Oecumenicall, in the sence, and for the reasons mentioned in the chapter which I am heere defending. *Cap. 6.*

1. Arg. The four Nations examined the matter before the decrees were made, & the Counsell did approue them. *sess. 5. Answer.* This was but one Obedience. 2. Arg. They censure Wiclef, *sess.* 8. *Answer.* For he maintained many notorious heresies. *Reply.* They deliuered vp

i Regis Oratores apud eandem fidem facimus, Prælatos Ecclesiæ llicanæ ad sacrum Concilium venientes prohibitos fuisse ac impeos &c. Cùm igitur eodem notorio impedimento perdurante ve- e non potuerint, non etiam venturi sint donec libere liceat & exlitè, supplicatur humiliter pro parte Gallicanæ Ecclesiæ &c. *Orat. . Gall. in eodem Cont. Lateran. sess.* 10. In the 9. *sess.* of the san e nncell; and in the *Pisan Apologie* pag. 38. there is more of s matter, which is of *Fact.*

Proinde S. Synodus eosdem Io. Wick. Io. Hus, & Hieron. qui r cætera de sacro Eucharistiæ Sacramento, & alijs Sacrament s Eccle-

Huſſe to the ſecular power, *ſeſſ.* 15. *Anſwer.* Another notorious heretike. There was powe enough ſtill to cenſure ſuch as held fore-condemned hereſies; and to brand further errours *in order to* future approbation. 3. *Arg.* They take order for generall Counceels afterwards to be celebrated. *ſeſſ.* 9. *Anſwer.* For aduancement of *diſcipline*; ſo they thought. If they preſumed power to bind an vndoubted Pope therevnto, the lawfulneſſe of their order comes in queſtion: if they ſubmitted the decree to future approbation, ſo he might haue beene engaged, and not their ſubiect. Neither is this an expreſſe definition proued to be in all reſpects oecumenicall, and in matter of *doctrine*; which is the thing you haue vndertaken. *Reply.* Martinus V. accordingly did indict a generall Councell, *cupiens & volens decreto Concilij ſatisfacere*, *ſeſs.* 44. *Conc. Baſ. ſeſs.* 1. *Anſwer.* Had there beene *ob* your argument had made a better shew; and should haue come to the further *Anſwer*, which you haue in the Chapter you ſo much plead againſt: but freely to ſatisfie the decree of the which elected him, eſteeming the thing in ſelfe alſo very conuenient, doth not preiudice that authority of Popes you are oppoſing. *Arg.* Had not Pope Martin acknowledged the Councels ſuperiority, he had cut vp the roote

Eccleſiæ & articulis Fidei aliter quam S. R. Eccleſia credit & tenet prædicat & docet, quam plurima temerè & damnabiliter credere tenere, prædicare atque docere pertinaciter attentabant velut hæreticos & pertinaces ac obſtinatos iam à communione fidelium ſeptos, de domo Dei corporaliter eiecit & ſpiritualiter eiectos decla *Mart. V. in bulla damnat.*

hereon he grew, & must haue denied himselfe
be Pope, for he was chosen by the Councell,
J. 41. *Answer.* And are the Electors of Princes
eir Superiors euer after, in your opinion? The
ouncell designed the Person, but our Sauiour
aue the power. S. Peeters pastorall Authority
as from our Sauiour; and His, our Sauiours,
ot from men or Angels, but from his eternall
ather, who sent Him hither for to raise or call
Church. From Him, not from the Bishops or
ardinals, the Person designed, hath power,
uer Cardinals and Bishops.

Ioh 20. & 21.

supra c. 3. & 2.

5. *Arg.* Pope Martin in his interrogatories,
ill haue men demaunded, *first* whether they
eleeue that a Generall Councell, and namely
at of Constance, *doth represent the whole Church*
nswer. It doth. With a Pope, perfectly: without
im, but imperfectly. Apply this to the Coun.
ell of Constance, before and after his Election.
econdlie he would haue them asked whether
ey beleeue, *that Which the Councell of Constance*
ath approued: (where you note the preterite,) *&*
oth approue (where I note the present, with the
opulatiue particle) *in fauour of the faith and*
ealth of Soules, be to be approued and held of all
hristians: and What it hath condemned and doth con-
emne as contrarie to faith or good manners, be to be
eld as condemned. *Answer.* It is. And the Pope to-
ether with the Councell did aduisedly con-
eaue *this forme* of speach, to signifie the order
f the decrees made against Wicklef, and Iohn
Hus, to full approbation; and the reciprocall
rder of the full approbation to *these* decrees
here specified in the Bull: coupling the consents

supra c. 4. & 6.

Approbauit & approbat: quasi praeteritum non sufficeret. Caiet. tract. 1. c. 8.

together in one forme of ſpeach, *approbauit & approbat, condemnauit & condemnat.* Had the decree which you plead for, beene there ſpecified as others are; and in it ſelfe not beene limited to *ſome caſe*, I would haue ſaid, the Pope muſt obay the decrees of a perfect oecumenicall Councell in thoſe things the Canon ſpeakes of: but you find it not there. *Thirdlie*, He would haue men asked whether they beleeue that the condemnations of Wicklefe, Huſſe, and Ieroms by the Conſtantian Councell, *Were orderlie and iuſtlie made.* *Anſwer.* Yes. For the Councell of Conſtance, with the approbation of the Pope expreſſed in the former interrogatory, agreed in the condemnation; and what ſuch authority conſenteth in, is a ſufficient rule for others. Note heere againe that no mention is made in the decre which you ſpeake of: but of the decrees made againſt the foreſaid heretiks, which decrees the whole Councell being now perfectly generall, renewed: for ſo much that *approbat*, in the former interrogatory made by the Pope *ſacro approbante Concilio*, doth import. (f)

6. Arg. The 41. errour of Wicklef is this: *Non eſt de neceſſitate ſalutis credere Romanam Eccleſiam eſſe ſupremam inter alias Eccleſias.* And the Cenſure of it, *Error eſt, ſi per Romanam Eccleſiam intelligat vniuerſalem Eccleſiam, aut Concilium generale; aut pro quanto negaret primatum ſummi Pontificis*

f *Ob.* The Councell is ſtiled holie, euen for the time before Pope Martin was elected; *ſacrum Conſtantienſe Concilium.* *Anſwer.* The appellation is common to *Concilium perfectum*, and *inchoatum*; but *analogice*. Concerning the Interrogatorie following, *verum credas quod condemnationes &c.* ſee Caietan. *tract.* 1. *c.* 8.

pontificis ſuper alias Eccleſias particulares. Which Cenſure the Pope approoues; wherefore he admits and defines that a generall Councell is aboue him; and he only aboue particular Churches. *Anſwer.* Heere is no ſpeach of Superiority to the Pope; but, the Compariſon is, of the Roman *Church*, to *other Churches*. The Roman *Church*, may be taken 3. waies; *firſt* in it ſelfe, *formaliter*; for the *Whole* entire myſticall body Catholike, diffuſed ouer the world, and in all Nations; of which body the Church of Rome is *Head*, not without, but *in* the ſame perfect body, as I haue prooued aboue *c.* 2. & taking the Romá Church thus, it is aboue * particular Churches. *Secondlie* by that *Eccleſia Romana*, may be vnderſtood the Church *repreſentatiuè*, that is, an oecumenicall Councell; wherein the Pope is alſo; for it hath not power to define infallibly nor vniuerſall iuriſdiction, and conſequently is not ſimply oecumenicall, without him, as hath beene proued alſo *c.* 4 and in this ſence too, the Roman Church is aboue particular Churches. *Thirdlie*, thoſe words *Eccleſia Romana* may ſignifie the Church of Rome as it is a part of the Catholike and diffuſed Church, but the nobleſt, diſtinct from other parts or Churches; and ſo alſo it is aboue others; *inter alias ſuprema*, in regard of the Pope, Bishop of that See. The propoſitiõ which that heretike denied might haue theſe three ſences; and all three be true: the contrary to any of them is *error*. This is determined by the Councell; and the Pope hath approued it. But you did not reflect on *the propoſition* that is expounded by the three mentioned; nor on that

* The one *Catholike* and Apoſtolicall, aboue diſtracted Multitudes *hereticall* and *ſchiſmaticall*.

According as you find it explicated by *Innocent. 3. Infra li. 5. Sect. 6. Caput Eccleſiarum* pag. 21. & *Vniuerſalis influxus* 16.

extreame whereunto the comparison is made. *Romana Ecclesia; suprema, inter alias Ecclesias.* Alias; aboue all, distinct from it. The Pope, if you marke well, is still in that which is said *Superior*: neuer on that part whereunto the comparison is made as to an *Inferior*. For the comparison is betwixt the *Romane* and *others*. *Alias particulares.*

7. *Arg.* The Popes authority was not by the Councell acknowledged, nor by himselfe pretended to be, *suprema potestas in Ecclesia.* *Answ.* You heard iust now from the Councell that *Summus Pontifex habet primatum super alias Ecclesias particulares*, as being one of the senses of this proposition *Romana Ecclesia est suprema inter alias Ecclesias*. Further, it doth acknowledge that S. Peeter was *Vicar of Christ*, and that the Pope, his *Successor*, hath *supremam authoritatem in Ecclesia Dei*. This was there donne by (a) Martinus V. *sacro approbante Concilio*: & by it wee know that Councell did not acknowledge (much lesse define) when it was indeede and perfectly oecumenicall, the power and authority of such a Councell as you speake of, to be aboue the Pope, and He vnder it.

8. *Argum.* The Pope approued all that was donne *conciliariter*, sess. 45. and the decree of the Councels superiority sess. 4 & 5. was made *conciliariter*.

(a) Interrogetur, vtrum credat quod B. Petrus fuerit Vicarius Christi, habens potestatem ligandi & soluendi super terram. Item, vtrum credat quod Papa canonicè electus qui pro tempore fuerit, eius nomine proprio expresso, sit Successor B. Petri habens supremam authoritatem in Ecclesia Dei. *Mart. 5. cum Const. Conc.* Vide pag. 41. 67. 117.

ciliariter. *Answer.* 1. Had it beene resumed when the Councell was fully generall, and by the (b) Pope approued, I would beleeue that a Pope were to obay the decrees of a Councell perfectly oecumenicall, in things *appertaintng to faith, extirpation of schisme, and reformation*, as I tould you many times; and would defende it as Caietan doth *tomo* 1. *Opusc. trac.* 1. *de authorit. Papæ & conc. c.* 8. but hetherto you haue not shewed that it was resumed & approued. 2. To vndertake the making of a definition *perfectly oecumenicall* without order to the concourse of the Pastor of the Church, yea with exclusion of it as vnnecessary, was to vndertake more then was in the power of that obedience, as I haue proued aboue *c.* 4. and consequently it was not to proceede orderly and lawfully, but presumptuously and disorderly: wherefore approbation fals not on such decrees, as being determined to those things onely which are donne orderly, *conciliariter.* 3. Euen the indeuour of the body, to put (g) *it selfe* aboue the *Head*, is a motion to *disorder*; since, according to right order, the heade is aboue the body: And, the Church, collected in Councell, is the body; they be the *members*, the Pope is *their* Head, as the Generall Councell of Chalcedon did acknowledge to Leo the Great: *supra* pag. 26. Wherefore had the Coun-

b *You argue from the sence of the conceauers or first makers of the decree: I do not, but from the* approuers' *from that iudgment that hath* infallibilitie.

g Sonnes aboue the Father. Sheepe aboue the Pastor. Subiects aboue the Prince, who hath not his authority from them, but from our Sauiour; *paske. pa.* 16.

Councell intended to define it ſelfe to be about *an vndoubted Pope*, the proceſſe had beene disorderly; the act had not beene *conciliar*.

9 Arg. The Councell of Baſil determined the matter of iuperiority. *Seſſ.* 2. *Anſwer.* The decree was not confirmed by the See Apoſtolike. 1. *Replie.* The Pope called the Councell, deputed a Cardinall to preſide in it, gaue him inſtructions, and named it a generall Councell. *Anſwer.* 1. The (h) name prooues nothing, ſince vpon ſeuerall conſiderations it may be giuen. Euen the firſt day of the meeting though there be but few Prelates, (and heere indeede were very few, as appeares by the bull of Eugenius,) in regard of the euocation, it is ſtiled ſo. See *Duuals* Preface to his Diſp. againſt Vigorius. 2. The Cardinall had not order to make a decree of that matter of Councells *ſuperioritie* wherein it ſhould be defined *ſub anathemate*, as appeares by the Commiſſion it ſelfe, recited *Seß.* 1. Neither do all things that are meditated in a generall Councell lawfully called, get confirmation; and ſuch as haue it not, come ſhort of the true nature of oecumenicall decrees, as I haue proued aboue *cap.* 4. The *Confirmation* muſt fall vpon the *decree*: otherwiſe it is not *oecumenicall*, though the Councell be generall & hath other decrees abſolutely oecumenicall made in it. You haue an example in your lawes conceaued in Parlament, pag. 94. which your ſelf can accommodate to this pur-

po-

h A Councell that is not prouinciall or limited to ſome Nation but indicted generally, and open vnto all, is called, *Generall*, eue from the beginning. The decree of priuiledges, made in the Councell of *Chalcedon*. *Supra pag.* 27.

poſe. 2. *Replie.* Eugenius did approue the continuance of the Councell; it went on well to the end: and Nicolaus V. in fine, confirmed it. *Answer.* The continuance, *progreſſum*, Eugenius did confirme for a time: the definitions, *decreta*, he did not. What their proceedings were When Eugenius had recalled it, Æneas (i) Syluius that was preſent hath tould you. they were not then, you will acknowledge, conciliar, *Turbata omnia &c.* I had rather you reade it in him, then find it in my papers. The Bishops moſt of them went away; & Prieſts ſucceded to make vp a number. The Grecians came not thither at all, yet Were in Communion. The Pope had withdrawne his authority; And there was another Councell celebrated the ſame time at Florence, where the Emperour, the Patriarck of Conſtantinople, and diuers great Prelates of the Greeke Church, were preſent, Eugenius the Pope in Perſon preſiding; all which appeare by the acts of that Councell: wherefore you looſe your labour and ſpend idly many leaues, in pleading for the generality of the Baſilean aſſembly at this time, & vrging their authority as oecumenicall, againſt vs As for

Æneas Syluius Hiſt. Cõc. Baſil.

i Nos bene progreſſum Concilij approbauimus, volentes vt procederet, vt inceperat: non tamen approbamus eius decreta. *Eugenius apud Turrecrem.* l. 2. c. 100.

Multis Prelatis & Doctoribus in vtroque iure graduatis, ſapientia & virtutibus clariſſimis non conſentientibus, edita ſunt (decreta Baſilienſis Concilij:) quorum plures eorum attendentes prædicta decreta aduerſa eſſe ſanctorum Patrum doctrinis, non modo in deputationibus ſuis contradixerunt & reclamarunt, verum etiam in ſeſſionibus ipſis Concilij in qnibus talia decreta ad furorem quorundam hoſtium Apoſtolicæ ſedis cum multitudine populi parui precij & nullius auctoritatis pnblicata ſunt, interreſſe noluerunt. *Ibidem.*

for the confirmation which you speake of, Nicolaus V. did not approue the decrees touching *faith*; but (k) other constitutions concerning *benefices*, as all Schollers that haue perused his Bull, do confesse. *Quascunque promotiones, electiones, confirmationes, &c. approbamus, ratificamus & confirmamus.*

§. 3. *Not contradictorie.*

THe next maine busines was to prooue *contradiction* in the two, suppose them decrees oecumenicall, which supposition you haue not hetherto made good. That the Laterane speaks of a Councell imperfectly oecumenicall; such as doth not include the Popes authority, it is manifest: and an vndoubted Pope is indeede Superiour to such a Councell, howbeit you haue not beene able to shew this *openlie defined* in that Councell; Which was one of the taskes you needes would vndertake. And hauing further taken on you to shew the contradiction, you are now to shew the other (of the Councels superiority ouer the Pope) to be oecumenically approued in the contradictory sence.

1. Argument. A Councell abstracting from the Pope, is generall and represents the whole Church: and a generall Councell representing the whole Church is aboue the Pope, Ergo. Answer. Such a Councell as you speake of, represen-

teth

k Ac omnia & singula tam iustitiam quam gratiam concernentia. As also all and euery the things that concerne as well iustice, *that each haue his due according to that interest and title he hath in the things beeing specified.* as fauour, *priuiledges.*

eth and is generall, *imperfectlie*, not (1) *perfectlie*. The appellation of *generall*, is giuen & by deuines, and Popes, to either; As the name, *bodie*, is attributed either to the *Whole including the head*; or to *that Which is distinct from the head*. So much for your *Proposition*. Your *assumption*, if it be taken in the sence of your proposition, is false: if you take it in another, you multiply the termes & so marre your owne argument. 2. Arg. This of Constance was generall when it first cõdemned Wicklef. *Answer*. It was, *inchoatè*, not *simpliciter*: When Martinus V. wrot his Bull, and proposed those interrogatories before spoken of, *vtrum credat illud quod Sacrum Concilium &c.* it was then generall perfectly. Before which time, as I tould you elsWhere, it might prouide the censure of the Propositions, and condemne them too *in order to* the Popes ratification; but their act did not bind all to beleeue, their decrees were not perfectly oecumenicall, they were not infallible, before they were approued by the Pope. 3. Arg. The Pope approued the decree that Was made *sess.* 5. vnderstood and intended by the makers in this abstracted and exclusiue sence. *Answer*. Proue that it was made lawfully, *concilia-riter*, and that the Pope vnderstood and confirmed it, in that abstracted sence which you speake of,

1 The *Heade* is included in the *perfect body*, as the chiefe part in it: The Church is a mysticall body, and the Pope is the principall part and *Head* of *it*: as I haue proued at large *c.* 1 & 2. the Pope, therefore is included in the Church. And it is the same also of the Church representatiue, which is a mysticall body too: as I haue proued *c.* 4. The other Bishops haue not, and therefore bring not with them Papall iurisdiction; He is *Pastor of Pastors*, and subordinate *foundation* of the Church. pag. 9. Vide Sand. *de Vis. Monar. ann.* 1415. & 1432.

of, els you beg the Queſtion. 4. *Arg.* He approued all the decrees made *conciliariter* by the Councell when it was generall: but this vnderſtood in that abſtracted and excluſiue ſence, was made *conciliariter*, *Ergo*. *Anſwer* You beg the *minor*. And ſince you beg ſo earneſtly, if you will be cõtent with it vnderſtood of a *doubtfull* Pope, I let you take it: but not, meaning it as hitherto you haue donne, of an *vndoubted* Pope. 1. *Reply*. Should I take it, as approued in that ſence, *videlicet*, as being ouer *a doubtfull* Pope, the words could not haue any good ſence. *Anſwer*. Such a Pope, were to obay the Councell in the things there ſpecified. 2. *Replie*. Were he to obay in matters appertaining to faith? *Anſwer*. As farre as they could *commaund*. They might impoſe ſilence to ſuch as were buſie in ſpredding new doctrine; and as others, ſo he, were alſo bound to *obay*. But they could not impoſe an obligation to beleeue a thing controuerted in the Church before. They could not make a definition ſimply oecumenicall obliging the whole Church to beleeue what they propoſe, as matter of diuine faith. Neither do they ſay, they could.

Exteriour acts.

inner acts.

3 *Replie*. The next canon in the ſame *fift ſeſſion*, goes further, *quicunque mandatis Concilij ſuper præmiſſis obedire contumaciter contempſerit puniatur*. And the Pope is there too, *etiam ſi Papalis dignitatis*. *Anſwer*. Heere is no *matter of Faith* defined; but a *Penalty* threatned: And the Pope approues thoſe things onely which were *decreta conciliariter in matteria fidei*. 4. *Replie*. Suppoſing the former be vnderſtood as ouer *a doubtfull* Pope onely,

be onely, and in that ſenſe confirmed, at leaſt it would follow that *in the ſame caſe*, the Councell might execute this later decree. *Anſwer.* In that ſence, that is ouer a doubtfull Pope, you haue beene tould already by others, that Councell might, or any other may. Thus much of the former queſtion: now I come to the *later*. (m)

THE ELEVENTH CHAPTER.

Whether any Deuines of the Catholike Communion haue openlie and to the knowledge of thoſe to whom it appertained, to looke vnto the Church, auouched and maintained of Councels entirelie Oecumenicall, ſuch as were generall and approued, that in Decrees of faith they might miſtake and erre.

THE next diſpute is with an Aduerſarie who will not ſubmit himſelf to the Authoritie of Generall and approued Councels, not ſo much for any poſitiue argument he either

m Errors of Popes, and with the counſail of Cardinals, *in matter of fa*; are impertinently heere pretended. *ſupra* c. 5. ad 3. & c. 8 ad 8. And, in ſuch caſes, other information; or change of circumſtances, might be the ground of the diuerſity, found in decrees of that *ſubiect*. See Turrecrem. l. 2. de Eccl. c. 100. *Ob.* My parishioners do not vnderſtand theſe matters, what Counſell shall I giue them? *Anſwer.* To reſt in the Iudgment of the Church, that I meane out of which Luther went; the Catholike, vniuerſall Church. And to beleeue what she bids them beleeue; to reiect what she condemnes: and what she leaues diſputable, not to trouble themſelues withall.

ther hath, or thinks he hath, against them
as for that he perſwades himſelf *ſome* haue be
leeued they might erre: and thoſe he thinks h
may *ſecurelie*, and will, follow. That Heretick
not only *ſome*, but *all*, haue ſlighted the Churc
and her Authoritie, and her Definitions ma
in Councells, I graunt; but what man of iud
ment thinks it *ſecure* to follow Heretiks? Th
any Catholike Authors thinke it ſecure
ſleight an oecumenicall Definition, I denie. B
were there two or three, who did (againſt t
reſt, and againſt the knowne practice of t
Church,) auouch what you pretend, wou
you venture your ſoule (whilſt worlds of lea
ned men bid you take heed) vpon their Wor
Perpetuall torment among the damned ſpirit
is a matter of that horrour, that wiſedom
would ſeeke the *ſafeſt Waie* to decline it: and
that could ſee heauen a far of, with thoſe ine
plicable ioyes that are in it, would think on n
thing els but the ſecureſt way thither; and fea
nothing more then to miſſe it.

Were you to purchaſe a temporall eſtate
inheritance for your child, you would not ven
ture your mony vpon a title, which the practic
of the kingdome doth diſlike, & which Lawie
commonlie ſay is naught; though two or thre
ſhould tell you that it were a good title: muc
leſſe in ſecuring to your owne ſoule an eterna
inheritance, ſhould you be contented to rel
vpon the Authoritie of two or three (were ther
ſuch) the reſt, with the generall Spirt of God
people, contradicting and anathematizing ſuc
as proceede in that manner.

That Catholikes are against you, generallie, this point; you know. They communicate t with those who do openlie oppose themues to the decrees of Councels œcumenicall. e Councels themselues excommunicate and thematize them also. And, as manie graue elates and learned Deuines as euer esteemed eir authoritie sufficient to determine a Conuersie and oblige men to conforme their dgment thereunto, (who be innumerable,) manie do counsell you not to trust vnto ese fewe, (suppose you found them;) telling u that if you do you forfaite heauen.

When a fewe, reputed Schollers, (were they ny, were it a whole Nation,) hold a *tenet* at is against the Church, their Authoritie doth t make it * probable. The truth of her assernsdependeth not vppon the approbation of *erie one* that *is in* her Conmunion: Much lesse, others. The *Pastors* are to teach; and if some them do chance to forgoe the truth and leaue there is power in the † rest to define the matr and condemne them. This Catholikes do ow; they be well grounded and do take the cure way.

The way which you take is the same which ereſie doth vsuallie take to spredit self, and in aking choise of it you shew in your self the sposition of a Sectarie. The Sectarie findes an

* *Probabilia sunt quæ videntur omnibus, aut plurimis aut sapientibus; & s vel omnibus, vel plurimis, vel maximè familiaribus & probatis.* Arist. li. Topic. c. 1. *Non omne quod videtur probabile, est probabile.* Ibidem. *Docete. Matt. vlt.* † You remember the practice of the Church in er first Councells, against *Arians, Nestorians, &c.*

opinion auouched by two or three, against the common, and against the Spirit of the Church generallie: yet, because it likes him, (for that it is easier to be conceaued, or more agreeable to some phantasie that he hath, or better suting to the libertie which he could wish,) he is content to think the authoritie of those two or three (though the rest contradict) sufficient to make it *probable*; and then, iudging of the reasons & motiues which they bring, as his *affections incline* him, he thinks it at last, certaine. So did the Arians; depending vpon the Authoritie, first of their leaders; and then deeming their motiue (as that, *pater maior me est*;) to be manifestlie against the Church, and for them. Neither be the Leaders themselues (Arch-heretickes) without pretence of authoritie; they cite the (*d*) Scriptures, and gleane obscure speaches out of auncient, good writers, which in shew do make for them.

When a man once takes this way, he squares out

d Fortasse aliquis interroget, An & Hæretici, diuinæ Scripturæ testimonijs vtantur? Vtuntur plane, & vehementer quidem; nam videas eos volare per singula quæque sanctæ legis volumina: per Moysi, per Regum volumina, per Psalmos, per Apostolos, per Enangelia, per Prophetas. Siue enim apud suos, siue alienos; siue priuatim, siue publicè; siue in sermonibus, siue in libris; siue in conuiuijs, siue in plateis: nihil vnquam pæne de suo proferunt, quod non etiam Scripturæ verbis adumbrare conentur. *Vinc. lirin. c.* 35. Si quis interroget quempiam Hæreticorum sibi talia persuadentem, vnde probas, vnde doces, quod Ecclesiæ Catholicæ Vniuersalem & *antiquam fidem* dimittere debeam? Statim ille mille testimonia, mille exempla, mille authoritates parat, de lege, de psalmis, de apostolis, de prophetis; quibus *nouo* & malo more interpretatis, ex arce Catholica in Hereseos barathrum infœlix anima præcipitetur. *Idem c.* 37. *Ybi ostendit eos a diabolo modum istum didicisse; Scriptum est enim.*

out his Religion to himself; or rather he runnes out of all: from one thing to another, from more to fewer points or articles; from that he calls *probable* to lesse and yet lesse *probable*; till at last he findes himself, most certainlie, in Hell. Faith is a firme assent, but his, (if well examined) is not so. It is not diuine faith; he doth but flatter himselfe and deceaue others, with a shadow. If two or three tell him that a Councell may mistake (though the rest auouch the contrarie,) he is content to think it may; and heereupon, presentlie doubts of *all*, that is so defined. Then further, proceeding in the same (sillie) motiue; if the Whole Church auouch a thing, yet so, as some two or three, at some time or other, held the contrarie; he will not beleeue the Church neither, No, nor the Apostles, if any tell him they might erre. A *Rainolds*, a Whittakers *authoritie*, makes the contrarie to him *probable*; and by that time he hath read their bookes, he thinkes himself certaine of it. But in the meane while, where is the faith of such a man? whereunto doth he giue a firme assent? To the Scriptures? No: their authoritie who denied them, makes him doubt. To the Creed? nor so; the authoritie of two or three serues his turne, and there is nothing in the Creede that more then two or three haue not refused. *Arianisme*, *Nestorianisme*, *Sabellianisme*, *Eutichianisme*, *Pelagianisme*, *Lutheranisme*, *Swinglianisme*, all great Heresies haue had *multitudes* of abbettors; whereas two or *three*, serue his turne. Where then is his religion? in his *mouth* peraduenture: but in his *heart*, well examined, there is none.

Others there be, not so readie to relie indifferentlie vpon the Authoritie of any whatsoeuer esteemed learned; but determined extreamelie vnto one. The Puritan for example, to Iohn *Caluin*; whom he prefers before the rest altogether. Wherein he shewes himself as extrauagantlie peccant against the light of nature as the former. Amongst the many principes or *Axiomes* which reason dictates to the Prudent, this is one, that, in matters of beleefe the greatest Authoritie must sway our vnderstanding. He will not denie that this is true, he might as well denie the sunne shines at mid daie; but his manner of proceeding doth inuolue a deniall of it. The authoritie of a Councell entirelie œcumenicall is greater then the Authoritie of one single man. The greatest Schollers haue euer stooped to it: yet the Puritan rather beleeues Caluin, then such a Councell. Yea rather, then all the knowne Churches in the world, though (e) consenting. As, in the matter of the *Masse*, vnbloodie *Sacrifice*, reall *Presence*. And what Way is there, think you, to deale with such a man? or to what end is it to dispute with him? If you cite Scripture, he will rather take the comment of his Master Iohn, then the definition and tradition howeuer auncient, of the whole Church, deliuering the *sense* of it. It is so in the point of the *Reall presence*. And, in admitting the Bookes of Scripture too, he will be his owne chooser; and will iudge himself, which is good and sound and which ought to be discarded.

But who shall decide the controuersie betwixt the Church and him, touching the *meaning* of that

e Though some now dissent, as you for example, yet these points haue had the *consent* of all Christian Churches as many as beleeued that our B. Sauiour had true *flesh* and *blood*.

that Scripture which he pleaſeth to let paſſe for currant? The *Spirit* no doubt. But, in whom? in the Church or the vniuerſitie of beleeuers before his time? Not ſo. They might erre he thinkes; and ſo might all the Councells of Bishops that euer were, and all the Paſtors of the world, though conſenting, they might all, he thinks, be deceaued. Where then ſpeakes the Iudge he meanes to ſtand to, when the Controuerſie is about the *ſence of Scripture*, or about the ſinceritie of the letter? in whom ſpeakes the Spirit which he will permit to be his Maſter? In *Maſter Iohn*. So he beleeues: rather then he will beleeue him that ſpeaketh in the Church. Vide lib. 3. c. 10.

Now tell me, is not this a ſtrange manner of proceeding in matters appertaining to our eternall eſtate? to challeng to ones *ſelf*, or his *Maſter Iohn*, authoritie to teach & interprete *Scripture*, and to denie it to the *whole Senate* of Catholike Bishops & Paſtors, Whom God hath giuen to teach diuine doctrine, & to keepe the Church *from wauering* in ſuch matters? and not onlie to them, in what age ſoeuer, but abſolutelie to the Church, without exempting the firſt Diſciples, and Apoſtles? Theſe forſooth, be the men that in the pulpits crie ſo lowde, who diſeſteeming the whole world beſides, obtrude themſelues as maſters of mankind, each an Oracle.

I know you wash your hands; your words condemne their inſolencie: you will not ſeeme to participate of their fault. But what is in your heart? Are not you too, one of thoſe that abbet a priuate iudgment againſt a publike?

You plead againſt the power of the Church

to determine matter of faith in her *generall* assemblies; and complaine of your neighbours for not conforming themselues in matters of diuine beleef to the determinations of one *not generall*. Reconcile these if you can. And tell me, if I be not bound to conforme *my iudgment* to the iudgment of a Councell when it is perfectlie oecumenicall, what shall binde me to conforme it vnto one that is onelie Nationall? if the Decrees of the *whole Church* may be lawfullie refused, what obligeth me in * conscience and before God to receaue the Decrees of your Conuocation? Is England, since you began to teach, growne bigger then all the world? is a part (it was not of old so,) bigger then the whole?

* Is euerie *Subiect* bound to be of his *Princes* Religion? or is it lawfull for him to subscribe against that he knowes to be the truth?

In way of excuse for your not subscribing to decrees *oecumenicall*, you plead the Authoritie of some *fewe* men; (how vniustlie, heareafter it will appeare;) and shall not the Authoritie of *farre more*, and those great Schollers, excuse vs in conscience for not subscribing to your priuate Articles wherein be many things *generallie* condemned in former ages? To giue instance in one point, that containes many. In your 23. article you determine thus, *The Sacrifices of Masses in the which was commonlie said that the Priests did offer Christ for the quick and the dead, to haue remission of paine or guilt, were blasphemous fables and dangerous deceits.* So you. Yet was this Sacrifice, frequented (*f*) generallie, when Luther began to make

f *Missæ abominatio in calice aureo propinata, omnes reges terræ & populos a summo vsque ad nouissimum sic inebriauit, vt proram & puppim suas salutis in hac vna voragine statuerint.* Caluin, Instit. li. 4. c. 18. See the Protest. Apol. tract. 3. Sect. 1. and in the Conclusion; to the Iudges; Sect. 8. & 10.

make your Schisme. It was auowed in the (g) times primitiue. And our Sauiours (h) words, registed in the (i) Bible, being vnderstood in their natiue, proper sence, do (k) confessedlie make

g S. Iren. li. 4. c. 32. *Noui testamenti Nouam docuit oblationem, quam Ecclesia* ab Apostolis *accipiens* in vniuerso mundo *offert Deo* Concil. Nicenum 1. can. 14 S. Cirill. & cum eo Concil. Ephes. in Anathem. 11 S. Augu. Conc. 1 in Psalm. 33. *Nondum erat sacrificium Corporis & sanguinis Domini quod nunc* diffusum est toto *orbe terrarum*. S. Ambros. de Sacram. l. 4. & 5. S. Cyrill. Catech. myst. 5 S. Chrysost. lib. 3. & 6. de Sacerdotio, & Hom 17 in Epist ad Hebræos. *His Liturgies yet extant. And so is* S. Basils *too*. S. Gregor Nyssen. Hom. 1 de Resurt. *Præoccupat impetum violentum, ac sese in oblationem & victimam offert pro nobis Sacerdos simul & agnus Dei.*

h *This is my bodie which is broken for you. This is the blood of the new testament which is shed for you.*

i 1 Cor. 11. 26 That it was offered for the quick and the *dead*, it is also testified abundantlie, S. Epiphan. Hæres. 75. where he saith also the Church receaued it by *tradition*. S. Cyrill. Catech. 5. *Pro omnibus oramus qui ante nos vita sancti sunt, maximum credentes animarum iuuamen ea quibus offertur obsecratio sancti illius & tremendi quod ante nos iacet sacrificij*. S. Chrysost. Homil. 3. in Epist ad Phil. *Non frustra hæc ab Apostolis sunt legibus constituta vt in venerandis inquam atque horrendis mysterijs memoria eorum fiat qui decesserunt, nouerant hinc multum ad illos lucri accedere, multum vtilitatis*. S. Augest. in Enchrid. ad Laurent. c. 110. lib. de cura pro mort. c. 1 & c. 4. *Non sunt prætermittendæ supplicationes pro spiritibus mortuorum, vt quibus ad ista desunt parentes aut filij, ab vna eis exhibeatur pia matre Ecclesia* Lib. 9. Confess. c. 13. *Meminerint ad altare eum Monicæ famulæ tuæ cum Patritio quondam eius coniuge, &c.* S. Ioan. Damasc. Orat. quod defuncti Missis iuuentur. *Quod quidem extra aliam controuersiam Catholica & Apostolica Ecclesia sine vlla ambiguitate retinet &c.* Vt consuetudinis testem illum cito. The like appeares by the Liturgies. VVhere obserue that I reflect *preciselie*, vpõ the termes of your Article, which condemn *th vnbloodie Sacrifice* offered by the Priest for the *Quick* and the *Dead* to haue remission of paine or guilt. If this be *blasphemous fable*, the whole world was in Errour. So *commonlie* was it *said* and esteemed lawfull, and so vniuersallie frequented.

k VVhat necessitie there is to enquire into the true sence of these

VVords

make for, and confirme it. Now, should wee subscribe to your Article, wee should contradict all this. Wee should contradict open Scripture, interpreted by the whole Christian world and by the (*l*) Spirit in it. And whilst you solicite vs so to do, what do you but abbet a priuate Spirit? and this too, importunelie, vnseasonablie; then, when you denie to the whole Church power to define the veritie, euen of *this cause*, or to declare the sence of Scripture touching it, in her Councels oecumenicall.

l. which is the Holy Ghost. Ioan. 14. & 16.

I am not disposed to beleeue that *a part is greater then the whole*. The Authoritie of (*m*) *all Nations* Christian, moues me more then the Authoritie of *one* (*n*) onlie, now deuided and apart. Neither can I be perswaded that *corpus* doth signifie *a signe* or *figure* onlie; or that *bread* properlie, was crucified for my sinnes. I am not wiser then heeretofore men haue beene; not wiser

VVords (*This is my bodie*) will best appeare in the after-examination of the diuers *consequences* of your owne sence, to wit, your doctrine of *transubstantiation*, corporall and *materiall presence*, *propitiatorie sacrifice*, and proper adoration: all which depend vpon your Romish expositiō of the former vvords of Christ. The issue then will be this, that if the vvords be certainelie true in a proper and *litterall sence*, then wee are to yeild to you the whole cause. *Morton Instit of Masse. li.2.c.1.* I omit to note how Luther who did impugne the Sacrifice of Masse, had his instructions from the *Deuil*, as doth appeare still by his owne booke de *Missa Priuata*, p. 228. *Ego coram vobis*. And p. 230. § *In summa* Edit. VVittemb. anno 1558. where he puts downe the Deuils arguments; amongst which one is against vnbloodie Sacrifice; *Contra institutionem Christi, Missa vsus est pro Sacrificio, &c.* §. quarto.

m England also before Caluin was borne, beleeued the Sacrifice of the masse; and offered it for the quick and the deade. See the *Prouincial Bailance*

a Other Protestants admit not your Confession.

wiser then the Church. I reuerence her decrees, and am readie to be directed by her. Whether those you pretend vnto, were so too, will appeare in the discussion of the Controuersie wee now deale in, which doth concerne the generall Councells wherein she declares herself.

Of such Councels, your fellowes haue questioned many things: as *first*, who hath power to call them; *secondlie*, what persons are to be in them; *thirdlie*, who is to preside; *Fourthlie*, whether they be infallible in their decrees; *fiftlie* which be such Councels? The Controuersie wee are to speake of is none of all these; but onlie what learned men, Catholikes, (for Hereticks it matters not,) haue deliured and taught about the infallibilitie of a Councell, supposing it be intirelie oecumenicall: which supposition being premised, (and it is confessedlie a possible supposition,) the *Question* is this, *Whether any Deuines of the Catholike communion, haue openlie and to the knowledge of those to whom it appertained to looke vnto the Church, auouched and maintaĩed of Councels entirelie oecumenicall, such as were generall and approued, that in decrees of Faith, they might mistake and erre?* Wee dispute not, you and I, now, whether *this*, or *that*, Councell, *be such a* Councell. That is another matter. Nor, whether such a Councell (suppose it be, and define,) *be infallible*. But; what, men, Catholike Deuines, haue auerred touching the priuiledge of a Councell *generall, entire, and approued*.

Vide Supra c. 4. 7. & 8.

The four first, your selues honour with the title of oecumenicall.

The termes of the *Question* be remarkable. *Councels*; not whatsoeuer; but, *generall* and *approued*, or entirelie oecumenicall. *Deuines of the Catholike communion*; not Hereticks. Wee know

that Heteticks refuse entire approued Councels. *Matters of Faith*; not matters of *Fact*. *Auouched openlie*; the *knowledge* of the cause goes before the *sentence* of the iudge.

Your pretence is that *some* Catholike Deuines haue auouched their fallibilitie in matter and manner aboue specified in the *Quære*. Which if it were true, (that I note this by the way,) the *tenet* of their *Infallibilitie* would notwithstanding, continue firme. The Church doth not at all times punish what euer she doth abhorre: and negligence of discipline in a Superiour, is a distinct thing from the lawes or principles of a communitie. Much lesse could it be ouerturned by their *doubtfull* speaches, if any could be found: and least of all by *obscure* passages. Dark and hard speaches may be found in (o) *Auncient Writers*, that seeme to make against such *tenets* of Religion as you call fundamentall; and some *Fathers* haue doubted of, some haue denied, (p) *bookes of Scripture* which all now beleeue to be *Canonicall*; wherefore if in this matter of *Councels-authoritie* the like should haue happened, the *tenet* of Assistance giuen to them in their decrees of faith, being grounded in *Scripture*, and hauing for it *a more euident perpetuall tradition* then *you* can shew for diuers parts of *Scripture* which you do beleeue to be diuine, were still (euen

o Vide S. Hieron. Apolog. adu. Ruf. li. 2. Fieri potest vt .... vel cent antequam in Alexandria quasi demonium meridianum Arius nasceretur, innocenter quædam & minus caute loquuti sunt, & quæ non possint peruersorum hominum calumniam declinare. vide etiam S. Aug. de Predest. Sanct. c. 14. & Vinc. Lirin. c. 11.

p Euseb. Hist. Eccles. li. 3 c. 19. Origenes apud eundem li. 6 c. 19. S. Hieron. de Script. Eccles. & in Ep. ad Dard. Bilson Surv. p. 664.

(euen by you in like manner) to be admitted & maintained; vnles you thiuk it lawfull to reiect thoſe Books alſo, becauſe once doubted of or denied; and neuer to beleeue that, which might with a pretence of authoritie; be oppoſed or contradicted.

Thus I could anſwer, and ſpare the labour to talke further of the matter: but becauſe you Wrong ſome that be learned worthie Authors, and ſome Fathers too; leaſt you find adherents that will beleeue you (to the preiudice of themſelues, and others) vpon your bare word, when they ſee none contradict and confute that you boaſt of, I will ſurney the citations. vide S. Aug. li. 2. contra Donat. c. 5

Our diſpute in this matter is to be of *Catholikes*: it is (as before was noted) impertinent to talke of others; and of ſuch as in *plaine termes* haue *auouched* and maintained what you pretend they did. wee know that ſome haue beene miſtaken in great matters, and yet continued in the Church, either becauſe the thing was not ſufficientlie brought to light (as matters appertaining to diuine faith be not at all times equallie propoſed) or becauſe they were readie to ſubmit themſelues, and conforme their iudgment, as ſoone as the Church declared her ſelf. Wee know too, that diuers haue beene tempted in their faith; and of theſe, ſome haue falne into Hereſie or Atheiſme, wherof we haue examples in Luthers breach; and before, in all ages, euen the primitiue. Others haue diſcouered their temptations, with all the motions of their vnderſtanding, to and fro: concealing onlie the finall reſolution or euent. Of which in- As in the Queſtiõs of the *Canõ of Scripture, of Baptiſme giuen by Heretiks.* &c.

firmitie,

firmitie, ſome, (and not without ſcandall) haue exhibited themſelues by their writings, publicke ſpectacles to the world. With thoſe you and I need not meddle; being to ſpeake of ſuch onlie (if any can be found,) as haue *openlie* denied, the infallibilitie aboue ſpecified, and yet enioyed the communion of the Church, notwithſtanding ſuch a *knowne* deniall.

She doth not thruſt out of her communion, one Who doth onlie *propoſe* his doubtes, to be reſolued; nor yet, if by way of diſputation, he venters to far, but *without auouching*; eſpeciallie when this is donne with *ſubmiſſion to her iudgment*: or, if he ſo *conceale* his mind, or vtter himſelf ſo, that nothing can be *directlie proued* againſt him. Secret and concealed thoughts, ſhe cannot look into. Euerie one is to be preſumed good, vnles the contrarie may be proued. As many as haue exteriorlie communicated with the Church, are lawfullie preſumed to haue receaued her *tenets*, vnles it be made appeare otherwiſe.

Though it be true that ſome who liue amongſt vs other while, be not of vs. Some do beat theſelues for Catholikes, who be in their hearte Atheiſtes, or Heretikes. There be, no doubt, rauening wolues in sheeps-clothing ſome; and the Paſtors driue them not away, becauſe they know them not. The Diſciples knew not that one in the companie was *a Deuil*. Wee are heere to treat of things *manifeſt*; and to the *Church*; and ſo farre, that they might be *legallie proued* againſt the men when they were liuing, and exteriorlie enioyed the benefit of Communion:

Ipſe Satanas transfigurat ſe in Angelum lucis. Nõ eſt ergo magnum ſi miniſtri eius tranſfigurentur velut miniſtri iuſtitiæ. 2.

or, are now to be seene in their bookes, (bookes not censured,) so cleerlie that it is inexcusablie vndeniable. Your self, I suppose, would require no lesse *euidence* to condemne a man (and in so great a matter,) after death when he can speake nomore for himself, then was necessarie to (q) condemne him when he was aliue. *Corint.* 11. Nonne ego vos duodecim elegi: & ex vobis vnus diabolus est? *Ioan.* 6.

To vndertake this *Quæstion* in the latitude that I do, is more then was necessarie for the defence of a generall tradition: *more then can be shewne for diuers partes of the New testament by you receaued*: but the power of the veritie will appeare the better when it is found to haue bene so vniuersallie manifest, and so commonlie receaued, that none, by the Church esteemed Orthodoxe in their times, haue beene euer knowne (though there were still occasion to looke vpon the authoritie of such Councels) openlie to contradict it and auouch the contrarie. Neither could I well refuse being called vpon, thus to come abroad, and defend the iust honour of Persons wrongd, who be not aliue now to maintaine their owne credit.

THE

q Reus non ante condemnandus est quam si idoneis testibus, vel appertissimis documentis, vel indicijs indubitatis & luce clarioribus conuictus fuerit; aut propria confessione, &c. *Vide legem si C. de Probationibus. & l. Qui sententiam.* 16. C. *de pœn.* Neque manifesto constet incurrisse in sententiam excommun: quod nullo modo potest occultari, aut per aliquod remedium iuris excusari: &c. *Extra. Mart. V. Ad euitanda.*

THE QVESTION.

VVhether any Deuines of the Catholike commu-nion, haue openly & to the knowledge of those to whom it appertained to looke vnto the Church, auouched and maintained of Councels entirelie oecumenicall, such as were generall and approued, that in Decrees of Faith, they might mistake and erre?

YOV haue vndertakē the *Affirmatiue* & wilbe Plaintiff. Your instance is in *Austen, Vincent: Lirinensis, Athanasius*, amongst the Anncient: & in *Ockam* & *Waldensis* amongst the later. To the same purpose others do cite *Cameracensis, Cusanus, Clemangis, Canus*, and *Stapleton*; to whom *Baro* the Ministet, who professedlie disputes the matter, ioynes *Optatus* and *Antoninus*. *Panormita* is alleaged also, but comes not within the limites of our Question, He was a Lawier, and some thing hath beene said of him alreadie. *Franc. Pic' Mirand.* c. 5 doth only relate what some others (as he conceaued the matter) thought; but did not himself oppose the Councels Infallibilitie. Neither is it obiected that he did; wherefore he is also to be omitted, as not comming within the compasse of the *Quære*. The men he speakes of particularlie be *Panormitan* (of whom I speake but euen now; and *Cameracensis*, Whose words wee must looke into heerafter.

Baroe hauing collected all the places I will cite

cite them as they are in him: the rather because his booke is common.

§. I.

1. Ockam (in a booke of his that is prohibited) saies that some Christians, comprehending Heretics vnder the name, seeme to think, generall Councels, some, might erre. 2. He brings in behalf of those men, an argument to proue it: Which argument is manifestlie deficient. In like manner he brings arguments to proue that which he confesseth to be false; as he thought this also to be. 3. He recites an opinion whereof he saies he knew no abbettor, that speakes doubtfullie of the manner of assisting: and himself auoucheth the Authoritie of sincere generall Councels. He toucheth by the question, Who doth approue and how, and who declares them to be generall. 4. His proceedings in this worke discommended.

Quia omnes Christiani sentire videntur quod tota multitudo Christianorum hæreticari non potest: quidam autem secundo quod nec Concilium generale: aliqui vero tertio quod nec Rom. Ecclesia. nonnulli autem quattò quod noc collegium Cardinalium; aliqui verò quintò quod nec etiam Papa potest hæretica pellui prauitate. Ideo de istis quinque *quid sentiant Christiani cupio vt mihi reueles.* Baro, p. 359. ex Ockam dial. li. 5, c. 1. Ob.

OCKAM. (His work is forbiddem.) All Christians doe seeme to thinke that the Whole multitude of Christians Index lib. prohib. Cor. Trid

Christians cannot become heretike: but some (Christians do seeme to thinke) *that neither a generall Councell.*

Out of these words, *Some* Christians *seeme to think that a Generall cannot become* Heretike, it is inferd that *Some* therefore (Christians too) seeme to thinke they may. Be that supposed, as you please: that to Ockam, *Some* Christians *seemed to think* that a Generall Councell might erre. This Euidence (if you will call it so) comes not home to the matter in *Question*, as you will see yourselues presentlie if you but reflect on it againe, *Whether any Deuines of the Catholike &c.*

In the words obiected, First, it is not determined what *Generall Councils* those People meane; whether *approued*, or not *approued*, by the See Apostolike. Secondlie, supposing what you do inferre, you will not yet finde that those People *absolutlie do* thinke and maintaine that Councels Oecumenicall may propose and teach Heresie; but only that *some* (who soeuer these *some* be) do *seeme to thinke* that generall Councels (whether all or some is not heere expressed) *may be stayned with* Heretical *prauitie*: so the words are. It is not all one, to *seeme to* think, and to *think*. *Quædam videntur & non sunt.* Arist. Neither is it all one *to be stained With*, *and to teach*. Thirdlie, it is not heere expressed *who* these Christians were; whether Catholicks, or Hereticks, and the Authors *worke* wherein the words are foūd, is *condemned*, as I told you before. Fourthlie, suppose Ockam himself in this his condemned worke, had, not auouched but *seemed to thinke* that Councels though generall might erre, this

Supra c. 8. ad 5. pag. 122.

would

would not make good what you profeſſe to proue, *vzt*, that *men of our Communion*, haue, in *their currant works*, openly denied infallibilitie to the decrees of approued generall Councels. Much leſſe can the paſſage alleaged ſerue your turne, if the word *Chriſtians* be not heere taken ſo ſtrictly as your inference doth ſuppoſe; but ſo farre extéded that *Heretickes* come vnder the name too; for then it may be true that *ſome Chriſtians doe ſeeme to thinke* ſo, & yet no Catholikes thinke ſo, there being other Chriſtians in the World beſides Catholikes, in *His Opinion* that ſaid, (and was it not the ſame (*b*) *Ockam* thinke you) that *vnder the name of Chriſtians* he did alſo *comprehend Heretikes*: who deſired alſo *in this Dialogue to* produce the *contrarie Opinions, of whomſoeuer, Catholikes, or Heretikes*; yea and ſometimes *others, that no* (c) *Chriſtians held*. This for your argument, of *omnes* and *quidam* Chriſtiani, *ſome* Chriſtians and *all* Chriſtians.

The

(b) Quæſo vt mihi reueles, an *aliqui* ſentiant quod tota multitudo Chriſtianorum valeat hæretica prauitate fœdari. Mag. Iudæi, Sarraceni, & etiam Pagani firmiſsimè tenent fidem Chriſtianam eſſe erroneam, &c. Non intendo quærere de illis ſed de Chriſtianis, *ſub Chriſtianis etiam Hæreticos comprehendendo*. Mag. Neſcio aliquem Chriſtianum niſi hoc teneat. *Ockam. dialog. par.* 1. *li* 5. *c* 35.

(c) Nolo vt quod tenes in mente, reueles: ſed reſponſiones aliquas quæ cogitari vel teneri potuerint à *quocumque*, non differas recitare &c. ſententias contrarias *quorumcumque* Catholicorum & Hæreticorum, & interdum alias quæ à nullo Chriſtiano tenentur, licet poſſint habere Catholicos & Hæreticos defendentes, te deſidero recitare: ſic enim multiplicius & efficacius exercitabimus ſtudiorum ingenia. *Idem. c.* 34.

The Minister goes on, *Præterea capite vicesimo quinto eiusdem libri asserit* (Occamus) *duas esse assertiones seu opiniones contrarias de generali Concilio, vna, inquit est quod hæreticari nõ potest, alia est quod hæretica potest labe aspergi. Hanc posteriorem sententiam ipse amplectitur.* Thus Baro, *loco cit.* The Controuersie, you see, heere will bee, Whether Ockam did auouch & beleeue the later of these two opinions. And if I do but adde the verie next words of his, to those cited by the Minister, it will appeare presentlie that it cannot be proued he did. *Quamuis firmißime putem quod Concilium generale hæreticari non potest, tamen rationes pro assertione contraria libenti animo auscultabo.* This he, in the Person of the one Dialogist; then presentlie in the Person of the other Dialogist: *Quod Concilium generale posßit errare rationibus & exemplis videtur probari posse. Prima;* Vna & sola *Ecclesia militans quæ contra fidem errare non potest &c.* There you see he puts an Argument to prove against that which himself immediatlie before professeth to hold *firmissimè*; and in another place of the same booke, *indubitanter*; (*Quamuis indubitanter existimem Concilium generale contra fidem errare non posse, qualiter tamen teneatis assertionẽ contrariam &c. cap.* 28.) which argument is the Argument of those of whom he speakes before of *Those some Christians Who seeme to thinke that a* generall Councell cannot be *stained With Heretical prauitie.* The minister cites the words, not as their argument or Obiection; but, as if it were *Ockams owne* doctrine. So another deales with Canus also, as heerafter I shall note.

Vnt

Vna ſola eſt Eccleſia militans quæ contra fidem errare non poteſt quia de ſola vniuerſali militante inuenitur in Scripturis authentiçis quod errare non poteſt. Concilium autem generale licet ſit pars Eccleſiæ militantis vniuerſalis tamen non eſt Eccleſia vniuerſalis, Igitur temerarium eſt dicere quod Concilium generale contra fidem errare non poteſt. *Baro. p.* 361. *ex Ockam. dial.* Ob.

This is the firſt argument of thoſe *ſome Chriſtians*, whereby they imagined that perhaps the thing which they did *ſeeme to thinke* might be proued: *The vniuerſall diffuſed Church onlie is vnerrable: but a generall Councell is not the vniuerſall diffuſed Church*, Ergo. In which argument the propoſition or *Maior* is falſe, as our Deuines doe proue by plaine teſtimonies of Scripture; and our aduerſaries of neceſſitie muſt acknowledg as much, vnles they will oppoſe them ſelues to the Apoſtles and Fathers and Paſtors of the Church, all together. For, if onely the Symbolicall or vniuerſall Church, diffuſed through all Nations and times, hath the priuiledge of not erring in matter of diuine Faith, it followes, that the Paſtors and Fathers and Apoſtles all conſenting, are not to be relied on, as a proponent infallible; ſince theſe be not the whole (be they neuer ſo glorious a part of the) Church vniuerſall. Howbeit the Queſtion here is not of the goodnes of that Argument, which belongs to the diſpute *de iure*; but, whether Ockam doth there, or in any other place, denie the infallibilitie of approued generall Councells; or, whether he doth name or giue other ſufficient notice of, any Catholike that denied it: He names here none at all; neither doth he ſay 2. Anſw.

that they were Catholikes who *seemed to thinke &c.* and least any should suspect him, he professeth in the person of the other Dialogist to be of the (d) minde that *a generall Councell cannot erre in faith.*

The like proceeding you may obserue in him elswhere: as, in the last Chapter of this booke, where he bringes reasons (and leaues thē without answer too,) to proue that the whole multitude of Christians hauing vse of reason (pastors and people, men and women) may erre against the faith, and that it is *temerarious to say they will neuer doe so*; though he there confesse this which he goeth about to proue, to (e) be *false* (as it is indeed, and manifestly against the Scripture, *Daniel* 7. *Isay.* 49. *Mat.* 18. *Io.* 14. *Ephes.* 4. *Apoc.* 20.) and that he knewe no Christians all (he liued before the Protestant Religion) that held it.

d Quamuis *firmissimè* putem quod Concilium Generale *hæreticè non potest*, tamen rationes pro assertione contraria libenti animo audiscultabo. Mag. Quod Concilium generale possit errare contra fidem rationibus & exemplis videtur posse probari. Prima autem ratio talis est. Vna est sola vniuersalis Ecclesia &c. (*vt pag.* 163.) *Ockam li.* 5. c. 2. *argumenti vero solutionem apud ipsum inuenies cap.* 9. *& habetur inferius lit. b. parag. ad vndecimam.* (c) *Nescio* aliquem *Christianum* qui hoc teneat. Disc. Licet nescias Christianum aliquem hoc tenere, tamen pro hoc aliquas rationes excogitare nitaris. Mag. Ad quæstionem *falsam* nulla ratio nisi sophistica potest adduci. Disc. Concedo quod pro assertione prædicta nulla valet ratio nisi sophistica allegari; tamen ista rationes apparentes & difficiles ad soluendum pro falsis inducuntur. Vnde qualescunque inuenire coneris. Mag. Quod tota multitudo Christianorum vsum rationis habentium possit contra fidem errare, tali ratione probatur &c. *Ockam. li.* 5 35. Ergo *temerarium* est asserere quod nunquam tota multitudo Christianorum vsum rationis habentium contra fidem errabit. *Ibidem in fine.*

Est

Ob.

Est quædem opinio quæ viam eligens mediam prædictis omnibus in aliquo aduersatur: tenens quod Scripturæ diuinæ contentæ in Biblia, & eiusdem sacræ Scripturæ scriptoribus, & *Vniuersali* Ecclesiæ, atque Apostolis, *absque vlla dubitatione in omnibus est credendum.* Nullis vero alijs quantacunque doctrina vel sanctitate præpolleant, est *in omnibus absque omni exceptione* fides necessario adhibenda. Ita quod nec in Concilio Generali si esset congregata vniuersalis Ecclesia, nec decretis aut decretalibus vel assertionibus summorum Pontificum, nec Doctorum dictis, (siue fuerint ab Ecclesia approbati siue non fuerint approbati) est necessario credulitas *in omni dicto & casu* absque omni exceptione prestanda: Licet in multis negari non debeant, & quoad multa Christiani ipsis credere teneantur. *Baro 1.361. ex Ockam dial. 3. par. tract. 1. li. 3. c. 4.*

Neither doth this serue the turne, wee looke for *Authors* not for Opinions. This is an opinion *Without an Author* And if it had an Author he might be an Heretike or an Atheist for ought wee know, whereas you were to vouch Catholike Authors for that which you pretend. But to looke vpon your discourse such as it is; Ockam, say you, mentioneth an *Opinion* holding amongst other things, that credit is not to be giuen to a generall Councell *in euery thing it saies, and in euery case Without exception.* Were this his owne *tenet*, our cause were not hurt, for wee do not maintaine in Councells of the Church, approued, much lesse in all Councels that are stiled generall, such an vnlimited and vniuersall infallibilitie as these words import, *in omni dicto & casu, absque omni exceptione, in all they say, and in all cases Without exception.* Neither indeed doth Ockam there mention that Opinion *assertiuè* as *holding*; but *recitatiuè* as *relating* it: and

3. Answ.

it: and this too, not as the opinion of any Catholike Deuine (for he saies there in the person of the other Dialogist, that he neuer before heard or (*f*) *reade* it,) but as on opinion which a *searcher of curious Questions* (*g*) might inuent and bringe into discourse as an occasiõ to penetrate deeper into the trueth, which is most diligently sought when it is most cunningly contradicted; and appeares more cleerly in the vnderstanding when all errors are distinctly remoued from it.

f Si est aliqua opinio quæ omnibus obuiet supradictis, ipsam audire desidero, vt mihi detur occasio intelligendi profundiùs veritatem. Mag. Est quędã opinio quæ viam eligens mediam &c. (*vt supra*) Disc. Istam opinionem alias *non audiui*, nec legi. *Ockam. 3. p. lib. cap. 4.* (*g*) Vt mihi detur occasio intelligendi profundiùs veritatem. *Ibidem vt supra.* Vt cognoscam quod aliquid apparentiæ vel veritatis contineat, ipsam intendo aliqualiter tecum discutere. *Ibidem.* Non vt quod tenes in mente reueles, sed responsiones aliquas quæ cogitari vel teneri potuerint à *quocunque*, non differas recitare. Mag. Hoc pacto vt omnia quæ narrabo non aliter accipiantur nisi quasi aliquis quæstionum difficilium indagator potest dicendo comparare consona veritati, quomodo ad prædictas instantias respondere contingat, ostendam. Volo enim quod dicenda Fratri Magistro (*Michaeli de Cezena, generali Minorum. vide prolog.*) & eius sequacibus (*Ockamo; cæterisque*) nequaquam imponas. Sicut in præcedentibus multas recitaui sententias quæ assertionibus Domini Ioannis & eorum sequacium obuiant manifeste; quas tamen Frater Magister & sui sequaces (*in schismate contra Ioannem illi adhærentes*) minimé opinantur: imò nonnullas *impugnare* nituntur. Ita in parte futura operis huius (si tu volueris) plura referam quæ Frater Magister & sequaces *satagunt improbare.* Disc. Quod istum modum teneas principio acceptaui. Quia sententias contrarias *quorumcunque* Catholicorum & *Hæreticorum &c.* (*vt supra ad lit. c.*) *Ockam p. 1. lib. 5. cap.* Personam recitantis assumas, nec tantùm vnam sed plures quando ibi videbitur, ad eandem interrogationem narra sententias. Sed quod *tua sapientia* sentit, mihi velis nullatenus indicare. *Idem in prologo Dial.* Affectas (vt video) quatenus ex serie dicendorum *nemo possit colligere quam partem* dissentientium circa fidem catholicam reputem errorem; quod tuæ satisfaciens voluntati vna cum alijs quę vel cogitas vel affectas, seruare curabo. *Ibidem.*

In proposing the grounds of that Opinion whose argumens himselfe vppon another occasion and in a like natter, had before (*h*) answered) he discouers *it* to apprehend that the infallibilitie (such as it doth impugne) depends vpon some newe (*i*) *reuelation*; and then brings argumẽts against this way; whereas Ockam knew and had himself noted that Catholikes defend infallibilitie otherwise. And that same Opinion, for of *it* I must speake and not of him, since

(h) 1. *p. li.* 5. *c.* 9. Nec ex sanctitate nec ex fidei firmitate Cardinalium (*Episcoporum*) maiori quam habuerunt Apostoli, est quod Collegium Cardinalium (*Concilium Episcoporum*) errare non potest, sed ex promissione Christi. *Ibidem.* Dignitas ecclesiastica nec sanctificat nec inobliquabilem in fide instituit aliquam personam, tamen *Christus præseruat* ab errore contra fidem aliquod Collegium habens aliquam specialem dignitatem, quemadmodum religio Christiana nec sanctificat nec inobliquabilem reddit aliquam personam, Christus tamen præseruat collegium suscipientium religionem Christianam ne erret contra fidem. *Ibidem.* Ad decimam dicitur dupliciter, vno modo quod Collegium Archiepiscoporum & Episcoporum non potest contra fidem errare, & isti conceduut quod præter congregationem fidelium sunt *plura collegia particularia, quæ contra fidem errare non possunt*, scilicet Collegium Cardinalium & Collegium Episcoporum. Aliter dicitur quod Collegium Cardinalium quantum ad aliqua est eminentius Collegio Episcoporum licet quantum ad aliqua sit inferius ipso, & ideo licet Cardinales valeant eligi ad Episcopatus, poterit tamen Collegium Episcoporum vel ipsorum Cardinalium esse confirmatum in fide. Ad vndecimam dicitur quod de sola Ecclesia militante in generali asseritur quod non potest contra fidem errare, *cum hoc tamen stat quod sit aliqua Ecclesia particularis quæ non potest errare contra fidem*; Sicut conceditur quod congregatio fidelium errare non potest, & tamen simul cum hoc conceditur; quod Concilium generale contra fidem errare non potest. *Ibidem* (*i*) Eugenus ab Ammedera dixit, & hoc ego idem censeo hæreticos baptizandos esse. (Augustinus) huic respondetur; Sed non hoc censet Ecclesia, cui *Deus iam plenario etiam Concilio reuelauit*. Quod tunc adhuc aliter quidem sapiebatis, sed quia in vobis charitas salua erat in vnitate permanebatis. S. *Aug li.* 6. *de bapt. contra Donatist.*

since he doth not owne it, that lame Opinion I say, maintayninge as it doth, *the vniuersall Church present to be infallible*, and the decrees approued by it to be of authoritie vncontrouleable, so farre that none may (k) doubt of them, must acknowledge another way; for neither can this infallibilitie in matter of faith be attributed to humane industrie; nor will *it* (the opinion I meane) admitte a continuall dependance vpon reuelations, to be made alwaies to this purpose.

True it is that *it* seekes an answer to the argument of Gods prouidence and protection, grounded in our Sauiours promise; euer laboring to finde newe wayes; but the issue is such as makes any wise man afraid to subscribe. So little faith *it* hath in Iesus Christ, and his promises, that *it* saieth (and by the mouth of Ockam) that the whole (l) *multitude of Christians, so one man remaine sound* (himselfe perchance) may be exposed not to circumstant & imminent only but *to inuoluing* & vanquishing or *ouerthrowing danger of Heresie and errour*. In which case (*quibus in hæreticam prauitatem labentibus*) *it* will haue God, who of stones can raise Abraham sonnes of these or others to make vp his Church anewe.

You

c. 19. (k) Est quędam opinio tenens quod Scripturæ diuinæ contentæ in Biblia, & eiusdem sacræ Scripturæ scriptoribus, & *vniuersali Ecclesiæ*, atque Apostolis, absque vlla dubitatione *in omnibus est credendum*. Nullis verò alijs quantacumque doctrina vel sanctitate præpolleant est in omnibus absque omni exceptione fides necessariò adhibēda. In quod nec in Concilio &c. (*vt supra pag. 165.*) *Ockam. dial p. 3. li. 3. c. 6.*

(l) Multitudo Christianorum (dum tamen alij vel *saltem vnus* fideli remaneat) potest inuoluenti periculo hæresis & erroris (alijs ex-

You may further obſerue if you read *Ockam*, how the blinde *Opinion* knowes not where to take footing, or which way to proceed whilſt it goes ſtumbling on: *Wee muſt not beleeue a Councell* (m) *in all things*; ſo it begins: then, *eſpecially* (n) *if they be fewe in it, as there haue bene ſome tymes ten or twelue*: then, *it is not neceſſarie* (o) *of euery Councell*; then, *it is not neceſſarie to beleeue that a queſtion of faith is* (p) *alwayes ended by reuelation*. then; *neither* (q) *perchance will there be alwaies a reuelation made as oft as a generall Councell will be held* &c. with ſo many limitations and cautions, *forte*, and *ſemper*, and *quoties*. And againe; *it cannot be proued by this* (an argument there brought) *that it is* (r) *neceſſarie to beleeue that, the determinations of generall Councells touching the doubtfull meaning of holy Scripture haue the origen of their credit that way by which they were inſpired to the Writers of holy Scripture*. With much more of like nature. And the enforced anſwers which *Ockam* feigns for it, to the grounds of the common *tenet* brought in there in part againſt that new-conceaued blinde *errour*, (whereof I haue related (ſ) one,) be ſo vnworthie of a learned Chriſtian

gentibus peccatis ipſorum) exponi. Quibus in hæreticam prauitatem labentibus valet ille qui de lapidibus poteſt ſuſcitare filios Abrahæ, vel de aliquibus ipſorum aut de alijs quando voluerit numerũ Chriſtianorum augere. *Idem 3. p li. 3. c.* 13 Eſt quoddam periculum tantummodo imminens ſeu circumſtans; & eſt periculum inuolues ſeu proſternens. *Ibidem.* §. *Cum autem.* (m) *ſupra pag.* 165. (n) *c.* 7. (o) *c.* 8. (p) *Ibidem* (q) *c.* 9. (r) *c.* 11.

(ſ) p. 168. (t) Concilium generale non debet regulariter occultè ſeu ſecretè paucis ſcientibus celebrari: ſed vulgandum eſt per vniuerſalem Eccleſiam, hoc eſt, per omnes regiones in prouincia in qua ſeu in quibus Catholici commorantur, generale Conciliũ con-

Christian, that you may see looking on them well, how, pretending to nourish, he (on better aduise) leaues it an abortiue; and makes against it this confession; First, (t) *When a generall Councell is rightly called and proceeds in all things Catholikely, and holily* (neither am I defending others) *quidquid fecerit What soeuer it shall doe is to be esteemed done by the vniuersall Church.* The Catholike Church then, it seemes in his iudgment, or in the iudgment of *the* Opinion; for so wee must speake of *it* since it wants an author; is engaged in the Councells decrees; and consequently it much concernes him who hath the care of her, (*docebit vos*) to take order, the councell mistake not: and so much, that the credit of *her* (*cui in omnibus* (u) *absque vlla dubitatione credendum est*, if the opinion take place which you tell vs *Ockam* held) is ruined with the same lapse, if in estimation both are one.

In the same place, he layth that (x) *after the*

dict

uocari debere, quatenus omnes Catholici *tacitè vel expresse* consentiant, & quasi authoritatem tribuant vt ad consilium profecturi, eorum nomine circa ordinanda & definienda in Generali Concilio canonicè & catholicè atque ritè procedant; vt meritò quicquid catholicè & licitè statuerint vel definierint vniuersali statuatur & definiatur assensu. p. 3. l. 3. c. 13. quando igitur Consilium Generale ritè conuocatur, & in omnibus catholicè procedit, *quicquid* fecerit, *ab vniuersali Ecclesia fieri* est putandum. Ibidem. (u) *supra page* 165. (x) Postquam acta Generalis Concilij per vniuersos Catholicos populos fuerunt promulgata, *si nullus contradicens* aut impugnans apparet *sunt putanda ab vniuersali Ecclesia approbata. p. 3. li. 3. c. 13.* Si autem acta Generalis Concilij non fuerunt apud omnes populos Catholicos diligenter exposita, non est dicendum quod tale Concilium Generale sit explicitè ab Ecclesia approbatum, licet si sanctè & catholicè fuerit celebratum *possit dici implicitè ab vniuersali Ecclesia approbatum Ibidem.* Quod statuitur vel definitur in Concilio Generali non liga

acts of a generall Councell haue been promulgated amongst all Catholike people, (to promulgate them amongst Heretiks he did not esteeme it necessarie) *if then no man appeares* (he speakes still of Catholikes) *contradicting or impugning, they are to be esteemed approued of the vniuersall Church. Secondly,* (y) those Councells *which haue been celebrated, orderlie, holilie, and canonicallie, are according to the iudgment of the holie Fathers* (marke those Authors) *most deuoutlie to be receaued, embraced, and reuerenced by all Catholikes. Thirdlie; if* (z) *a generall Councell doe Catholikelie* (that is in his explication *ritè, iustè, sanctè, canonicè,*) *define something to be beleeued, it is lawfull for none to denie publikelie, or publikelie to doubt of the thing so defined. Neither is it lawfull for any man stubbornelie, occultè vel etiam mentaliter, secretlie, or as much as mentallie to doubt of the thing so defined.* He is gonne farther now by much then you can suffer; neither will you finde wherein these words differ from our tenet; for wee maintaine not the infaillibilitie of such Councells as proceed

vniuersalem Ecclesiam, nisi per vniuersalem Ecclesiam fuerit legitimè diuulgatum: & ideò non est censendum explicitè approbatum ab vniuersali Ecclesia, antequam taliter publicetur. Non oportet autem taliter definitum singulorum auribus inculcare, sed sufficit taliter publicare quod nullus se possit, si in contrarium venerit, per ignorantiam excusare. *Ibid.* (y) Iuxta *Sanctorum Patrum sententiam*, Concilia generalia, quæ ritè, iustè, sanctè & canonicè celebrata fuerunt, sunt ab omnibus *Catholicis* deuotissimè suscipienda, amplectenda & veneranda. *Ockam 3. p. li. 3. c 9.* (z) Aut Concilium generale catholicè definit aliquid esse credendum, aut erroneè. Si *catholicè*, nulli licet publicè negare, vel etiam publicè dubitare taliter definitum. Nulli etiam licet pertinaciter *occultè* vel *etiam mentaliter* de tali definito dubitare. *Ibidem.*

ceed against that order which is essentiallie required in a Councell.

By the way; you must heere distinguish Councels; (if you will not make this Opinion to contradict it self:) those which be sincere and approued be certaine in their decrees, those that are not, may mistake. And if there be doubt of any, towhich sort they appertaine, it will yet haue them obaid. It doth also distinguish about the decrees of the former sort, as others do to wards Scripture; an explicite, and an implicite faith. There is none in your parish beleeues the Scripture all in euerie part and euerie literall sence distinctlie, *explicitè*: no not your self master Parson. And finallie it distinguisheth a double approbation of decrees, one is *authenticall*, donneby *the* Pope: another *private*, by any that is a *Scholler*: *Consentiens subscripsi*. but I should not anticipate.

Ob. SI quæratur quis habet iudicare an concilia fuerint catholicè celebrata? Respondetur, quod quia non definerentaliquid nisi quod potest elici ex scripturis diuinis, ideo periti in Scripturis, & habentes aliam sufficientem intelligentiam scripturarum, habent iudicare per modum firmæ assertionis, quod definita ab ijs sunt catholicè definita. Baro. p. 362. ex Ockami dial. li. 3. c. 9.

4. Answ. LAstlie you take occasion out of his words, to question (and it is out of the limits of our Question) who shall iudge whether the Councells haue defined canonicallie or no; In which case wee are not so ignorant as to runne out of the Church to Heretickes to learne of them. Neither doe wee esteeme *William Ockam* so great

an Oracle, that, were his doctrine heerein singular, neglecting both the (*aa*) Councells & the Church (*bb*) adherent to them, wee should goe learne of him what conditions are necessarie to the subsistence of a Councell; and whether all were in, or no. Yet this is not the matter. It is one thing to dispute whether a Priest can consecrate; and another to dispute whether you be a Priest. One thing to dispute Whether a generall Councell can define infalliblie, another to dispute which is a generall Councell. The controuersie wee speake of is about the former, wherein Catholikes mainteine the affirmatiue; and you shall neuer proue that Ockam held the cõtrarie by his *Dialogues* whilst his *Dialogues* are extant. In fine if it be obiected that he hath not expreslie and professedlie answered diuers arguments which he bringes against Councells, this will not conclude that he held against such as were lawfull and approued, and consequentlie that he did herein contradict himselfe: for *l.* 5. *c. vlt.* he brings arguments to proue that the whole multitude of beleeuers, as many as haue vse of reason, may erre; con-

aa. Quamuis omnes Episcopi orbis terræ præsentes fuissent. *p. li.* 3. c. 9. per congregationẽ quæ à multitudine fideliũ Generale Cõcilium æstimatur. *Ibidem.* bb. Et si quæratur quis habet iudicare an fuerint catholicé celebrata? Respondetur, quod quia non definierunt aliquid nisi quod potest elici ex Scripturis diuinis, ideo periti in Scripturis & habentes aliarum sufficientem intelligentiam scripturarum, habent iudicare per modum firmæ assertionis quod definita ab eis sunt catholicè definita. *Summi autem Pontifices* si non fuerint præsentes, sed tantummodo authoritate eorum præsentibus legatis ipsorum celebrata fuerunt authenticè, *iudicare habent quod catholicè extiterint celebrata.* Si autem Summus Pontifex præsens fue-

concluding (*cc*) *it is temerarious to* affirme that it will neuer be: and theſe arguments as I told you once before he leaues vnanſwered; notwithſtanding that in the beginning he did acknowledge none but *ſophiſticall* could be brought; and that the thing was *falſe*, and that he kneWe *no Chriſtian at* all, *Catholike* or Heretike that held it. If you thinke that in his minde he was of that opinion, you cannot approue of ſuch a *ſpirit*; a ſpirit oppoſing all good Chriſtians, and the mans owne conſcience too: If you do not thinke he was, then ſhould you not by the occaſion of his vndiſcreete mouing of doubts and ſeeming want of giuing anſwere to the ſame, offer to perſwade others (againſt your owne knowledge neglecting the *caueat* he gaue in the (dd) begining) that he deliuered his owne ſence and ſentence: and much leſſe ſhould you adore this vnhappie worke (wherein the Author turninge himſelf euerie way about, and inuoluing his diſcourſe in many obſcure windngs and blind circuits, labours to conceale and hide his owne intent,) as a peece heauenlie inſpired for the worlds learning. Reade againe now what before I told you, c. 5. pag. 86. & 87.

Vide pag 166.

§. 2.

rit, *ſufficit* quod *authenticet* ipſa. *Ibidem.* (cc) *ſupra ad lit.* d. videetiam quæ habentur, *lit* h (dd) *ſupra ad lit. f.*

§. II.

1 Petrus Cameracenſis reciteth diuers opinions, out of Ockam: whereof one is that of Councels, allreadie handled. 2. He ſaid, in his yonger age, diſputatiuè *not* aſſertiuè, *that the infallibilitie of other Church beſides the vniuerſall could not be conuinced out of Scripture. What he thought of the point it ſelf, he declared afterwards. 3. He did not hold that the whole multitude of Chriſtians, Clerks and* (4.) *Laicks, might fall from the true faith.*

OMnes fideles in eo communiter conſentire videntur, quod tota Eccleſia ſiue multitudo omnium Chriſtianorum hæreticari non poteſt, ſiue contra fidem errare. Bato. p. 363. ex Alliacenſi. Octaua aſſertio eſt, quod etiam Concilium generale poteſt contra fidem errare, quia ipſo ſic errante adhuc ſtaret aliquos extra conſilium non errare, & per conſequens fidem Eccleſiæ non deficere. Ibidem ex eodem. Ob.

PETRVS CAMERACENSIS. This man (if the *veſperiæ* and the *Reſumption* of it, be his) is brought, *firſt*, to beare witnes that in his time there were contrarie opinions about the Authoritie of Councells. The reaſon why they call vpon him is, becauſe amongſt *aſſertions* which he *relates* in his *Veſperiall Queſtion*, one is that a generall Councell may erre againſt faith. Where vnto I anſwer, *firſt* that wee maintaine not the infallibilitie of all that beare the name. *Secondlie* he 1. Anſw.

he doth (a) *recite* assertions onely in that place, and not approue them, as appeares by his words, *recitandæ sunt assertiones circa materiam istam plurimum differentes*, I *must recite certaine assertions about this matter that are much different*; or as after he doth expound it, *repugnantes*, some repugnant to other. and, if in his iudgmẽt they be *repugnant*, you haue no reason to conceaue he doth approoue them all. *Thirdlie*, he doth not name any Catholike author holding that assertion, which you speake of, or the rest which followe; but tooke them out of (b) *Occhams Dialogues*, whence he (c) trãscribes, and sometimes *verbatim* diuers peeces of these questions which you would make vse of. Neither doth he omitt to recite that opinion of *Christians as many as haue vse of reason erring possi-*
bly

(a) Recitandæ sunt quædam assertiones circa istam materiam *plurimum differentes*. Prima est in qua communiter omnes fideles videntur conuenire quod tota Ecclesia siue multitudo omnium Christianorum hæreticari non potest, siue contra fidem errare. Secunda quod nec etiam Concilium generale. Tertia quod nec Romana Ecclesia. Quarta quod nec Collegium Cardinalium. Quinta quod nec Papa canonicè intrans. Aliæ autem sunt quinque assertiones prædictis *valde repugnantes*. Vna est quod Papa intrans canonicè hereticari potest &c. Octaua quod etiam Concilium Generale &c. Nona est, quod tota multitudo non solum Cardinalium, sed generaliter omnium virorum potest sic errare, & fideles Ecclesiæ in solis mulieribus conseruari. Decima est. quod *tota multitudo Christianorum* non solum virorum, sed etiam mulierum vsum rationis habentium potest errare contra fidem; quia hoc stante adhuc in prauulis baptizatis possunt saluari omnes promissiones Christi de fide Ecclesiæ vsque ad consummationem sæculi. *Petrus Cameracensis Quæst. Vesp.*

[b] Ex 1. p li. 5. capitibus 1. 2. 3. 7. 22. 25. 32. 35. c. Confer capita 28. 30 31. 32. 34. & 35 cum Quæstione Vesperiali & Quæstione de Resumpta Petri Camer.

blie all together against faith; which Ochã himselfe had said was false, and the reasons for it, those which Ockam giues, he calls *apparentes*, seeming. yet himselfe in the end of this Question (*d*) contradicts it and maintaines the contrarie.

EX sacra Scriptura non conuincitur quod sit aliqua Ecclesia particularis quæ regulæ legis Christi semper conformetur, Baro p. 363. ex Alliac. Quæst. Vesp. Concilium generale potest difformari legi Christi. idem p. 364. ex Quæst. Resumpta. Ecclesia Romana quæ distinguitur à tota congregatione fidelium sicut pars à toto, potest hæretizari. Ibidem ex eadem quæst. Ob

THE *second* thing obiected is, that he thought it could not be conuinced *out of Scripture* that any Church distinct from the vniuersall, is alwaies free from errour; whence is inferd that in his opiniõ it cãnot be conuinced out of Scripture that a generall Councell is alwaies free. I answere, *first*, wee maintaine not all Councells which goe vnder the name of generall. *Secõdlie* it is one thing to saie lawfull Councells are free from errour in definition, and an other thing to saie that wee can proue this *by Scripture*. it is one thing to saie the *Epistle of S. Iames* hath sacred authoritie, and another thing to saie 2. Answ.

M that

(d) Ex prædictis sequuntur aliquæ propositiones corollariæ: Prima est, quod *semper in Ecclesia vniuersali erunt plures adulti illustrati veritate fidei*. Secunda est, quod semper in Ecclesia Vniuersali erunt *plures iusti* formati virtute spei. Tertia quod semper in Ecclesia Vniuersali erunt plures electi *inflammati charitate* Dei. Prima propositio patet quia &c. *Quæst. Vesper.*

that by Scripture you can proue it. wherefore
suppose this Author had said in his yonger daies
that he thought the infallibilitie of full and law
full Councells could not be proued ex Sacra
Scriptura, by Scripture, it doth not follow that he
denied their infallibilitie. Thirdlie What he said
in that Question is deliuered (they be (e) his
owne words) disputatiué non assertiué; by way
of dispute, not by waie of affirmation: wherefore
if you wronge him not, you must not saie he be
that Councells infallibilitie (such councels
as had all conditions necessarie) could not
be proued (yea and against a stubborne
aduersarie sufficientlie conuinced) out of
Scripture. Fourthlie, this which was said, not as
sertiué but onelie disputatiué, he submitted to the
iudgment (f) of the Church, thereby retractinge or
disauowing (according to the manne, of the
schooles yet in vse) what in this disputation
might perchance escape amisse, either for the
substance, or the manner of his speech. And
nallie, being after much more studie and rea
ding of Scriptures publikelie in the nature of
Professor, made Bishop and Cardinall, he was
called to the Councell of (g) Constance, & there
with the rest of the Bishops, he sufficientlie
made knowne that he thought all were bound

(e) Hæc dicta sint de tertia conclusione & suis adiunctis: & de ista quæstione solùm disputatiue & non assertiue. Petrus Camer. Quæ de Resumpta, fine. (f) Non est ergo quò securius fugiam quam filius ad matrem, filius Ecclesiæ ad matrem Ecclesiam; &c. Ad hanc igitur confugiens & sua lege regulari cupiens, me & dicta mea omnia sua & suorum filiorum tam præsentium quam absentium charitatiua correctioni committo & sub hac & alijs protestationibus fieri consuetis quas suppleri haberi pro repetitis gratia breuitatis, ad quæstionis responsionem accedo. Idem Quæst. Vesper. in principio. g. Acta Conc. Constant. Sess.

to beleeue what a generall Councell, and particularlie that of Constance, did declare touching faith. If you reade the interrogatories made (*h*) there by the Pope *sacro approbante Concilio*, you will not vrge him any more in this matter.

Ob. TOta multitudo Clericorum & Laicorum virorum potest à vera fide deficere. Baro p. 364. ex Alliac. Quæst. de Resumpta. intentio autem meæ conclusionis sicut patuit ex dictis meis erat quod data quacumque Ecclesia certæ denominationis quæ non sit toti congregationi fidelium generalis, verbi causa Ecclesia Clericorum, Ecclesia Italicorum, Ecclesia Gallicorum &c. Ex Scriptura sacra non conuincitur quod semper sit aliqua talis, siue consimilis denominationis quæ Christi legis regulæ conformetur. *Idem ex eadem Quæstione.*

4. Answ. YOu conceaue withall what is to be said in answere to the rest obiected out of him, and particularlie vnto that of the *Clergie* where he seemes not to haue *then* well reflected on those words of S. *Paul* who doth testifie (and his testimonie is in the *Scripture*) that our Sauiour constituted *and* (i) *gaue Pastors; and Doctors, to the consummation of the Saincts, vnto the worke of the ministerie, vnto the edifying of the bodie of Christ, vntill wee meete all into the vnitie of faith, that we be not children* i Ephes. 4.

h Interrogetur vtrum credat, quod illud quod sacrum Concilium Constantiense vniuersalem Ecclesiam representans approbauit & *approbat in fauorem fidei* & ad salutem animarum, quod hoc est ab vniuersis Christi fidelibus *approbandum & tenendum*; & quod condemnauit & condemnat esse *fidei* vel bonis moribus contrarium hoc ab eisdem esse tenendum *pro condemnato; tredendum & asserendum. Martinus quintus, approbante Concilio Constantien.* Vtrum credat sententiam sacri Const. Concilij supra 45. articulis Ioan. wicklef & Ioan. Hus, latam, fore veram, Catholicam &c. *Ibidem.*

children Wauering & caried about with euerie winde of Doctrine. The like wee reade in Esaie, vpon (k) *thy Walls o Hierusalem, I haue appointed watchmen all the daie, and all the night for euer they shall not hold their peace.* And other places there are to this purpose verie plaine, that cannot be auoided.

k Isa. 62.

Neither did he finde himselfe able to satisfie the argument, taken from the nature of a Hierarchie, and the acts pertaining to it, that are alwaies to be found in the Church whilst it lasts, that is, *all daies till the consummation of the world*, which argument is there brought, and he doth endeuour, but could not finde an answer for it. *First* he saith that supposing the whole Clergie should erre against the faith, some one of them might haue power to giue orders, to excommunicate or binde in way of iurisdiction, to consecrate, and administer Sacraments: and so saith he, *prælationis ordo remaneret in Ecclesia*, the *Order of Prelacie*, which is, of Ecclesiasticall Superiours to their inferiours, *would remaine in the Church, as, also distinction of degrees; Sacraments and other rights.* But his opponent would aske him instantlie, how the distinction of Priest and Bishop, of Pastor and people: how the order of Prelacie, and power to consecrate, absolue, binde, and preach; be *within*, if the Preists and Bishops, if the Prelates and such as haue this power, be *without*? He answers; *licet forte non actu tamen in potentia propinquâ, though perchance not actuallie, yet in a neere power*; and this, a passiue power, for if the Preists and Bishops be *without*, the actiue is not within. How then is there actuallie a Hierarchie, & the ministration before

spoken

spoken of in the Church? he leaues it heere, and goes to trie (l) another waie, which is, *though no Clerks*, at all remained, no Bishops, no Priests, in all the world, to consecrate, ordaine, gouerne, preach, or exercise anie Hierarchicall actes, yet the Church thereby should not loose the power to haue them. and why? if none remaine to consecrate, preach, or make a priest? because *though she could neuer haue them by humane power, yet by Gods miraculous operation she might.* And in fine he concludes, that though it be *temerarious* to affirme that euer it shall come to this, yet to denie that God by his omnipotencie can thus restore (m) a Hierarchie, or that he would if there should be neede, were also teme-

 rarious.

(l) Secundo loco Probat iste Magister secundam partem antecedentis sui principalis, scilicet quod tota multitudo *Clericorum* non potest difformari legi Christi, quia Deus ita statuit Sacerdotes Leuiticos &c. confirmat per aliqua superius tacta, quia sequitur quod posset cessare in Ecclesia ordo prælationis & distinctio graduum & cætera contra Apostolum (ad Ephes, 4. vbi de Christo loquitur sic. Et ipse dedit quosdam Apostolos, quosdam autem Prophetas &c. ad ædificationem corporis Christi, sc. donec occurramus.) Imo quod deficere posset sacerdotium Christi: Sacramenta & alij ritus Ecclesiæ &c. Ad ista *potest probabiliter* dici &c. Ad confirmationem licet supra tactum sit de materia argumenti tamen adhuc potest dici dupliciter. Vno modo quod *licet* tota multitudo Clericorum contra fidem erraret, tamen aliquis Sacerdos remaneret habens potestatem ordinandi, ligandi, conficiendi, & alia sacramenta conferendi: & sic remanent in Ecclesia ordo prælationis, distinctio graduum, sacramenta, & alij ritus. Et licet *forte non in actu*, tamen in potentia propinqua. Petrus Camerac. *Quæst. de Resumpta.*

m Alio modo *dicunt aliqui* quod licet omnes Clerici hæreticarentur aut omnino nulli remanerent, propter hoc Ecclesia *potestatem habendi* prædicta nequaquam amitteret. Licet illa nunqnam habere posset per humanã potestatẽ: sed per *miraculosam Dei operationem*: qui sc. diuersis modis posset de aliquibus laicis Catholicis, Sacerdotes

rarious. And no doubt, he that of ſtones can raiſe vp ſeed to Abraham, can without the miniſterie of men if he thinke good, make infidels beleeue, and ordaine them Prieſts and Bishops. the queſtion is not of his abſolute power; but whether by vertue of the preſent inſtitution, there ſhall be, Hierarchicall power in the Church euer till the conſummatiō of the world (*Paſtores & Doctores in opus miniſterij donec occurramus omnes.*) The Scripture affirmes it; and the ſame was intended by that argument for which he could not finde, though he went about to ſeeke, an anſwer And therefore finding himſelf in thoſe ſtraites, he thought it neceſſarie to publish his proteſtation, that what he ſaid, was (*n*) onelie *diſputatiuè* not *aſſertiuè*: leauing withall to conſider how dangerous a thing it is for ſchollers to reade Ockams *Dialogues*, where is vnhappilie miniſtred occaſion of errour, and whence he tooke manie things which you find in this writing.

Ob Tota multitudo Clericorum & Laicorum &c. vt ſup. pag. 26.

» & Epiſcopos ordinare, & hoc ſuæ Eccleſiæ *reuelare*. In *quo caſu* omnes Catholici deberent taliter ordinatos à Deo, ſicut veros Epiſcopos & Sacerdotes habere. Et licet *temerarium eſſet aſſerere talem caſum* de facto *aliquando euenire*: tamen eſſet etiam temerarium huius caſus *poſſibilitatem* negare, Quia hoc eſſet de futuris (*in hypotheſi per miracula tantum poſsibilis*) temerè diuinare · & contra articulum de *Dei omnipotentia* impudenter impingere. *Ibidem. vide* Ockam. Dial. 1. p. li 5 c. 32. & 3. p. li 3. c. 13 Admiratione permoueor quod iſti *præſumunt* aſſerere, totum Clerum poſſe falſitate hæretica irretiri: & quia non vnquam aliquis ſine motiuo aſſentit *errori*, aperias vnde iſti mouentur pro opinione prædicta. *Ockam. p. 1. li. 5. c. 29.* (n) *ſupra. 4. li. c.*

IT is obiected further that he *defends* in his Resumption, that *the whole multitude of Clerks and laymen may fall from the true faith.* Wherein he is much wronged; he *defends* it not; as appeares in the resumption of the seuerall parts of that *ratio quinta* (o) §. *Secundò probat secundam partem antecedentis principalis. sc. quod tota multitudo Clericorum non potest difformari legi Christi:* where comes in the argument before mentioned of Hierarchicall order and acts: and in the solution you shall finde alwaies laicks remaining in the Church. The same is also manifest by his *three propositions* before (p) cited, Wherein he saies there will be alwaies in the Church *plures adulti illustrati veritate fidei, plures iusti formati virtute spei, plures electi inflammati charitate Dei.* many adorned With *faith, hope,* and *charitie.* which none, vnles it be some great proficient in the (q) Dialogues, will admit I know not by what *Grammer*, to be *all Women.* 4. Answ.

You Will recurre to the *print* or coppie, for an excuse; which plea *might be admitted* in some others; but in a scholler that pretends to haue reade the Question in him, and doth vrge his authoritie against the Church of God, such a pretence hath no place.

§ III.

o *supra ad lit. l.* p *supra ad lit.* d. q. Ad secundam rationem (vt *in errorem ducantur, si fieri possit, etiam electi.*) potest dici quod electi comprehendunt viros & mulieres; & ideo per hoc quod iuxta promissionem Christi tempore Antichristi remanebunt electi, non potest concludi *quod illi electi erunt viri,* quia mulieres tunc poterunt esse electæ. *Ockam. Dial. p. 1. l. 5. c. 34.*

§ III.

1. VValdenſis yeilding to the Scripture a pre-heminence in authoritie, will haue vs depend vpon the Church for the ſence of it. 2. She is alſo to declare which bookes are Canonicall Scripture. 3. VVhen he ſaith the Fathers teſtimonie hath abolished all Hereſies, he doth not exclude the Authoritie of the Church, ſymbolicall, or repreſentatiue. 4. The ſymbolicall Church, (he ſaith againſt VVickleſ) is not the Predeſtinated people only, but the Vniuerſitie of right beleeuers spred ouer the whole world. 5. He held that the Church of Rome cannot faile. 6. and that perfect œcumenicall Councels be infallible in their decree.

Ob. HÆc ipſa fides & authoritas Eccleſiæ, quantum hominum ſupergreditur rationem tantum fateor diuinæ legis authoritati ſuccumbit. Baro p. 365 ex waldenſi. Medi
" eſt ergo inter ſupremam authoritatem Scripturæ & infi
" mam rationem, fides Eccleſiæ; Scripturas venerab lite
" attollens & exhibens, & rationem vagam hominis ad han
" geminam authoritatem alligans zona Pauli. Idem e eodem.

Anſw. VVALDENSIS, ſaith, *the autheritie of the Church is inferiour to the authoritie of Scripture.* What of this? will you inferre that we therefore neede not obaie the decrees of Coun-

cells;

ells; or, that the Churches authoritie is fallible? nfallibilitie may be in others beſides Scripture. The Apoſtles were not Scripture, yet were they nfallible witneſſes of the trueth. The Church is *the pillar and ground of trueth*, though the Church e not Scripture. There may be diuers Authoities *infallible*, and one of them Subordinate to he other. And ſo are theſe two, according to his Author, as you may ſee by the places repreented in the (*a*) margine. One onely, I will urt here, becauſe it ſerues alſo for that which ollowes. In the 18. Chapter of his 2. Booke. Doct. Fid. he declares how the ſinceritie of the *Churches teſtimonie* in matters of faith is beleeued n the Creed, (there, where we profeſſe to beeeue *the holie Catholike Church*) and amongſt other things to this purpoſe, hath theſe words; *Before the written Gospell, this* (in the heart of he Church) *was the Gospell which Iesus Christ wrote, and which the Apostles wrote in the harts of men; and to whose testimonie euerie one must stand* (in he controuerſies) *whether the text of the Written Gospell be vnderstood or taken by ih: faithfull, or subuerted*

a. Quamuis fides vniuerſalis Eccleſiæ inuenitur per Scripturas expreſſa ſicut eſt *pæne* tota, non tamen eſt ei in authoritate par ſed ſubiicitur. *waldenſis de principijs fidei Doctor to.1 lib. 2.c. 21.* Fides vt eſt Eccleſiæ Catholicæ in hoc accedit fidei Scripturarũ; quod *non licet de ipſa dubitare*, eo quod teſtimonium Eccleſiæ Catholicæ eſt obiectum fidei Chriſtianæ, & legis latio Scripturę canonicæ. Subijcitur tamen ipſi, ſicut teſtis iudici, & teſtimonium veritati: ſicut præconizatio definitioni, & ſicut præco regi. *Ibidem.* Quod aliquis pater vnus ſingulariter per ſe ſenſit potes aliquo ſaltē colore tuo decredere: quod autem *pæne* omnes quaſi vnus homo loquuntur, *fidei robur habet*, quia vnitas ipſa in Eccleſia hoc loquitur omnium gentium linguis. *Idem* 6, 25. * *Non licet de ipſa dubitare*, &c. vide in Addit.

uerted by the Heretick: whereof the Apostle speaks to the Corinthians, saying, you are our Epistle written in your hearts, Which is knowne and read of all men, declared that you are the Epistle of Christ manifested by vs, and Written not with inke but by the spirit of the liuing God, not in tables of stone but in fleshlie tables of the heart. And a litle after. Though the law of nature which men beare written in their hearts, be most certaine, yet much more hath the law of Christ certissimum interpretamentum, a most certaine interpretation, in the hearts of the faithfull succeeding one another from the beginning of the rising Church at the Apostles times, forever, according to that of the Prophet, this is the testament Which I will make them, giuing my lawes in their hearts, and in their sense or minde I will Write them.

I must not omitt to putt you further in mind that in the place by you cited he saith, (b) the diuine law Were vnto the faithfull of lesse authority if the Church did not preferre it. And (c) how much soeuer the diuine scripture is higher then the decree of the Church, ipsa tamen sensum eius taxabit, she notwithstanding shall define the sense Wherein thou maiest not hold other Wise and Whose interpretation to resist is, as Origen speakes, a capitall offence. So he

Secunde

b. Hæc ipsa fides Ecclesiæ & eius authoritas, quantum hominum supergreditur rationem, tantum fateor legis authoritati succumbere sed tamen *quæ minoris* esset authoritatis fidelibus si eam Ecclesia non præferret. *wald. to. 3. de Sacramentalibus tit. 7. c. 63* Si verum semper sit testimonium Ecclesiæ, semper credenda est: si quandoque fallere consueta, in omnibus est suspecta. *Ibidem.*

c. Hoc est quod superius dixi, quantumlibet emineat Scriptura diuina sanctioni Ecclesiæ, ipsa tamen taxabit sensum eius quo aliter sentire non possis, & cuius interpretationi resistere est capitalis culpa, dicit Origenes. *Ibidem.*

Secundo docet, VValdenſis, præſentem Eccleſiam non bere authoritatem approbandi & determinandi ſacræ riptura libros tomo 1. Doctrin. Fidei li. 2. c. 19. 20. 8. " . Baro pag. 365. "

Ob

Econdlie it is obiected that he *denies to the Church now preſent, power to determine which e bookes of Scripture*. Et for this are cited three hapters of his 2. booke *Doct. Fid.* the 19. 20. nd 21. But there I finde it not. & doth indeed old that the *Catholick Church* and no other is ble to (*d*) *certifie which bookes are Scripture*, and hat she can commend none in this nature; but ch as were *written in the Apoſtles daies*: but this not to denie the preſent Church or a Coun-ell, power *to propoſe againe* the ſame. There ere, notwithſtanding the Apoſtles *approbation* f diuers pars of the *new Teſtament* (which ap-robation came not, at leaſt ſo manifeſtlie, to he notice of all,) ſome who doubted of, or de-ied, them; as for example, the *Apocalyps*, and S. *Iudes Epiſtle*, and the later of S. *Peter*: yet you our ſelues doe, and *VValdenſis did receaue them* rom the hands (*e*) of the Church by *that part* which

2.

Anſw.

(d) Et hoc eſt ſecundum dictum glorioſum de Eccleſia, quod ſc. ipſa ola eſt cuius teſtimonium eſt tantæ authoritatis & præconij vt ipſos ibros diuinarum ſcripturarum taxare, & *de eorum authoribus certifica-e poſſit fideles*, nec fas erit tanto teſtimonio contraire. *wald. li. 2. doct. id. c. 10.* Incertum ergo eſſe non poteſt eos eſſe libros canonicos & habere pondus auth oritatis ſuæ quibus Eccleſia declarata per omnes gentes & ab Apoſtolis propagata, teſtimoniū certum reddit. *Ibidem.*

(e) Dico quod Eccleſia eam doctrinam docet eſſe credendam ſub pœna contumaciæ. Ea dico *quæ præſens eſt*, quæ iudicia directa decre-uit à temporibus Apoſtolorum vſque ad præſens, vel vſque in præ-ſens per ſucceſiones Patrum id ipſum ſapientium; ei inquam credi debet ſub pœna perfidiæ. *tom 1. doctrina 2.*

which thē liued when he did. See the margine
and I desire you when you look vpon him
next, to Obserue, *First*, that where he seemes to
denie that Bookes might by the Church be (f)
added to the Canon, he speakes of Bookes no
Written in the Apostles time or before. To which
purpose he brings the place of Scripture Do
„ minus narrabit in Scripturis populorum
„ principum horum qui fuerunt in ea, with
Ieroms Cōment on it, wherein are these word
vt exceptis Apostolis quodcunque aliud postea dic-
tur, abscindatur, non habeat postea authorita
„ & to the sam tenour he himself a litle afte
„ et vs note the differences of Scripture, b
„ cause the Scripture or writing onlie of t
„ Princes, that is of the Apostles, hath aft
„ our Lord, the crowne of authoritie
„ meane of canonicall authoritie: for the la
„ ing of the Saincts which followed them ha
„ their authoritie, but not canonicall. Second
whereas it might be against this obiected, th
the Church in a generall Councell might wi
a Booke and put it into the *Canon* of Script
to be among other Bookes of holie writt, sin
that S. Gregorie the great doth professe to *hono*
them as the Gospels, in those words, (h) *Sicut S*
cti Euangelij quatuor libros, sic quatuor concilia s
cip

f. Ipsis Patribus incumbebat qui tunc præsidebant Eccle-sijs, duc
Scripturarum volumina ad perfectum: tunc enim fuit temporis p
nitudo; & non dubium libri non reciperentur in authoritatem sa
canonis nisi qui de illis temporibus Apostolicis agerent & tunc re
poris *essent*, quia aliter non facerent de diuinis rebus fidem summa
li. 2. *c.* 20.

h S. Greg. mag. *li.* 1. *Regest*, *epist* 24. & citatur in Decret. d. 15. Qui
tum quoque Concilium *pariter* veneror. *Ibidem.*

pere & venerari me fateor he, Waldenſis; there ſweres to this argument, & expounds the words S. Gregorie. *Thirdlie*, becauſe it might againe e obiected (out of the Decrees whence the former obiection was taken) that (1) Pelagius the ope ſeemes to determine what Bookes are to receaued into the Canon, and what not; he ſwers with a diſtinctiõ which doth explaine s minde, and doth ſuffice to ſtopp your mouth when occaſion require, Scripturarum libri, ſaith he, in authoritate plenaria quomodo ſunt habendi denunciat, non ad authoritatem per ſeipſum inſtaurat. That is, in briefe; doth not *giue*, but *declare*, their ſacred and dine *authoritie*. And the ſame, the Church at all mes, might and may doe, whenſoeuer there all be cauſe. They were by the holy Ghoſt inired, and written by the Apoſtles and Princes the Church, *qui fuerunt in e.*; and were *approued* y them too; but it hath beene ſince neceſſarie *declare* ſome of them; to *giue teſtimonie* that ey be diuine; and this teſtimonie the Church ill can giue. Neither is our Sauiour offended ith her teſtimonie giuen to his word, who was leaſed that ſhe ſhould giue teſtimonie of mſelfe. Of which matter this author hath uch in the former Chapters, eſpeciallie the *ghteenth*.

i Gelaſius c. Sancta Romana. d. 15. Nec obſtat Pelagiana epiſtola de libris recipiendis & nõ recipiendis; vbi ſcripturarũ libros in authoritate plenaria *quomodo ſint habendi denunciat* non ad *authoritatem* per ſeipſum inſtaurat. *walden. vbi ſupra.*

HÆc eſt ſola machina Chriſtiana quæ cunctas hæreſes ſemel aboleuit, ipſa ſc. profeſſio concors ſanctorum atrum ſecundum ſuorum temporum interualla reddenum teſtimonium Chriſti verbis, & conſuetudini primiuæ. Baro p. 366. ex wald. to. 3. de Sacramentalibus; ct. 3.

Ob-

THirdlie, it is inferred that he takes infallibilitie from Councells, and from the pre-
3. „ſent Church, becauſe he ſaith that the vnani-
Anſw. „mous profeſſion of the holie Fathers giuing
„teſtimonie according to the diſtances of their
* Latius patet *verbum*, quã *ſcriptura*. „times to the *words of Chriſt & the primitiue
„cuſtome, is the onelie Chriſtian engine which
„hath once abolished all Hereſies. Where vnto I anſwere, *firſt*, that he ſpeakes without excluſion of the Church preſent to each hereſie; for it is well knowne that the Church which did abolish Arianiſme, and Neſtorianiſme, and the reſt of the hereſies before our times, was that Church which knewe of them; and that she did it by her *Paſtors*; and for the moſt part, in *Councells*: though not without the conſent of that part of the Church and thoſe her Paſtors which liued in the precedent ages; Which conſent or agreable profeſſion, was found, partlie by their *bookes*, as in the acts of the Councells appeares to this daie, & partlie by *the tradition of the particular Churches* wherein they had liued & died. Which manner, the Church doth ſtill obſerue in cõdemning hereſies, as the y ariſe; ioyning her preſẽt Authoritie, to that of the precedent ages; whoſe minde she doth enquire in like manner; that ſo, by conſent of the whole, ſtill, errours be condemned. Neither is it neceſſarie to finde that which she doth at anie time propoſe, vniuerſallie profeſſed by all before, in plaine termes, and *explicitè*; or to finde it in all bookes of thoſe times; the Church in former ages did not ſo; wee take the ſame courſe

that

that she then did. *Secondlie* you must attend vnto the words *cunctas aboleuit*, hath *abolished all*; No one Councell, no one part, as that which liued in the seconde age or that which liued in the third or fourth, hath abolished & destroyed them *all*; but the whole hath done it. *Thirdlie* that *sola*, is not † captiouslie to be stood vpon least you wrong the same Author, who neuer excluded the *symbolicall Church* for whose testimonie (*k*) he pleades so earnestlie, both in the same place, and in his second booke *Doct. Fid* in many chapters; prouing it (it's testimonie I meane) to be contained in the Creede: yet the Fathers (of whose consent he speakes in the place by you heere vrged) be not the symbolicall Church properlie; but onlie, a part of it. And in like manner, when, speaking of the Church symholicall he saith it is she *onlie* whose testimonie is of so great (l) authoritie that she can certifie who are authors of the bookes of scripture, that *sola* doth not exclude another authoritie that is *Within*; (for example, the vnanimous consent of Fathers, whereof he Speakes heere in the words obiected; their authoritie were sufficient to certifie the same as you may see by him, To. 1 Doct 3 & *li* 2. *eiusdem to.* c. 26. & (m) els where) but it excludes authoritie *Without*. *Fourthlie* he doth not exclude generall Councells by the Christiã world approued; & he that should, in Sainct Augustines dayes, haue refused to subscribe to such authoritie, or disputed against that which the vniuersall Church of that age beleeued and taught; he that would not haue beleeued what was by so great authoritie

* If *sola* be taken as you would haue it, what will become of your triall by *scripture onlie*.

k To. 3. *doc.* 3. & *tomo* 1. *li* 2. *ca.* 18. 19. 20. &c.

l To. 1. *li.* 2. *c.* 20. vt supra ad lit. d.

m Apud omnes Catholicos valet & ligat vna sententia cõcors

ritie propoſed, had bene thought *madde* rather then worthie the name of man. *Fiftlie*, neither doth he exclude from infallibilitie, and power to abolish hereſies, the Goſpels, and other parts of Scripture; & yet theſe be not that inſtrument or *engine* which he ſpeakes of; ſo that you can not build an argument on thoſe words, to take infallibilitie awaie from all but the Fathers. *Sixtlie*, notwithſtanding that Councells, and the preſent Church, are infallible, it may be ſaid that the conſent of the Fathers or of the whole ſymbolicall Church, doth *abolish all hereſie*; becauſe faith more readilie giues aſſent vnto that which is ſo vniuerſallie propoſed. Vnderſtandings (not ſo well diſpoſed before,) doe quicklie ſtoope in that caſe, to giue reuerence to the truth; and ſuch as doe not, are condemned of all, and ſo confounded that they dare no more openlie profeſſe their errour. whence it comes to paſſe, that none making eſteeme either of the doctrine or of them who ſtubbornlie doe perſiſt in it, by degrees it is abolished. And this is one of thoſe glorious prerogatiues which Waldenſis ſo much commends in the Church. Beſides the foreſaid *readines*, in the vnderſtanding whē it is by grace *Well diſpoſed*, or the *leſſe repug-*

nance

Patrum: maximē autem temporis longæui & Patrum ſucceſsione firmata, ita vt locū *fidei* habeat. De qua credenda ſub pœna perfidiæ in ſymbolo ſcribitur Credo ſanctam Eccleſiam. *walden to. 1. doctrinal. 2.* Veré enim ad *omnes* hæreſes compeſcendas, & *omnes* tractatus & definitiones terminandas in materia fidei ſola via eſt in qua errare non contingit concors Patrū ſententia ab ipſis Apoſtolorū ſedibus vſque ad noſtra tempora fideliter compilata. In hoc enim ſimile erit regnum cælorum, id eſt, eccleſia catholica homini patri familias qui *profert* de theſauro ſuo *noua* & *vetera*. *li 2. c. 25.*

hance to render obedience when it cannot with any shew pretend *reason for the refusall*, there doth appeare too more fullie in that proponent the power of *vnitie*, which is in it selfe a disposition to more plentifull participation of the Spirit, and brings with it greater force to conquer opposition. Vnderstandings well disposed, yeild presentlie when the Councell speakes; when the present Church hath receaued, and vniuersallie approued the Councell, there is *ex parte subiecti*, more adhesion; and yet more, when the consent of all former ages is added and vnited: and more yet there was in those that had, as the schoolemen speeke, *euidentiâ in attestante*. S. *Marke* knew the Gospell which he wrote, to be true, yet, that the faithfull more easilie might beleeue it, he had it (*n*) approued, as S. Hierom doth relate, by S. *Peter*. S. *Paul* knew the truth in the question moued at Antioch about circumcision, yet to make the credibilitie more appeare and more conuincing, he went with it to the Councell at *Hierusalem* where it was (*o*) defined. And the *Pastors* there knewe too, what was the truth, yet for the greater weight of Authoritie they added testimonies of *Scripture*. The *scripture* many times brings testimonies of *scripture* for confirmation, as this Author showeth excellentlie *to*. 1. *l*. 2. 20. and our blessed *Sauiour* himselfe in confirmation of his resurrection cited *Moyses* and the *Prophets*. When parts are vnited, Bishops in Councell, particular Churches in the vniuersall: whole ages in the Symbolicall: later with most Auncient; all vnder one eternall Word becomming one speaker, and

Gradus adhęsionis ex parte subiecti.

n Vide to. 1. doct. 3. & to. 3. li. 2. c. 20. & S Hieron. Catol. script. in Marco.

o Act. 15.

vttering in the language of all Nations, as it were with one mouth, in one ſpirit, one and the ſame thing; no man that perceaues it, morallie can, diſſent. This proponent hath a commaunding power ouer a wiſe mans vnderſtanding; & it is a *great engine* to confound errour; in which great *engine* he that ſhould denie there were many *particular* engines able to confound Hereſie, wronges diuers particulars in the companie vnleſſe you eſteeme it no Wronge to denie that honour and abilitie to *Prophets* and *Apoſtles*.

Ob. ECcleſia vniuerſalis habet fidem indefectibilem, non quidem in generali ſynodo congregata quam aliquoties erraſſe percepimus, &c. Baro. pag. 366. ex Wald. to. 1. li. 2. c. 19.

4. FOurthlie, to the ſame purpoſe, of remouing infallibilitie from the preſent Church, and Councells, he is cited out of another place ſpeaking thus. *The vniuerſall Church hath faith which cannot faile, not indeed aſſembled*

Anſw. *in a generall ſynode which wee haue vnderſtoode to haue failed ſometimes &c.* In which citation, abruptlie *broken of* for aduantage, the Authors ſpeach is mangled, and the parts (ſuch as be reherſed) are ill putt together; ſo that his intent and meaning cannot be perceaued; as the learned reader may obſerue by looking on his words, related in the (q) addition. That other

q Etſi lex naturæ certiſſima eſt quam gerunt homines Scripta in cordibus ſuis vt refert Apoſt. *Rom.* 1. multo magis lex Chriſti habet certiſſimum interpretamentum ſuum *in cordibus fidelium ſuccedentium ſibi ipſis ab initio naſcentis Eccleſiæ & temporibus Apoſtolorum vſque in ſempiternum*, ſecundum quod per Prophetam dicit Dominus, *Hæc*

also may conceaue the same, it is to be obserued that Waldensis is disputing there against Wickleff, about the Church which in the Creed wee professe to beleeue, and is therefore by him called the *Church symbolicall*. The Question betwixt them is, *Whether be Predestinate onlie or the whole Succession of beleeuers, be the Catholike Church Which in the Creed wee beleeue?* Wickleff, considering that the faith of it is to be *indeficient*, it being still true to saie there is such a Church or congregation, would haue it to be the (r) Predestinate onlie, who do finallie perse-

N 2 uer-

testamentum quod testabor ad illos dando leges meas in cordibus eorum & in sensibus eorum scribam eas. Quod exponens Ambrosius, ô verè inquit testator æternus qui nostris in cordibus leges affigit suas, & scribit in sensibus, vt nihil aliud cogitare nisi diuina præcepta possimus, nihil aliud sentire nisi Dei oracula debeamus. *Walden. lib. 2. c. 18 and continuing his discours;* Hæc est, *saies he*, Ecclesia symbolica, *Ecclesia Christi inquam Catholica, & Apostolica, mater credentium populorum, quæ fidem habet indefectibilem* secundum promissum Christi ad Petrum qui tunc figuram gessit Ecclesiæ. *Ego rogaui pro te Petre vt non deficiat fides tua.* Non est ergo specialis Ecclesia, non Africana vt Donatus dixit. Nec vtique particularis illa Romana; sed *vniuersalis Ecclesia*, non quidem in generali synodo congregata, quam aliquotiens errasse percepimus; velut illa Ariminensis congregata sub Tauro præfecto, & illa Constantinopolitana sub Iustiniano minore tempore Sergij Papæ secundum Bedam, & quædam aliæ: sed est, *Ecclesia Christi Catholica per totum mundum dispersa* a baptismo Christi per Apostolos & cæteros successores eorum ad hæc tempora deducta, quæ vtique veram fidem continet, & testimonium Christi fidele, sapientiam præstans paruulis, inter extremos errores stabilem retinens veritatem. *c. 19. in principio.*

(r) Quod Ecclesia nostra symbolica est Ecclesia Catholica. *Titulus Cap. 17. li 2.* Mugit acriter (wickleffus) contra Papam & pastores Ecclesiæ sub titulo iustę appellationis Ecclesiæ Christi quæ est obiectum fidei Christianæ, de qua articulus est in symbolo, *Credo Sanctam Ecclesiam Catholicam.* Difficultas autem eius est ista. Quando credere debemus Ecclesiam Sanctam Catholicam tanquam fidem, & iterum

credere

uer in the faith. *Waldenſis* ouer and aboue an *indeficiencie*, doth auouch (and according to Scripture, Matt. vlt. Luc. 10. Ioan. 15. & 21. Act. 20. Cor. 1. 12. Epheſ. 4. &c.) that it is to *teach* and *giue teſtimonie* of the truth, in that ſort that all may learne of it. And therefore it is to be a viſible Congregation * or Societie, Hierarchicallie diſpoſed. Whence he determines (ſ) againſt Wikcleff that it is the *the whole rank or companie of the faithfull people ſucceſſiuelie deſcending from the firſt aſſemblie made by Chriſt in the banke of Iordan, vntill our times, and from henceforth vntill the end of the world: and reaching into all partes of the world whereſoeuer the ſhining teſtimonie of the faith of Chriſt th. head and author, is kindled.*

In which deſcription (by him there proued out of Scripture and confirmed by the teſtimonie of S. *Auguſtine*,) he hath comprehended a *two-fold vniuerſalitie* of the Church imported by the name *Catholike*: one *loci*, of place; another *temporis*, of time: as is more diſtinctlie there ſpeci-

credere debem⁹ quòd ſquodlibet mẽbrũ iſtius Eccleſiæ ſit *prædeſtinatus* ad gloriam, ſi credere debemus quod iſte Papa vel Epiſcopus ſit membrum Eccleſiæ, credere debemus quod repugnat ipſum in peccatum finalis impœnitentiæ cadere. Hæc VVickleſ. Auctor. Sub hoc globo verborum, vnà *cum præſumpto ſenſu Eccleſiæ ſymbolicæ &c.* Initium capitis 17. Prima ergo difficultas, *de quidditate huius Eccleſiæ ſymbolicæ*, quam vtique credere debemus &c. *Ibidem.*

* Eccleſia *eſt fidelium congregatio.* It inuolues à *Hierarchie*, Ephes. 4. VVho told wickleff that all *the beleeuers*, the predeſtinated only excepted, do fall from the *faith* before they die?

ſ *Ibidem.*

ſpecified in the ſame chapter by himſelfe. And the benefit of this *vniuerſalitie* he ſaith, is, vt (r) *ſciamus diſcretè quæ ſit vera Chriſti Eccleſia veramque habens doctrinam fidei*; *that wee may knowe diſtinctlie* (as, a communitie ſo vniuerſall is found eaſilie,) *which is the true Church of Chriſt and hauinge the true doctrine of faith*. Hereſies are limited, as he ſhewes, for *time*; and *place*; but the *Symbolicall* Church, is *both waies* vniuerſall. And to it, to this *Holy Catholike Church*, when hereſies ariſe, (u) *fideles omnes debent habere recurſum*, *all faithfull muſt haue recourſe*, as he ſaith in the next Chapter. The reaſon is, becauſe she hath (x) *in her heart the Gospell, written* by the *holie Ghoſt*, together with a moſt certaine interpretation of the Chriſtian lawe; and alſo giues (y) *certaine teſtimonie* to the truth.

wee

(u) Ad hanc Eccleſiam ergo quæ per totum mundum vnam habet doctrinam Apoſtolicam, omnes fideles intonante noua hæreſi debẽt habere recurſum; ipſi enim (Apoſtoli) cum vna ſana doctrina, *adhuc manente* imbuerunt totam Eccleſiam, & ob hoc tota Eccleſia Catholica etiam Apoſtolica nominatur. *Walden.* c. 18.

(x) c. 18. vt ſupra ad lit. q.

(y) Addit adhuc Eccleſia ſymbolica, id eſt, quam tenemur in dubijs credere ſub pœna perfidiæ, addit enim Eccleſiæ ſic dictæ communiter (*id eſt, communi rationi Eccleſiæ ab omnibus Eccleſijs abſtractæ*) rationem vnius fidelis & indubitantis teſtimonij: & hoc ratione qua eſt vna. Sic enim credimus vnam ſanctam Eccleſiam, non quidem gente vel patria, ſed profeſſione vnam & fide, de qua (*fide*) vnicum cunctis gentibus reddit teſtimoniũ. cap. 18. *Nã & hoc eſt credere Eccleſiã Catholicam*, credere eam habere veram fidem de Deo & vera Sacramenta *Ibidem.* Ratione ergo qua Eccleſia eſt obiectum fidei Chriſtianæ, ſic facit teſtimonium abundanter de Chriſto cuilibet eam vel ſecundum eam credendi. *Ibidem.* Definita veritas antequam habeatur pro definita plus exigit, ſc. *vltra* authoritatem *Scripturæ* & Spiritus ſancti *reuelationem*, *fidem in dictis aſſumentis* quod non extorqueat, & induſtriam quod per eluſionem non ſeducatur aut non fingat; & *hoc ipſum eſt* quod ſponſus ille Eccleſiæ ſponſæ reliquit in do-

wee cannot addresse our selues to the Predestinate, (Wickleffs Church.) for instruction, for absolution, for orders; wee know not who they be, nor how to finde them out. They be not the Church *which the Creed speakes of*, the Catholike and *vniuersall*, * Church, they haue not all † the conditiõs of it. Neither is any *particular* Church, or Congregation, the *Church symbolicall*: no, not a Generall Councell. A Coũcell is not still in being, they be celebrated only sometimes: whereas the *Symbolicall*, the *Holy Catholike Church* which in *our Creed* wee professe, is to be still. as it is by the Scripture also manifest *Dan.* 2. *Matth.* 16. *Ioan.* 14. *Ephes.* 4. And, against a Councell, or *particular* Church, he that were disposed to cauill would pretend that *faith* were not alwaies in *it*, and *it* therefore *at that time* no Church, (for *Ecclesia* is *fidelium congregatio*;) whereas the Church *symbolicall* is in *all times* existent, and in faith, *indeficient*; *Esay* 59. *Ierem.* 31. *Ezech* 37 *Dan.* 2. *Matth.* 16. & 28. *Ioan.* 14. & 16. *Tim.* 1. ep. 3. & *Ephes.* 4.

This construction of the words, of *Wickliffe*, to one that reads the whole discourse in him, is plaine

tem dicens, *Ecce ego vobiscum sum omnibus diebus.* Non dixit tecum sum, sc. aliqua singulari persona: sed vobiscum sum, cũ cum tota Ecclesia Catholica & Apostolica quę *seduci* non potest *nec seducere*, & habet fidele testomonium de Christo, & nouit omnia mysteria Sponsi sui. *cap.* 19. vide etiam supra pag 195

* *Wickleffs Argument*, The prædestinate do perseuer in the faith. Ergo they be the Symbolicall Church; Is like this; *A mans soule is rationall*, Ergo *a mans soule is a man.*

† The predestinated precisely haue them not *all*. See aboue li. 1. c. 6. 7. li. 2. c. 2. 8. li. 3. c. 1. 6.

plaine and obuious. *This*, which hetherto I haue deſcribed, *This*, I *ſaie*, *the Catholik and Apoſtolicall Church of Chriſt*, *the mother of beleeuing people*, *which hath faith indeficient, according to the promiſe of Chriſt to Peter who then did beare the figure of the Church*, (*I haue asked for thee Peter that thy faith doth not faile*) *is the ſymbolicall Church*; that is to ſay *the Holy Catholike Church*, which the Creed ſpeakes of.

Hauing eſtabliſhed this *tenet*, he preſentlie drawes from it an inference, *Non eſt ergo &c.* that, being the vniuerſall Church, *it is not* anie *particular*. as the African, or the Roman particular Church, or Dioces. Theſe are no more the ſymbolicall Church then particulars are the vniuerſall. Neither it is a generall ſynod; ſuch haue erred ſometimes, one at *Ariminum*; another at *Conſtantinople*; and ſome others. But *it is the Catholike Church of Chriſt diſperſed ouer all the world*, *come downe from the baptiſme of our Sauiour by the Apoſtles and others their ſucceſſors*, *to theſe times*; *which*; Catholike Church *verilie doth contain*, *veram fidem*, *true faith* (there *is one* thing, required to the *Symbolicall* Church, and that which *Wick-ff* alſo thought neceſſarie, but that is not all:) *and teſtimonium Chriſti fidele*, *the faithfull teſtimonie of Chriſt*: (there is an *other*: and the exercile of both followes) *giuing wiſdome to the litle ones*, *amongſt extreame errours retaining the truth firme*. Here is the ſence of his words to the full; and for my part I ſee no more in them.

But you that can gaſe vpon *chimeraes*, would perſwade vs there are two things for your purpoſe;

vide li. 3. Sect 6. *ex Innoc.*

The Deuil by *wicleff* ſuggeſted peſtilent inuentiõs to abbet *Rebellion*, and *Schiſme*. Præſcitus non habet po-

testatem. &c. Nullus est Dominus ciuilis, nullus est Prælatus, nullus est Episcopus, dum est in peccato mortali. Recitantur in Cõcilio Cõstant. Sess. 8. & apud wald. passim. See aboue, li. 1. c. 1. §3.

pose; the *one*, that the Church of Rome may faile or erre; & *the other*, that no Generall Councells haue infallibilitie. The former of these you ground vpon that part of his inference; *nec vtique particularis illa Romana*; *neither also it is the particular Roman Church*: the later vpon those other, *quam* (Synodum) *aliquoties errasse percipimus &c.* *Which* (Synod) *wee haue vnderstood sometimes to haue erred, as that of Ariminum gathered vnder Taurus the Prefect, and that Constantinopolitan vnder Iustinian the yonger, and some other.* These two parcels then, and his opinion in these two points, are next to be considered. I take them in order.

aa. si prà 21 lit. q.

§ *Nec vtique* (aa) *particularis illa Romana.* The forme of speach is negatiue; and the author by it denies something of the Roman Church as it is a *particular* Church; the Question (since you will needs make a question of it) is *Whether he denies it to be the Symbolicall Church*; as it appeares he doth by what hath beene said of this place hetherto; or, *Whether he denies it perpetuall constancie in the faith, and indefectibilitie.* In answer to which question if you turne to the 48. Chapter, whose title is, *de prærogatiua perpetuæ immunitatis Romanæ Ecclesiæ in fide Christi & ab omni* (bb) *contagione*

(bb) Locus ergo vnde fluxit ab exordio sapientia Christiana, Romana est Ecclesia. Ab hac enim præstatur humanæ inertiæ dirigendæ assistentia sapientia sedium diuinarum, vt nobiscum sit & nobiscum laboret, vt sciamus quid acceptum sit coram Deo omni tempore. VValden. to. 1. li. 2. c. 48 Quomodo erit vna fides quando pro captu suo vnusquisque varia meditatur & inuenit, nisi vno magistio spirante vnus doceat pædagogus. Ille puta, quem ad hoc officium pie

tagione hæresis illibatæ; you shall finde auouched, and proued, that Ecclesia Romana *non potest in fide deficere*, the Church of Rome cannot faile in faith. And further, I affirme boldlie in the name of Christ, and Christ aiding the Roman Church, that it is in the doctrine of Christ impeccable. The origen of this he refers there to our Sauiours prayer and his graunt: and concluding the Chapter he saith, (ec) Cyrill not without cause extolles the Roman faith, When expounding those words (portæ inferi non prævalebunt;) to Sainct Peter quoth he, it is said the gates of Hell shall not preuaile against it; (the Church.) according to this promise of our Lord the Apostolicall Church of Peeter remaines cleane from all misleading and hereticall circumuention aboue all the Prelates, and Bishops, and aboue all Primates of Churches and of Apostles in her chiefe Pastors in most abundant faith, and in the Authoritie of Peeter. And whereas other Churches are compassed with errour, she alone established immoueablie doth raigne, imposing silence and stopping the mouthes of all Heretickes:

(ec) Ibidem. vide Sixt. Sen. in Cyr. & Pits. de biblioth. wald.

dd c. 48. cit.

ee Supra. lit. q.

and

cæteris Christus elegit dum diceret. *Ego rogaui pro te Petre vt non deficiat fides tua. Ibidem* Et quid mirum si Christo rogante, Romana Ecclesia *non potest* in fide deficere? non est magnum, Hæretice, non est magnum vt quod per se caderet, Christo sustentante *non possit* cadere. *Ibidem.* Ergo audacter dico, in Christi nomine & Christo iuuante, Romanam Ecclesiam *in doctrina* Christi esse impeccabilem *Ibidem.* Interrogat quis vnde Romanæ Ecclesiæ tanta authoritas? Mihi videtur ex concessione Christi ad confessionem Petri primi Pontificis. Primus enim confessor fuit diuinæ generationis &c. quomodo ergo indubijs fidei ad illam de fide consulendam non curritur, super quam totam Ecclesiam suam Christus fundasse conuincitur? *Ibidem.* dd Non potest in fide deficere. *Vt supra.*

and Wee by neceſsitie of ſaluation, not by pride deceaued nor inebriated With the wine of pride, doe acknowledge and profeſſe openlie With her the forme of truth and Apoſtolicall tradition. Hereby appeares what Waldenſis thought of the Church of Rome; and by thoſe words *ſecundum Domini profeſſionem*, and thoſe *ſtabilita inquaſſabiliter*, he ſawe (which himſelfe had profeſſed (dd) before) that this immunitie and honour was to continue. And by this, and much more which you may reade in *that Chapter* where the thing is profeſſedlie diſcourſed of, I leaue as manifeſt, that you did miſtake him in your firſt pretence, which was about the Church of Rome.

6. *Non quidem generali Synodo congregata, quæ (ex) aliquoties erraſſe percepimus, velut illa Ariminenſis congregata ſub Tauro præfecto, & illa Conſtantinopolitana ſub Iuſtiniano minore tempore Sergij Papæ ſecundum Bedam, & quædam aliæ.* Here againe you will haue the thing diſputed, what he denies of a ſynod, and what he affirmes. He denies *that it is the ſymbolicall Church*: this is plaine by the coherence of the diſcourſe, as I declared before. He *affirmes* of generall Synods that ſome haue erred, as the Conſtantinopolitan vnder Iuſtinian; the Ariminian vnder Taurus, and ſome others. Whence it *follows* that the Church *ſo aſſembled is not the ſymbolicall Church*: for that neuer erreth. Holie, diuine faith is in her eſſence; and therefore as her eſſence or being cannot faile, no more can her faith. She hath *fidem indefectibilem*, ſuch a *faith* as by reaſon of our Sauiours (ff) care *cannot be deficient*: and without exception of any time, without admit-

ff Matth. 16.

ting corruption to the preiudice of her integri- tie, she *retaines the truth euer* (gg) *steedfast*; whereas a Councell or assemblie may be corrupted and want integritie; as appeares in those which he speakes of.

gg *Supra pag.* 195.

Moreouer there are vnder the name of Generall Councells (as appeares by him in this place, and elswhere) some that are *sincere*; some that are not. That of Nice was sincere and was generall: that of Constantinople vnder Iustinian, was not sincere, yet it is here putt in the number of those, which he calls generall. The infallibilitie of such as are *sincere*, and approued by the successor of S. Peter, the Pope, wee maintaine; the infallibilitie of all that are vnder the name of generall, wee doe not. Neither doth Waldensis contradict vs in the former part, which is of the *sincere* and *approued*. He saith indeed that some which goe by the name of generall haue erred; you may adde if you please, that others (like them) heareafter may. But your argument will not hold; *Some*, therefore *all*. Some men stagger in their faith, men denie God sometimes; you are not wise if you vnderstand this of all men, or of wise men.

When Wickleff obiected as you doe, (hh), *Peccauit scimus Ariminense Concilium, peccauit & Nicenum Thraciæ*, the Ariminian Councell wee know did amisse, and so did the Nicene of Thrace; The author (the same Whose authoritie you are medling with) answers, *Peccauit vtique magnus exercitus Angelorum &c.* a great armie verilie of Angells did amisse, yea and the holie number of Apostles, euen in apo-

hh *Walden to.1. li. 2. c.26.*

stacie

ſtacie, (Mat. 26. 56. Mar. 14. v. 27. & 50.) *after they had receaued the faith*; (before the comming of the holie Ghoſt, the ſpirit of truth, to teach them all truth;) *and yet neith is the companie of other Angels therefore de priued of their felicitie, nor the aſſemblie of th Apoſtles, regularitie without doubt, of the prin cipalitie, of the Church; nor a generall Coun cell, of its authoritie.* Thus in the 26. Chapter and in the next, which is the 27. he deliuers hi minde touching the matter whereof wee ar diſputing, in theſe words. *Non dubitat Eccle ſia ſancta Dei, toties aſſiſtere ſibi Spiritum ſan ctum quoties congregati fuerint authoritate ple naria in nomine Chriſti ad fidei dubium re ſoluendum.* The *holie Church of God doubteth not that the holie Ghoſt aſſiſtes her as oft as they by full authoritie be aſſembled in the name of Chriſt t reſolue a doubt of faith.*

This was not onelie certaine, with him; but it is, he ſaith, a thing which *the Catholike Church* holds as a matter out of queſtion; *non dubi tat; sh: doubts not of it.* And a litle after. *Pla nariis Conciliis Eccleſiæ, ſi tamen manean incorrupta, Spiritus ſanctus adeſt, & definit de fide.* The *holie Ghoſt is preſent vnto ple narie or generall Councells of the Church if they continue ſincere or perfect, and doth de fine of faith.* And if this be ſo; then not exterior onlie, as ſome would ſhift it of, but interior obedience is due to the decree; for ſuch obe dience wee owe to the holie Ghoſt, who is pre ſent aſſiſting as was before ſaid; and, as it is fur ther heere expreſſed, doth make the definition definit. And conſequentlie this Author had rea-

ſon to ſaie (as he doth in the ſame Chapter afterwards) that it (ii) is *daungerous* to ſwarue from ſuch decrees.

To this purpoſe, in the Chapter whence you diſpute, he ponders thoſe words of the firſt Councell aſſembled in Hieruſalem, (which gaue the forme to all others and taught them how to vnderſtand our Sauiours (ll) promiſe) *It hath ſeemed good to the holie Ghoſt and to vs.* (mm) *Marke, ſaith he; they, ſaid not, it ſeemed good to the holie Ghoſt and to the Church, but to the holie Ghoſt and to vs who heere doe repreſent the Church: & yet, not to vs without the holie Ghoſt. but to the holie Ghoſt in himſelfe, and to the* * *holie Ghoſt in vs in the Church, who in doubts of faith is neuer wanting to the Church; Chriſt promiſing to her, the holie Ghoſt ſhall teach you all truth. And therefore what ſeemeth good to him, the ſame alſo by his inſtigation, ſeemeth good to vs.*

That he did acknowledg infallibilitie in ſincere *approued* Councells. it is further manifeſt by that he held of the Popes iudgment. If he thought the reſolution of doubts in faith were to be made by him, and that his deciſion was a truth

ii Multitudini ergo credentium eſt potius adhærendum, quæ cum clarueriit quod in Chriſti nomine Congregetur, ab eius decreto vnanimi *non niſi cum periculo* declinatur. c. 27.

(ll) *Ioh.* 14. & 16 (mm) *Waldenenſ. to.* 1. *li.* 2. *c.* 19.

* when this *authoritie* comes in, the *forte ſic*, and *forte non*, haue no place. The *Holie Ghoſt* cannot be deceaued. what he doth auouch is moſt certaine. *Remouentur dubitationes.* Be mindfull of *this note* when you come to S. *Aug.*

truth ſo certaine that it could not be gainesaid, he without queſtion made no leſſe eſteeme of a generall and *approued* Councell wherein the Popes iudgment and determination is included; and conſequentlie, when he queſtions or reiects the authoritie of Councells, he meanes not thoſe wherein the Pope defines, or ſuch as he approues; and ſo, not *all* that are vnder the name of generall, but *ſome onelie* as hath beene ſaid before. Now, that he had that eſtimation which I haue mentioned, of the Popes iudgment and definition, it is manifeſt by the 47. Chapter where profeſſedlie he doth vndertake to proue it, bringing to this purpoſe manie teſtimonies out of S. *Auguſtine*, S. *Hierome*, *Rufinus*, *Origen*, the *Bishops of Africk*, and others. The title of the Chapter is, *Quod Papa habet ab antiquo poteſtatem infringibilem ad determinandum fidei veritates, & debellandum & cancellandum omnes falſitates hæreticas.* And in the verie (*nn*) beginning he ſaith, *Papæ moderamen & deciſio pro irrefragabili vero tenebatur a Patribus*, the Popes *direction and deciſion was by the Fathers* (marke that, *by the Fathers*) *held for truth which cannot be contradicted.*

To

nn Orthodoxi omnes ad iudices Chriſti currunt vicarios, & ordinatè requirunt vt tandem planam teneant veritatem. Propter hoc enim vt verè credunt, licet Doctores, & vltra eos Epiſcopos, & inter omnes mortales *ſingillatim* acceptos petere *Papam*, cuius moderamen & *deciſio* pro *irrefragabili vero* tenebatur à *Patribus*. Apud ipſum enim piè credebant totius fidei noſtræ latere myſteria, & pectus eius imbutum buryro illo prophetico, quo ſciret reprobare malum & eligere bonum. VValden. to. 1. li. 2. c. 47. Nouit (Hieronymus) apud Papam Romanum *authoritatem* eſſe ad *emendandum* fidem incongruam, vel ad *probandum* Catholicam; & poſt quam à tanto Apoſtolatu haberetur vt *vera*, ſine dubio foret per nullum alium violanda. Ad eiuſdem quoque

To the same purpose are manie things added in the next Chapter, which is *of the prerogatiue of perpetuall immunitie in the Church of Rome*; where amonge other things he saith, that (oo) all Catholik men, how great, how holie soeuer, haue from that See, receaued *documents, in doubts of faith*; and that it is, as he speakes in the words of Cyrill, *stabilita inquassabiliter*, so established that it cannot be moued or shaken; and more to the same purpose, which in the additions you may reade. So that I may leaue this as sufficientlie demonstrated out of his booke, that you were miſtaken in the sence of the words obiected.

Out of that which hath beene related from him, it appeares also (that I may leaue a note for such as vpon this occasion may chaunce hereafter to looke on him) *first* that he puts diuers degrees of adhesion (deuines expresse it by *certitudo maior & maior ex parte subiecti*,) respectiuelie to veities diuerslie proposed. *Secondlie* that, with him these *Proponents* are infallible, viz: 1.
the Church symbolicall; that part of it which is 2.
now present, including both Pastors and peo- 3.
ple; a perfect and sincere generall Councell; 4.
and the Church of Rome as it is head, or the Pope defininge. *Thirdlie* that the Pope, Councell, and present Church, when it will seeke the veritie of anie point of faith, called

Damasi Papæ doctrinam tanquam ad *infallibilem fidei regulam* Catholici Episcopi illo tempore suos aduersarios hæreticos coegerunt. *Ibidem: vbi etiam refert illud quod supra dictum est ex Hier. de Sancto Marco Euangelio per Sanctum Petrum approbato.*

oo Propter hanc incorruptionem & claritatem famosam, omnes viri Catholici, quantumcunque magni, quantumlibet sancti, simul & authoritate territi magnæ sedis, ab hac susceperunt in dubijs fidei documenta terrifica, *cap.* 48.

led into queſtion, or the authoritie of any writing or ſcripture. to knowe wherher it be diuine or no, is to looke into the ſymbolicall Church which hath *all the Chriſtian lawe, With the meaning, Written in her heart, by the ſpirit of the liuing God*, and there to finde it; not in euerie page of this greate booke, not expreſſed in the faith of euerie part; but in the booke. And, if after the ſearch made, it be propoſed, by the Pope in a generall Councell by the preſent Church receaued; or by the Pope in Councell to the Church, all are *according to his principles* to receaue and to beleeue it. *Fourthlie*, that the preſent Church finding and propoſing the veritie, and the ſymbolicall (in whom she finds it) beleeuing and teſtifying the ſame, doe make vp one organ, whereby the holie Ghoſt the *ſpirit of truth* doth auouch it to the world. *Fiftlie* that beſides the authorities before mentioned, all contained in the Church (wherein our Sauiour (pp) likewiſe and his Spirit be,) there be in it alſo diuers other degrees of authoritie; as, of generall Councells not including the Popes approbation; nor by the Church, or him, diſapproued; of particular Churches, eſpeciallie (qq) ſuch as the Apoſtles haue liued in; and amongſt them

pp. Ego vobiſcum omnibus diebus. *Mat.* 28. qui loquitur in me Chriſtus. 2. *Corint.* 13. Paracletum dabit vobis vt maneat vobiſcum in æternum, ſpiritum veritatis. *Ioh.* 14. In vobis erit. *Ibidem.* Non enim vos eſtis qui loquimini ſed Spiritus Patris veſtri qui loquitur in vobis. *Matt.* 10.

qq. Eccleſiarum Catholicarum, inter quas ſanè illæ quæ Apoſtolicas ſedes habere, & epiſtolas accipere meruerunt, &c. S. *Aug.* 2. *Doct. Chri.* c. 8.

them chiefly the Roman, (though considered with abstraction from the Popes authoritie,) by reason of the traditions left in her by the two great Apostles S. Peter and S. Paul: of nationall or prouinciall Synods, and the like: all which *according to this author*, haue their waight; *though not the same with the Pope in Councell.* I omit to pleade further that *Waldensis was at Constance in the Councell* whereof I spake before treating of Cameracensis; and passe vnto the next.

§. IV.

1 *Syluester held that neither the Church, nor a Councell, nor the Pope as Head of Christianitie, can erre. 2. The Author of the Glosse held that the See of Rome, the Pope he meanes,* (Continens pro Contento;) *is Iudge of Controuersies in Faith. 3. The same, S. Antoninus held and taught.*

Ob. ECclesia quæ non potest errare, dicitur non Papa sed congregatio fidelium. D. Potter pag. 149. ex Syluestri Summa, verbo Ecclesia. cap. 1. §. 4. Antoninus Episcopus Florentinus in Summa Summarum, par. 3. t. 23. de Conciliis generalibus. c. 2. § 6 omnia quæ a Panormitano dicta sunt de Papa, Concilijs, & Ecclesia vniuersali, amplectitur. Baro p. 368.

SYLVESTER. Of his opinion in this point there can be no difficultie among Schollers, who know him to haue followed the doctrine of S. Thomas. *Because the Pope as S. Thomas saies in his worke against the Errours of the Grecians* (they be Syluesters wordes which I recite) *hath the* Primacie

„ macie of the Vniuerſall Church, to whom (the
„ Primate of the Vniuerſall Church) it appertai-
„ nes to determine thoſe things which are of
„ faith, that they may be held of all with a faith
„ that cannot be shaken: and (becauſe) in him
„ principallie doth reſide the authoritie of the
„ vniuerſall Church (2. 2. q. 11. a. 3) therefore
„ it alſo appertaineth to faith to ſtick to the de-
„ termination of the Pope in theſe things which
„ are of Faith, yea and in thoſe alſo which ap-
„ pertaine to good manners, becauſe in ſuch
„ things as theſe the Church cannot erre: and
„ conſequentlie, neither the Head of it, in aſ-
„ much as he is Head, or in aſmuch as he is
„ Pope; which I vnderſtand to be alwaies when
„ he is conſulted in doubtfull things, not, as a
„ learned man, or as ſuch a perſon; but as the
„ Head of Chriſtianitie. And this, he ſaies, he
„ vnderſtands, that he cannot erre (non quoad
„ primos motus, vel primas cogitationes, tales
„ enim motus ineſſe poſſunt ex naturalibus prin-
„ cipijs) but *Finaliter*. (a) Thus he. *Verbo, Fides. num.* 2. And *verbo, Concilium. num.* 3. he ſaies that a Councell cannot ſtand in an errour or finallie reſolue vpon it. He meanes in matter appertaining to Faith or Manners. And
„ one of his reaſons is, becauſe, If the Councell
„ might erre in determining theſe things the
„ Church alſo might: for it neuer meetes to do
„ it but in Councell. Another of his reaſons is
„ becauſe wee muſt ſtick and adhere vnto the doctrine

a Prædicta quantum ad caput & Eccleſiam ita limitanda videntur, quod errare non poſſint finaliter: ſecus in primo motu. *Syluester. verbo Fides.* corriguntur per Spiritum Sanctum. *Ibidem.*

, doctrine of the Church as to an infallible Ru- S. Thom. 2, 2. q. 5. a. 4.
e: which doctrine saith he, *non est alia quam Concilij*, is that which the Councell doth e'iuer.

Of the Church he speakes *verbo, Ecclesia.* And aies *nu.* 3. *that it cannot erre in things appertaining o Faith and Manners.* His proofes are, *because our aviour praid that her faith should neuer faile,* and *cause the Holy Ghost doth teach it all truth, to wit,* ies he *in things necessarie to Saluation; such as are aith and manners.* Then comes in the Canon A *ecta,* whose Gloße you take for His words. Of hich Canon, & of the Glosse also, I haue spoken boue, c. 5. pag. 80 81.

The words of the Glosse be these, *Quæro de qua* *cclesia intelligas quod hic* (*in Canone, A recta*) *di- tur quod non posit errare? Respondeo, ipsa congre- tio fidelium hic dicitur Ecclesia, & talis Ecclesia n potest non esse.* Where note; first, that, *hic di- tur.* 2. that, *non potest non esse.* (by which words u may see the Glossatour speakes not there f the Church *representatiue* onlie, that is to say, a ouncell; such a Church, a Councell, *potest non se.*) 3. note that in the same place the same lossatour saies *the Roman Church* is the not- ring Church, *Mater omnium fidelium quæ nun- uam errat.* Now if you demaund further whe- er the diffused Church onlie, be free from er- our? He answers that for his part he beleeues e Church of Rome (he considers it inasmuch it is head) *cannot erre.* 24. 1. *Quodcunque.* And pon the Canon before mentioned, *A recta*) he ies, *Quæstionem de fide totam terminare nulli præ- quam Romanæ Sedi permittitur.*

To the words obiected out of Syluester, I answer that he there affirmes, that neither the vniuersall Church, *formallie*; nor the vniuersall Church *representatiuè*, a Councell; nor the Roman *Church* taking it as Head of the rest; nor *the* Pope vsing the Counsell of his Cardinals, can erre. And each of these may (*he saies*) be, one way or other vnderstood by that word *Ecclesia* in the Glosse. His words are in the margine (b)

ANTONINVS the other Author obiected, doth onelie recite Panormitanus words, *Nota Abbas de Sicilia quòd &c.* and hauing repeated them, concludes, *hæc ille.* So passing immediatlie to another, *Petrus de Ancharano &c.* without more a doe. Yet since you will needes confound their opinions in this matter and make them both one; one, & *the Deuine* rather, (the matter apperteining to Deuinitie,) may deliuer it for them both; which he doth in this tenour.

Anto-

b Quæritur quæ sit Ecclesia quæ errare non potest. Et dico quantum colligitur ex S. Tho. & aliis DD. maxime Archiep. quod dupliciter dicitur, sc. formaliter & virtualiter; & vtrumque horum dicitur dupliciter, & sic sumitur quadrupliciter. Ista ergo dicitur *primo* formaliter & verè, & est omnis populus fidelis per totum orbem, maximè Deo vnitus per charitatis amorem. 2. dicitur formaliter representatiuè & est Concilium generale. 3. dicitur virtualiter & formaliter simul; & est Ecclesia Romana quæ est Caput omnium ecclesiarum virtualiter continens authoritatem totius ecclesiæ. 4. etiam virtualiter & representatiuè simul & est Collegiũ Cardinalũ cũ suo Capite, summo Pontifice siue Papa, vel caput Ecclesiæ vtens sc. auxilio siue concilio membrorum suorum quantum potest ad indagandum veritatem. Non est autem Papa *vt singularis persona*, quæ potest errare. Et sic intellige Glossam in d.c. A recta; Dicentem quod Ecclesia quæ errare non potest dicitur non Papa sed congregatio fidelium. *Sylues. verbo Ecclesia. num.* 4.

„ Antoninus. (m) To him appertaines the „ canonizing of Saints, to whom it belongeth „ to determine queſtions touching the faith; „ which manifeſtlie appertaines vnto the Pope. „ (n) The queſtion is whether the Authoritie „ of the vniuerſall Church in determination of „ faith reſide principallie in the Pope? Saint „ Thomas (they be Antonius his words which „ I relate) anſwers affirmatiuelie, that, after „ things be determined by the authoritie of the „ vniuerſall Church, if any ſtubbornelie reſiſt or „ Withſtād that ordinatiō, he ſhould be eſtee- „ med an Hereticke. which Authoritie is chief- „ lie in the Pope. And to this *tenet* of Saint Tho- mas, Antoninus there ſubſcribeth; denying to he Bishops power to ordaine in this manner, or o call a Councell to this purpoſe, without the „ Popes Authoritie. (o) A Councell doth not in-

n Ad illum pertinet Sanctum canonizare, ad quem pertinet *quæ-tiones fidei* determinare. Quod quidem *planum eſt* ſpectare ad ſum-num Pontificem. S. *Antoninus in ſummap 3. tit.* 22. *c.* 5. § 5. lege etiam placet §. 3. *eiuſdem tit.* Apoſtoli in Euangelijs & Epiſtolis affirmaue-unt *in omni doctrina* Petrum eſſe loco Domini. *Idem c.* 6. § 7. *ex Cyrill.* Quæritur vtrum authoritas vniuerſalis Eccleſiæ in determinatione idei principaliter reſideat in Papa. Reſpondet S. Thomas affirmatiué 2. q. 11. a. 2. ad 3. Poſt quam aliqua eſſent authoritate vniuerſalis Ec-leſiæ determinata, ſi quis tali ordinationi pertinaciter repugnaret, hæreticus cenſeretur. Quæ quidem authoritas *principaliter* reſidet in ummo Pontifice. Dicitur enim 24 q. 1. Quoties fidei ratio ventila-ur, arbitror omnes fratres noſtros & Coepiſcopos non niſi ad Petrū, d eſt, ad ſui nominis authoritatem referri debere. *& cætera vſque ſi-em vt habentur in S. Thoma loco cit.* S. Antoninus *c. citato* § 19. Sancti atres in Concilio congregati nihil ſtatuere potuiſſent, niſi authori-ate Summi Pontificis interueniente; ſine qua etiam Concilium con-regari non poteſt: § 20. *ex eodem S. Thom. li. contra impugn. religi.*

Concilium non ſolum comprehendit Papam vt caput, quod eſt rincipale in Concilijs: ſed etiam & reliquum corpus Eccleſiæ, vt

„ clude onlie the Pope as Head, which is chiefe
„ in Councels, but the reſt of the bodie withall
„ as other Prelates. Of which Councell the Pro-
„ phet ſaith I haue not hid thy mercie and th
„ truth from a great Councell. (p) From Cou
„ cels of vanitie and malignitie God doth hid
„ his mercie & his truth: but he hideth them no
„ from the Gonncell of many tending vnto on
„ &c. (q) things conſtituted in ſuch genera
„ Councels oblige all the faithfull.

alios Prælatos: de quo Concilio inquit Propheta; Non abſcon
miſericordiam tuam & veritatem tuam à Concilio multo. *Id
tit.* 23 *c.* 1.

p A Concilijs vaniratis & malignitatis abſcondit Deus miſericor
diam & veritatem: ſed non abſcondit à Concilio multorum, ſc. ten
dentium ad vnum &c. *Ibidem* §. 1.

q Ea quæ ſtatuuntur in huiuſmodi Concilijs generalibus omnes
delcs aſtringunt. Idem, *eod. tit. cap.* 2. *in principio.*

§. V.

1. *Cuſanus held the infallibilitie of gen
rall decrees.* 2. *The words obiected out of hi
againſt vs, are indeed plainely for vs; as
the reading of them (they are at leingth
the Addition) it doth appeare.*

Ob. CArdinalis Cuſanus in Concilijs generalibus ad hoc
eorum decreta à nobis acceptentur tanquam certa
infallibilia, quaſdam conditiones requirit &c. *Baro.* p. 36

1. Anſw. CVSANVS. This man is brought to teac
vs and to teach the whole Church, th
conditions of a genetall Councell; as if non
were

were good, but such as he liked of, and approued. He was a yonge man When he wrote his booke, and (a) earnest for the Councell of Basill, though he chãged his minde (b) afterwards. Neither is the Question heere what be the conditions of Councell; but, Whether this auctor denied that a generall Councell *Which hath all conditions that are necessarie, and is by the* Pope *approued*, is assisted to the definition of the truth? in which point we shall easilie knowe his minde.

In the third chapter, Which you cite, he recites the words of Nicolas the first, terming such decrees (c) *diuinitus inspiratas sententias, sentences inspired by* God. And after, of himselfe he saith, (d) *si concordanti sententia aliquid fuerit definitum, per Spiritum Sanctum censetur inspiratum, & per Christum in medio congregatorum in eius nomine præsidentem, infallibiliter iudicatum.* If any thing be defined by an agreeing Sentence, it is esteemed inspired by the holy Ghost, and iudged or determined by ,Christ præsiding in the middes of them that ,are assembled in his name. This he declares in the Councell of Nice, whereof the great (e) ,Councell of Chalcedon saith, that, *the holie Ghost did there certainlie remaine or sitt amongst the Fathers, and ordaine the things which*

(a) Finit collectio &c. quam sacro huic Basilienſi Concilio cum omni humilitate offero, nihil in omnibus verum aut defendendum pro vero iudicans ſeu aſſerens niſi quod ipſa ſancta Synodus Catholicum & verum iudicauerit. *Cuſanus in fine Concordantiæ ſuæ Catholicæ.* (b) Vide eiuſdem *Epiſt. ad Rodericum de Trevino.* (c) Idem *li. 2. de Concord. c. 3.* (d) *Ibidem.* (e) *Conc. Chalc. act. 1.*

which were there ordained. And then concludes (*f*) *talia fuerunt omnia orthodoxa Concilia*, such haue bene all Councells orthodoxall.

As for the conditions he speakes of, none which he thought necessarie, be wanting in those generall Councells which wee maintaine. The presence of the fiue Patriarkes he doth not require but when they be Catholik; nor then neither, but for the more fullnes of the Councell. Others may be perfect which haue not *all*; but that which hath all, is, he saith, *Synodus* (g) *perfectißima*, *most pefect* in that kinde. One may haue the whole essence of a man, all the essentiall parts; and yet not be *most perfect*. Our Councells are not made in secret; they be assembled, and openlie, from all parts of the world wheresoeuer the Catholick Church is, and such as come may freelie speake and are heard. They looke into Scriptures, and former Councells, and Antiquitie, to finde the *truth*; and, though in the search it might appeare to some sooner then others, yet all in the end approue & propose, it. And hence is answered the other place obiected, which heere followes.

g Ibidem

Ob. DEbet *sacrum Concilium vniuersale, regulis Sancti Spiritus, iam in Canone Sacræ Scripturæ ac præteritis Conciliis apertis, dirigi, maximè in negotio fidei*, quæ vna & inuariabilis necessario sicut fuit, permanebit: & scripturas rimari in dubijs, sicut in sexto vniuersali Concilio actum fuit, & alijs multis; *& tunc definitio ex allegatis sumpta, absque errore* necessariò *erit. Vnde si ea non seruantur, maxime libera omnium audientia, ac vbi aliqua attentarentur in synodis quæ obuiarent fidei Romanæ Ecclesiæ, protestatio iuste, ac simul & appellatio ad futurum aliud Concilium fieri potest.* Baro *p.* 369. expunctis tamen iis quæ diuerso charactere notantur.

Neither

NEither is there cause to feare that a Councell, assisted by the holie Ghost and defining, will contradict, either Scripture, or the (h) faith of former times; he that is chiefllie interessed in the busines, vnderstands *all things* clearlie, and cannot contradict a veritie. Answ.

That which is obiected vpon occasion of S. *Augustines* words, that (i) *a plenarie Councell may faile in the experiment of things*, and in that cale iudge amisse, makes nothing to the purpose; for wee dispute not of infallibilitie in thinges which may be found out by *tryall* or *experiment*; but in matters *reuealed*, and of faith.

h Ex hoc etiam elici potest, fidem *Romanæ Ecclesiæ*, in nulla synodo vniuersali retractari posse. Cusan. Conc. li. 2 c. 4. Dicit Augustinus li. 1. con. Donatistas, voleus *stabili fundamento* ex decisione vniuersalis Concilii *fidem* probare, Iam ne videat humanis argumentis agere &c. *Idem* c. 5. vides quanta vniuersalibus Conciliis authoritas inest, dum rectè celebrantur *Vnde* Augustinus li. 1. Serm. con. Pelagianos, dicit, matris Ecclesiæ hanc esse authoritatem, quod quisquis contra hunc *inexpugnabilem murum* arietat, ipse confringitur. *Ibidem.* (i) De verbis S. Augustini *cum aliquo experimento rerum &c.* fusius agemus suo loco.

§. VI.

Clemangis professed, to reuerence the authoritie of Councells: and only to propose some doubts for his instruction in some things touching them.

Ob.

NIcolaus de Clemangis in disputatione cum scholastico Parisiensi, quædam etiam tradit quæ cum doctrina Pontificiorum de conciliorum infallibitate, manifestè pugnant. *Baro.* 370. Dicit Concilium generale errare posse in controuersiis morum. *Baro Ibidem.*

CLEMANGIS. His worke is (a) forbidden; and his frind to whom he directed it perceaued it came frō (b) discontent; he being forced as appeareas by his owne Epistle, (c) *latebras quærere*, to plaie, least in sight. He writes bitterlie against the Clergie; belike they made him flie. Touching Councells; he doth not contradict their authoritie; (how soeuer he mistakes the manner of defending it:) but onlie writes vnto a freind to be informed better in it; protesting both to honour them, and to be readie to amend what in his writing should be thought amisse. Heare some of his owne words. (d)

„ Verilie I reuerentlie receaue, and faithfullie
„ embrace, all Councells, as well such as longe a-
„ goe haue been duelie celebrated, as also those
„ which are celebrated now adaies: and God
„ forbid that I should thinke or speake any sini-
„ ster thing of thē. Neither should I be therefore
„ calumniated as lesse sincerelie esteeming them
„ in that for the instruction of my ignorance I
„ seeke to know, and desire to haue declared
„ vnto me, some things; that I may not only
„ thinke of them well and faithfullie, but also
„ according to the capacitie of my little wit,
„ trulie and Wiselie speake of them. And a litle

after

(a) Index *libr. prohibit. Conc. Trid.* (b) Quanquam Deum ac conscientiam testari liceat, nullatenus stomachato animo illa fuisse scripta *quod mirorr tibi visum esse*, quia tamen vndecunque hoc euenerit, ita tibi visum est, vt tuæ quantum fas fuerit voluntati ac petitioni morem geram, dulciora ac *sedatiora* enitar. *Clemang. ad scolast. Paris. p.* 599 *edit Parisiensi, anno* 1576. (c) Opressus namque (vt nosti) ante aliquot annos æmulorum insultatione me tunc grauissimè persequentium, ex vrbe illa fui excedere compulsus latebrasque à facie

„after. (e) I desire to be taught by thee, whe-
„ther thou thinkest it must be beleeued as a Ca-
„tholike veritie, that in those things which
„be of fact, or of manners, or of iudgmens, a
„generall Councell can neuer be deceaued, as
well as *it is faithfullie beleeued that it cannot erre in faith.* And in the end. (f) I intend (as I
„haue oft alreadie said, neither am I loath to
„repeat it) in these or other writings to affir-
„me nothing but that which may be altogea-
„ther agreable to the Catholike integritie. But
„in case I haue proposed, not affirming, but
„doubting; or arguing; any things, lesse cer-
„taine or true, whereby I may be the more
„fullie informed of the certaintie, I thinke that
„should not be thought rashnes in me. Thus
„he. See more in the margine.

tempestatis contra me iniustè admodum illic sæuientis alibi quærere. p. 600. (d) Idem pa. 587 (e) Id. Clemang. pa. 588. (f) Idem pa 598. alioquin temerarium esset minus intellecta velle à sapientioribus discere; quamuis etiam certè paratus sim, si ea quæ me mouent dubia explicando aliud in radice veritatis minus fundatum aut alicuius fortasse scandali illatiuum nimis astruere viderer, aut fideli admonitu illud eradere, aut ad lineam rectitudinis lima exactiori emendare. Ibidem.

Ob

DIcit Christi assistentiam &c. ad solos sanctos & spirituales pertinere. Bara p. 370. Non obscure innuit eam persuasionem seu fiduciam de conciliorum infallibilitate „ qua multi tumescunt, esse Ecclesiæ admodum pernitiosam. „ Idem p. 371.

2.

AND whereas he proposeth by waie of doubt, that holy men only were to be heard, speaking out of a Councell; he seemes

Asnw.

not

not to haue remembred what our B. Sauiour said of Scribes and Phariſees teaching out of Moyſes chaire, *quæ dicunt facite*, imitate not their workes, but practice what they teach.

That ſuch as doe celebrate a Councell should not, *nimis inniti*, to much inſiſt or preſume on this, that *they are a generall Councell*, as if therefore they might freelie doe *quæcunque libuerit*, doth not make againſt vs; it denies not to a Councell, infallibilitie; as he denies it not to Prophets and Apoſtles who ſaies they should not relie to much there vpon, as if therefore they might doe *What they liſted*. Moreouer his ſpeach is qualified by himſelf if you marke it, *non debent vt videtur*; and (g) *non vtile crediderim illos inniti*; *mee thinks they should not*; I *should not eſteeme it profitable for them to relie &c.*

g Clemang pag. 597.

§. VII.

1. Canus defends the infallibilitie of approued Councells. 2. His opinion of others which are not confirmed or approued Councells. 3. it is a ſophiſticall proceeding, to impugne one veritie with another veritie.

Ob. FAteor equidem quodcunque Concilium generale vniuerſalem Eccleſiam repreſentare. Sed dum vrges Eccleſiam errare non poſſe, verum eſt in eo ſenſu qui à fidelibus accipitur. Intelligimus enim totam ſimul Eccleſiam, hoc eſt, fideles omnes non errare: at nihil obſtat cur maior Eccleſiæ pars non erret. *Barrop. 381. ex cano. loc. 5. c. 5.*

CA-

CANVS, Is pretended to contradict vs; though he be knowne to maintaine the Councells infallibilitie, such as wee speake of: adding withall, that the cõtrarie is *hereticall*. In the *fourth* chapter of his *fift* booke, where he treates of that controuersie, his third conclusion is, (a) *A generall Councell confirmed by the authoritie of the bishop of* Rome, *doth make certaine the faith of Catholik tenets*. VVhich he there proues with *many* reasons; resoluing also the doubts which Heretikes obiect against it. Answ.

2. Hauing established that authoritie, he disputes further, *whether a Councell not confirmed by the* Pope, *hath certaine and firme authoritie or no?* Some learned men (b) *viri doctissimi*, doe affirme it; because it represents the vniuersall Church, which cannot erre. VVherevnto *Canus* answers, that the whole Church or an approued Councell, (which doth perfectlie represent it,) cannot erre; but a part of either, may. (c) *The iudgment* (saith he) *of the greater part* (of the Councell) *though the Legates follow it, is not certaine: certum autem esset si a summo* Pontifice *confirmaretur, but if it should be confirmed by the* Pope, *it would be certaine*. And in the same manner he doth answer to a second argument of assistance, made for

c *Ibidem.*

a Tertia Conclusio. Concilium generale confirmatum authoritate Romani Pontificis *certam fidem* facit Catholicorum dogmatum. Quam quidem conclusionem ita exploratam habere opus est vt eius contrariam *hereticam* esse credamus. *Canus li. 5. c. 4.* (b) Dubium excutiendum est, an Concilium per legatos summi Pontificis celebratum, firmam certamque habeat authoritatem; an potius *episcopi Romani confirmatio expectanda sit* vt certa habeantur decreta Concilij. *Idem. c. 5.*

d Ibidem. „ for the ſame purpoſe. (d) Euen as (ſaith he) „ that which ſeemeth good to the whole Church, „ the ſame alſo ſeemeth good to the holie Ghoſt: „ but not preſentlie, what the greater part of „ the Church ſhall haue iudged, the ſame is the „ iudgement of the holie Ghoſt: ſo if any thing „ be iudged by all the Bishops, it is verilie iud- „ ged by the ſpirit of God; but not preſentlie, if „ many fathers of the Councell agree into one „ ſentence, ſhall it be to be beleeued the ſen- „ tence of the holie Ghoſt, vnles it be confir- „ med by the Pope.

3. By the waie I obſerue here two things; one is, that if an author interprete thoſe words *Eccleſia errare non poteſt*, *the Church cannot erre*, of the whole or vniuerſell Church, it doth not follow that he denies therefore infallibilitie to generall approued Councells, which are perfect repreſentations of the Church diffuſed; for this (e) man whom you cite for the former part, doth alſo maintaine the later. And the manner of arguing, is indeed abſurd; becauſe it would impugne one truth by another. As if I ſhould ſaie;

e *Simile, in S. Antonino obſeruare licet de quo ſupra. Et nota, poſt verba ab aduerſariis citata (vt ſupra pag. 217.) ſequi immediate in authore,* ſic igitur non ego admitto, vt totum Concilium cum legatis errare poſſit: at errare poterit maior pars Concilij, & erranti illi poterunt legati ſubſcribere. Atque id eſt quod nos in præſentia dicimus, iudicium maioris partis etiam ſi legati ſequantur, non eſſe certum; *certum autem eſſet ſi a ſummo Pontifice confirmaretur.* Nec enim opus eſt, quemadmodum paulò ante docuimus, ſententiam Concilii *omnes ſimul* patres approbare. *Canus li. 5. c. 5. q 1.*

ſaie; *the Whole Gospell of S. Iohn is the vndoubted Word of God, therefore the first Chapter of it is not.* And were it admitted, it would proue, as before I ſaid on the ſame occaſion, that euerie Apoſtle, yea all the Apoſtles and Fathers might haue conſented in a groſſe, yea and in the moſt fundamentall errour: becauſe they be not the whole and vniuerſall Church.

The *other* thing which I obſerue, is, that without ſinceritie or conſcience you doe make vſe of mens words, contrarie to their knowne profeſſed meaning and intention; which proceeding, eſpeciallie in matter of religion, is inexcuſable. The like obſeruation I might haue made in *Antoninus*, who is alleaged againſt that which he did openlie maintaine.

§ VIII.

1. Stapleton did acknowledge degrees of extenſion in diuine aſſiſtance; and maintaine the infallibilitie of the Church in her publike decrees of faith. 2. To be obnoxious to errour in matters not reuealed, doth not any Way impeach the promiſe of aſſiſtance and infallibilitie in all that doth intrinſecallie appertaine to the ſubſtance of diuine faith.

Ob.

QVando de iis quæſtionibus quæ vel non neceſſariò ad fidem pertinent, ſed ſalua fidei compage varie a variis telligi poſſunt &c. conſulitur vel obiter diſputat Eccleſia abberrare aliquando poterit &c. *en Stat.* li. 8. Contr. c. 15.

STAPLETON, is brought, as if he gaue no more to the Church and her Councells, then

4. Anſwe

then Protestants doe; because he doth not maintaine their infallibilitie in *curious subtilities*, and questions *indifferent vnto faith*; nor thinke it so ample in obiect as was that of the Apostles. VVhere *first* it is to be considered, that as in faith or science, so likewise in assistance or infallibilitie, more or lesse extension doth not change the nature of the thing. Mathematical *science* in one is more extended then in another; one knowes more conclusions then another doth; yet is it in both, of the same nature. The *light of glorie* in all the Saints is of the same Species and kinde, as the Deuines teach; though one by it knowes more, another lesse. *Faith*, in vs, and in the Apostles; before, and since the Incarnation; is of the same nature: but more extended in the Apostles, then in vs; and since the incarnation, more generallie, then it was before. The like wee saie of *assistãce* or infallibilitie in iudgment; it hath been more extended in some, then in others; more at one time, then at another.

Secondlie it is to be considered that the Apostles, who did write scripture; had infallibilitie in (*a*) *all they did affirme*; whether the matter were

a Singuli Apostoli de omnibus plenissimé à Deo instructi erant, ut eorum quilibet de *quocunque* dogmate ad fidem *siue necessariò, siue non necessariò* pertinente, pronunciare potuisset: idque tanta certitudine, vt non solum pastores essent fidelissimi, sed etiam magistri peritissimi, omniaque *etiam subtilissima* circa fidei mysteria penetrarent. *Staplet de princip. fidei Doctrinal. li. 8. c. 15.* Quod autem de Apostolis modo diximus, vt non solum in doctrina, sed etiam *in forma docendi* infallibili veritate niterentur, peculiare hoc Deus esse voluit &c. *Ibidem.*

were dogmaticall, or historicall; whether substance, or circumstance: whatsoeuer they did affirme, and put into the Scripture, it is a truth. But the infallibilitie of Councells is not so amble; it is not so farre extended. This Stapleton doth proue in the place obiected; where, hauing giuen the prerogatiue to that in sacred writers & Apostles, he coucludes, (b) *the nature notwithstanding & substance of the power & certitude, of the Church now, and of that of the Apostles, is all one.* All *one in substance*; but, In the Apostles *euerie waie exact*, as reaching to the decrees, and to the meanes or proofes; and to the consequence or forme; and to the circumstances, all; and this, in all kinde of matter. In the successors, not so farre exact; nor in that extension or fullnes; but *in alio gradu; in another*, an inferior, a more limited, and contracted, *degree*.

In the same (c) place (to satisfie by the way another doubt) you may finde cleerelie deliue-

red,

b Natura nihilominus ac substantia potestatis ac certitudinis, *eadem* est Ecclesiæ nunc, & illius Apostolorum: sicut fontis ac riuuli inde fluentis eadem est in specie & bonitate naturali aqua, nisi ab aliquo extrinseco *immutetur: quod hic fieri non potest* quia semper eundum Spiritum Sanctum magistrum (tanquam formalem rationem puritatis & synceritatis tam fontis quam riuuli) successores habent quem Apostoli ipsi habebant: licet *in alio diuerso gradu*. *Ibidem.*

Apostoli hanc certitudinem *omnimodam* & sapientitiam habuerunt *tam in medijs* quam in fine. Conseruare autem prius tradita &c. quia non tam præclara & exacta sapientia indiget, sed satis habet si diligenter acceptis & semel traditis insistat; inde fit quod Ecclesia succedens tanta certitudine *in ipsis medijs* non dirigitur. Neque enim tanta *argumentorum* certitudine opus est aperire & explicare quod virtute in semine fidei latet, aliudque ex alio deducere, quam *de nouo* & *penitus ignoratam* explorare & docere. Sic enim Philosophi &c.

red, what some haue mistaken touching his minde, in the * *Relection*. The place is in the margine; and *in it*, those words, *tanta*, and *omnimoda*, or *exacta*, import a comparison; not *in the substance* of the certaintie or infallibilitie, or assistance; that, he said before, is, *eadem*, the same; but, *in modo*, in the quantitie, *manner* and *degree*, which is diuers. Out of which diuersitie in the manner, and quantitie or extension, it comes that the successors doe not reach vnto the meanes or arguments, and consequences, and facts, and circumstances, so vniuersallie, with as ample, and *in euerie one of those respects as immouable a certaintie*, as the first Masters and Planters of Religion, and writers of the scripture, did; who were to laie the foundation, and by waie of reuelation to deliuer, what the Church in after times was to insist vpon.

Ob. Ecclesiæ doctrina est in conclusione Prophetica & diuina. *Stapl. Relec. cont. 4. q. 2. Resp.* Non

Thirdlie it is to be considered, that, the Pastors in Councell, according to this Author (and, as by their *Acts* you may perceaue) do proceed, *Sometimes* as *Deuines*, deducing or inferring one thing out of another, and *Sometimes* as Witnesses of the faith and Iudges of controuersie, deciding and testifying the truth, and proposing it to the world to be embraced & beleeued. The *former* is a preamble to the later; i

Whic

atque hæc vna causa est quare tantam infallibilitatem *in ipsa formatione docendi*, successorum Ecclesia non desideret, quantam ipsi Apostoli. *Stapl. doctr. fidei cont. 4. li 8. c. 15.*

* Metere quæ alij seminauerunt, exacta, & *omnimoda* infallibilitas non indiget; sed satis est *semel acceptis diligenter insistere*. Neque tanta certitudine opus est aperire & explicare &c. quam *de novo* rem penitus ignoratam explorare. Ex Staplet. Reles. contro. 4 q. 2.

hich later, it is alwaies infallible whether it
e, or be not so, necessarilie, and alwaies, in the
ormer, from which *further Question* wee do
eere abstract. The reason is because their de-
rees are generallie proposed to all, not to be
ene or *knowne scientificallie*, that waie, were verie
ngular; the most part of Christians is not able
o conceaue it: but, to be *beleeued*. The (d) *Church*
faith this Author) *doth not teach, ex arte, sed ex*
uthoritate, not by art, but by authoritie; neither doth
e conclude as it were by Theologicall science, of
od and diuine things, but by the Pastorall power
hich from God she hath receaued, she doth giue sen-
nce or determine. Our Sauiour did not opẽ a schoole
f science but of faith; neither did he send his disciples
proue the Gospell, but to preach it: And, teach
deed he bid them; but so, as by testifying & prea-
ing they should doe it; not by proueing or dispu-
ing. (e)

exspectat docerì à Deo immediate. solis enthusiasmis & nouis afflatibus freta. *Stapl. Ibidem.* Vide 2. Pet 1. v 20. & S. Hieron. comment. in 4. ad Ephes.

d Ibidem

Fourthlie it is to be considered that the infal-
bilitie of the *Church-decrees*, depends vpon the
f) promised assistance; which was not to all ve-
tie *possible*, nor to all that is *actuall* neither;
ut to reuealed onlie, *docebit vos omnia, & sug-*
eret vobis omnia quæcunque dixero, is the *promise*.
he spirit of truth, the holie Ghost, *shall teach*
u all things and suggest vnto you all What soeuer I
ll haue said vnto you. To things not reuealed,
he promise was not extended. The course was

c Ecclesiæ pastoribus & magistris decernentibus creditur, *non*
ia legitime probarunt quod decernunt; sed quia apertè decernunt &
adunt sic esse credendum; siue decretum suum ex legitimis medijs pro-
asse nobis constet, siue non. Hæc enim est obedientia fidei de qua
isserimus. *Ibidem*, (f) Ioan. 14.

taken for bearing in minde and vnderſtanding, the *leſſon* which Gods *eternall* Word hath giuen: and whatſoeuer, in this kinde, the Church doth determine & propoſe to the faithfull to beleeue, is *true*. Neither can she propoſe any thing in this manner, which is not indeed ſuch as she declares it to be; she hauing diuine guidance and aſſiſtance, in euerie ſuch act. This, which you denie, Stapleton doth teach. (g) *Eccleſia in concluſione fidei ſemper eſt certiſſima & infallibilis.* Marke that *ſemper*; *the Church, in the concluſion of faith, is alwaies moſt certaine and infallible.* So that if you finde any thing declared by the Church to be *de fide*, it is, according to his *tenet*, moſt certaine; and may no further be diſputed. And in another (*h*) place, *Eccleſia, quia non ratione ſed authoritate, aſſiſtentia, & prouidentia diuina, nititur, eamque infallibiliter promiſſam habet, nec propter veritatem, nec erroneè, nec contra Deum, vllo modo decernere poteſt.* The Church, *becauſe it relyes not on reaſon, but on the diuine authoritie, prouidence, & aſſiſtance, and hath it infalliblie promiſed vnto her, can in no ſort or manner, nullo modo, determine beſides the truth, or erroneouſlie, or againſt God.* Whence it followes, as before, that if the Church doth applie her teſtimonie vnto any booke auouching and publikelie declaring it to be ſcripture; or to any *propoſition*, determining it to be a point of faith, and propoſing it vnto the world for ſuch; there can be, according to this author, no further queſtiõ made of it: ſince the diuine prouidence doth ſo guide her, that in ſuch definitions, she, *in no ſort*, can *iudge erroneouſlie*, or *determine beſides the truth*.

g Stapl. Relect. cont. 4. q. 2. not. 4.

h Staplet. de princip. fi. contr. 4. li. 8. c. 15.

Neither

Neither is this integritie in definition violated, or our Sauiours promise of assistance broken, if, *not in matter of diuine beleefe*, (such as for the good of his Church God hath reuealed,) but in (i) *other questions* which it hath not pleased him by reuelation to discouer; (as, *Where is Elias, where Paradice, how many heauens, &c.*) *not in definition*, and attestation; *but* in some particular * deduction and coniecture, she doth inferre *amisse*. Not euerie consequence or illation, not euerie thing syllogisticallie inferd out of premises, *in matter of that nature*; hath infallibitie, according to this Author; but, the *definitions* and decrees, all, haue it. If you knowe not yet the difference betwixt the one & the other, you may reade him, or *Canus*; or looke vpon the *Acts of the Councells*, where you may with litle studie, discerne it.

If it be *replied*, that in his *fourth Controuersie*, he seemes to limit and contract the obiect of assistance

(i) It is one thing to argue out of *reuealed principles*, and another thing to argue out of *others*. Of this later kind of deduction I speake heere.

* Longè aliter se habent quæstiones istæ quas esse præter fidem dubitatur (Celestius,) quàm sunt illæ in quibus salua fide qua Christiani sumus, aut ignoratur quid verum sit & sententia definitiua suspenditur; aut aliter quam est, humana & infirma suspicione conijcitur. Velut cum quæritur, qualis vel vbi sit paradisus; cum tamen esse illum Paradisum fides Christiana non dubitet. Vel cum quæritur vbi nunc sit Elias &c. vel cum quæritur vtrum in corpore vel extra corpus in tertium cælum sit raptus Apostolus &c. vel quot sunt Cæli, &c. vel vtrum elementa mundi huius conspicabilis quatuor, an plura sint &c. vbi potuit Metusalem viuere &c. Quis non sentiat *in his atque huiusmodi variis & innumerabilibus quæstionibus*, siue ad obscurissima opera Dei siue ad Scripturarum abditissimas latebras pertinentibus quas certo aliquo genere complecti ac definire difficile est, & multa

sistance, to points onlie fundamentall, exclu-
ding all other: I *answer*, that euen (k) there, he
doth extend it to all points of faith, which
either are *called into controuersie* (at any tim
wherein the Church is) or other wise *doe neces-
sarilie appertaine to the publike faith of the Churc*
In which compasse, is contained, all, that is
the Councell of Trent defined, against you: e
in any other œcumenicall Councell propose
to be beleeued. Your Masters, Luther, Caluin
and others, called into *question* diuers thing
appertaining, and intrinsecallie as parts, to th
substance or obiect *of diuine faith* and *publike exer-
cise of* Religion, as, *bookes of holie scripture, iusti-
fication*, Sacraments, and the Masse. And therefo
re, if according to Stapleton, the Churches in-
fallibilitie doth reach vnto all *points of faith cal-
led into question*, it is according to the same tenet
extended vnto these; Which he beleeued so
appertaine to faith. But, in questions that ar
impertinent, or * indifferent; or, that appertain
onlie

ignorari salua Christiana fide, & *aliunde* errari sine aliquo hæreti
dogmatis crimine. *S. Aug. li. 2. cont. Pelag. & Celest. c. 23.* vide C
nam li. 5. c. 5. qq. 3. 4. 5.

k Docendi infallibilitas, in causa fidei Ecclesiæ data, tantummod
in illis fidei dogmatibus infallibiliter definiendis, & fideli populo co
ta veritate tradendis locum habet, quæ *vel in controuersiam vocantu
vel alioqui* ad publicam Ecclesiæ fidem necessariò pertinent. Stapl
fid. doc. li. 8. c. 15 Quando de ijs quęstionibus quæ vel non necessari
ad fidem pertinent &c. vel non ad publicum aliquod & commun
dogma explicandum (quod *vel* omnes fideles explicitè credere de
bent *vel* in publico religionis vsu versatur, *vel* saltem maiores exp
citè credere tenentur, populus autem implicitè, in maiorum fide) sel
ad priuatam alicuius &c. *Ibidem.* * Such as some *aboue*, pag 249. *li-
tera b in marg.*

nlie to the direction of some one, that is weake iudgment, and in some priuate case, or, to e satisfaction of some proude mans curiositie: conclude; in questions, that appertaine to the xplication of those things which are (*appendi-s,*) *additions*, rather then contained in, or ap-rtaining to, *the substance of faith*, if the Church ould mistake, it were not (he thinks) any eiudice to the graunt of assistance, or the pro-ised infallibilitie: not, if *in matter of this nature*, he should *affirme*, or (discoursing as a Diuine, hich in her *examination* of difficulties other-hile she doth,) should inferre, and logical-e (*l*) *couclude*, amisse. But, to make *a publike ecree* of that which is false, and propose it, o-enlie, to be beleeued of Christians, as matter faith; that she cannot; being in her *publike* ecrees and definition, infallible, as you heard m taie before. And the same he hath proued large, both by Scripture, and Theologicall easons, in diuers (*m*) places of his booke.

§. IX.

l Vel asserendo vel etiã concludendo. Staplet. *Ibidẽ.* In moribus non oti Ecclesiæ communibus, sed qui ad *priuatos homines vel ecclesias* re-runtur, errare per ignorantiam Ecclesia potest; non in iudicio so-m rerum gestarum dico, sed in ipsis etiam priuatis *preceptis* & legi-us. *Canus. li 5. c. 5. q 5. con.* 3. Certitudo fidei iudicibus a Deo constitu-s, non propter Ecclesias priuatas promissa & concessa est, sed pro-ter Ecclesiam vniuersalem quæ errare non potest. Itaque summo-um Pontificum Conciliorumque Doctrina, si toti Ecclesiæ propona-ur, si *cum obligatione etiam credendi* proponatur, tum verò de fidei cau-a iudicium est. *Canus Ibidem. q.* 4 Idago non omnia quæ etiam *abso-ute & simpliciter* in Concilijs *affirmantur* fidei decreta esse. *Ibidem.* ide etiam *Bell. li.* 2. *de Cont. c.* 12. §. *Quartum est. & l.* 4. *de Pon-if. c* 2.

m) *Doc. fi. li.* 8. *c.* 12. 14. *Relect. cont* 3. *q. cont.* 4. *cont.* 4 *q.* 2. *& alibi.*

§. IX.

1. *Saint Augustine will not haue any other bookes equalled with Scripture in authoritie, 2. Other Witnesses, or testimonies of other nature then that of Scripture, and not recommended by it or by the author of it, wee be not obliged to in that manner as wee are obliged to beleeue the Scripture. 3. The comparison of Scripture with other Writings, in authoritie. His forbearing to presse an Arian with the authoritie of the Councell of Nice. 4. The Donatists refusing to yeild vnto the authoritie of the whole Church Catholike, and consequentlie of her Councells too, and admitting Scripture, he doth challeng them to shew therein the decision of the Controuersie which was betwixt them and him. 5. He did both auouch and rely vpon the authoritie of plenarie Councells, esteeming them to be, in their decrees of faith, infallible. What mending that is which he speakes of.*

Ob. EGo solis eis *Scriptorum* qui iam canonici appellantur didici hunc timorem honoremque deferre vt nullum eorum scribendo erraſſe audeam credere. alios autem ita lego vt quantalibet sanctitate doctrinaque polleant, non ideo verum putem quia ipsi ita senserunt, sed quia mihi vel per illos authores canonicos vel probabili ratione, quod a veritate non abhorreat, persuadere potuerunt. *Baron. ex Aug.* Ego solis eis *Scripteribus* qui canonici &c. *Ibidem.*

Qua

OVT of that which hath been obſerued from *Stapleton*, will appeare the ſence of S. *Auguſtine*; wherefore he comes next. There are four or fiue places cited out of him, againſt the authoritie of Councells; but for the moſt part, verie impertinentlie; and, altogether againſt his minde. We knowe, there is a great difference betwixt the *canonicall Writers*, and others; betwixt *the Epiſtles of the Apoſtles*, and thoſe of Bishops after them; betwixt *their Acts*, written by S. Luke, who in all he affirmes or relates is infallible; and the Acts of generall Councells, whoſe writers had not that aſſiſtance. Wee doe not equalize, or parallell, one of theſe writings with the other. Wee giue the ſoueraigntie to the ſcripture, as being infallible *in all*; ſo farre, that it doth no where at all, miſtake, in any thing. This reuerence wee giue to the teſtimonie of thoſe writers, in what euer *they auerr*; & giue not the like to any other, *teſtibus, aut teſtimonijs*, be they *witneſſes* or *teſtimonies*. Albe it wee beleeue other witneſſes, in diuers things alſo; though not ſo generallie, in all, without exception. But I come to your exceptions. The *firſt* is out of the 19. *Epiſtle*, where. 1.

Anſw.

S. AVGVSTINE telles S. *Hierom*, to whom he writes it, that he doth not imagine he would haue him *ſo reade his bookes*, as if it were a *heinous thing to doubt*, whether perchance, in them ſome errour might be found; that priuiledge was reſerued to ſacred writers. I *confeſſe*, ſaith he, *that vnto thoſe bookes of ſcripture onlie which are now called canonicall, I haue learned to deferre this feare & honour, that I moſt firmelie beleeue*

none

none of those Authors to haue erred any thing in Writing; and if (in eis literis) in those Writings, I finde any thing which may seeme contrarie to the truth, I make no doubt but that, either the booke or coppie is faultie, or that the interpreter hath not vnderstood What Was said, or that I my selfe doe not conceaue or vnderstand it. In Baroe who doth vrge this authoritie, against the Church and Councells decree or sentence, and impertinentlie, you may note these corruptions; *first* that for (a) *Scripturarum libris*, to accomodate it the better for his purpose, he puts in, *Scriptorum*; and *Scriptoribus*; vrging the word against vs. *Secondlie* he omits *aliquid*, in that part, *nullum eorum authorum scribendo aliquid errasse*, whereas the force of the speach, & prerogatine *is by that Word* specified. *Thirdlie*, because in the words immediatlie following, if they had been put downe, his corruptions had been laid open to the reader, by another *aliquid*, and *litteris*, he leaues them out; immediatlie ioyning others which he thought to be

a Si cum doctiore amico sic disputemus vt *quicquid dixerit* necesse sit approbare, nec quærendi saltem causa liceat aliquantulum reluctari: tum verò sine vllo timore offensionis tanquam in campo luditur, sed mirum si nobis non illùditur. Ego enim fateor charitati tuæ, solis eis *scripturarum* libris qui iam canonici appellantur, didici hunc timorem honoremque deferre, vt nullum eorum authorem scribendo *aliquid* errasse firmissimè credam. At si *aliquid* in eis offendero *litteris*, quod videatur contrarium veritati, nihil aliud quam vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minimè intellexisse non ambigam. Alios autem ita lego vt quantalibet sanctitate doctrinaque præpolleant, non ideo verum putem quia ipsi ita senserunt, sed quia mihi vel per illos authores canonicos vel probabili ratione, quod à vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliquid aliter existimo; prorsus inquam

be more for his purpose: as by comparison of his citation put aboue, pag. 232. to the words themselues heere in the *Additiõ*, it will appeare.

inquam non te arbitror sic legi *tuos libros* velle, tanquam Prophetarum vel Apostolorum; *de quorum scriptis quod omnes errore careant* dubitare nefarium est. S. *Aug.* Epist. 19. *ad Hier.*

QVanquam sicut paulo ante dixi, tantummodo Scripturis canonicis hanc ingenuam debeam seruitutem, qua eas solas ita sequar vt conscriptores earum *nihil in eis omnino* errasse, nihil fallaciter posuisse non dubitem. *Baro. p.* 335. *ex* S. *Aug. & ad eundem sensum plura.* Ob.

SAINCT *Augustines* minde is further opened by another place, brought, as against vs, out of the same Epistle. S *Hierome* had obiected against him *seuen* Authors for his opinion in the matter whereof they dispute in that conference made by letters: and demanding whom he followed, he, (S. *Aug.*) shewes first that S. *Hierome* did not approue of *fower* of his owne, so that he was to finde out onlie *three* to set against the three that remained; to which purpose he mentioneth, as fauoring him, S. *Ambrose*, and S. *Cyprian*, vnto whom (becausse he did not himself esteeme so of their authoritie, as if there might not exceptions be taken against their writings or opinion in *some* matter,) he addes a third, of authoritie incontroulable, namelie S. Paul. His (*b*) words obiected, which are by him Answ.

b Flagitas à me vt aliquem saltem *vnum* ostendam, cuius in hac re sententiam sim secutus, cùm tu iam plures nominatim commemoraueris, &c. cum sint fermè sex vel *septem*, horum *quatuor* authoritatem

him vttered on the foresaid occasion, be these, I *owe to the canonicall scriptures onlie this ingenuous seruice or subiection, whereby I follow thē onlie so as I firmelie beleeue that their writers erred in them nihil ominò, nothing at all; nor put any thing in them deceitfullie.* It is the verie same that was before deliuered out of *Stapleton.* And the rest of the citations wherein he compares *writings* With the *Scriptures* haue all the same sence. * Other bookes haue not, in euerie part, that infallibilitie; other writers haue not such ample assistance, as the Sacred writers had.

tem tu quoque infringis. Nam &c. *tres* igitur restant &c. Si quæras quid hinc senserit noster Ambrosius, quid noster itidem Cyprianus, inuenies fortasse nec nobis defuisse quos in eo quod asserimus sequeremur: quanquam sicut paulò ante dixi tamtummodo Scripturis &c. *vt supra, pag.* 235. S. *August. epist.* 19.

* Neque enim quorumlibet disputationes quamuis Catholicorum & laudatorum hominum velut Scripturas Canonicas habere debemus, vt nobis non liceat salua honorificentia quæ illis debetur hominibus, aliquid in eorum scriptis improbare atque respuere, si forte inuenerimus quod aliter senserint quam veritas habet, diuino adiutorio vel ab alijs intellecta, vel à nobis. S. *Aug. epist.* 111.

Ob. SI diuinarum scripturarum, earum sc. quæ canonicæ in Ecclesia nominantur, perspicua firmatur authoritate, sine vlla dubitatione credendum est. Aliis verò testibus vel
» testimonijs, quibus aliquid credendum esse suadetur, tibi
» credere vel non credere liceat, *quantum ea momenti ad faciendam fidem vel habere vel non habere perpenderis.* Baro p. 336. *ex Aug. epist.* 112.

2. Asnw THe *Second* exception is, that S. *Augustine* in an other place (*Epist* 112.) speakes not of writings only, but of *witnesses*; and leaues it, as it is pretended, in our choise, whether wee will beleeue

beleeue or not beleeue any but the Scripture. Wheere vnto I anſwer, firſt, that the place is imperfect, as you will peceaue if you but indeuour to english it; for which reaſon alſo Baro comming to the word *iiceat*, cuts of the reſt with an *&c catera*, that the Reader might not obſerue how he doth ground himſelf vpon that which *for want of ſome thing*, is obſcure. Secondly I anſwer that S. Auguſtine there speakes in a particular caſe wherein he found nothing by the Church defined. The Queſtion propoſed to him was, *Whether God could be ſeene with corporall eies?* It was a woman that propoſed it; and he tels her that if he cannot make the truth of it euident to ſence, nor to reaſon, she muſt beleeue; and if he bring Scripture ſhe muſt beleeue it conſtantlie, without ſtaggering, *ſine vlla dubitatiõe*. If he bring not Scripture but ſome other authoritie, she muſt conſider well the weight of ſuch authoritie, and accordinglie either beleeue, if it deſerues beleefe, or if it deſerues it not, then not to beleeue. And that she neglect not to waigh ſuch Authoritie (though not of Scripture) he tels her that ſome other things do in their kind merit beleefe, as that *Romulus* built Rome, that ſuch a man was her Father, that ſuch and ſuch were her Aũceſtors. Such things as theſe (though not in Scripture) euerie man beleeues. Thus according to her capacitie he doth accomodate himſelf in a familiar example. Men did alſo beleeue the Apoſtles and Diſciples deliuering diuine matters before the ſame were regiſtred in the Scripture; and in the propoſition of ſuch (diuine) matters S. Auguſtine would haue

Vide *infra* pa. 242.

Generall

Generall Councels, though deliuering things not found in the Bible, to be beleeued, and constantlie, *remotis dubitationibus*. And did so himself, all the Church in his time did, and the best and learnedst (which were dead before the definition) would haue done the same, he saies, had they knowne if it. *Lib. 1. de Bapt. con. Donat. c. 7. & 18. li. 2. c. 4. & 9. lib. 5. c. 17. l. 7. cap. 53. Cyprian would haue yeilded to the Authoritie of the vniuersall Church. l. 2. c. 4. I would not beleeue the Gospell did not the authoritie of the Vniuersall Church moue me* thereunto. Con. Epist. Fundam. c. 5. To dispute against that Which *is frequented by the Whole Church through the world is a point of most insolent madnes. Epist. 118 c. 1. The Donatists presume to rebaptize Catholikes, wherein they more confirme themselues to be Heretikes, since it hath seemed good to the whole Catholike Church not to reuoke or make void Baptisme, yeauen in Heretiks themselues.* De Hæres. *Num.* 69.

I cannot omit (though this alreadie be to the iudicious Reader more then sufficient) to put downe one other place, to declare what esteeme he made of Church-authoritie. It is in his booke *de vnitate Ecclesiæ cap.* 19. where disputing with an Heretike about the Question of rebaptizing such as out of the Church had been baptized, and vrging the *custome of the Church* which did receaue such as were penitent into communion, without rebaptizing, he makes this discourse; (d) *If some wise man to whom our Lord Iesus giues testimonie, should be consulted of vs in this Question, Wee ought no waies to doubt of doing or putting in execution what he tould vs, least we should*

S. Aug. de vnit. Eccles. c. 19.

be

be esteemed to repugne not so much him as our Lord Iesus Christ, by whose testimonie he was commended: now, our Lord Iesus doth giue testimonie to his Church, wherefore, as that Church (diffused) thorough all Nations, beginning at Hierusalem, doth receaue such (penitents,) so without all Windings and tergiuersation thou art to be receaued. And if thou wilt not, thou doest, most perniciously, contrarie to they owne saluation, striue against, not me or any man, but our Sauiour himselfe, whilst thou wilt not beleeue that thou art so to be admitted, as that Church which he (whom not to beleeue thou doest confess to be detestable) commends with his testimonie, doth admit.

Hence thirdlie, to the place obiected, (h) *aliis testibus vel testimoniis quibus aliquid credendum esse suadetur, tibi credere vel non credere liceat quantum ea momenti &c.* One might easilie answer thus; Others, distinct from Scripture and not commended by its, authoritie, beleeue or not beleeue, as you see cause; but others, commended by this authoritie, you must beleeue, as farre as by it they are warranted and commended. Our Sauiour proued that those who beleeued Moyses and the Prophets and the Psalmes, must beleeue him, for of him, they giue testimonie. The like it is of the Church: if you beeleeue the Prophets, you must beleeue the vniuersall Church, for they giue testimonie of it, and (as S. Augustine saith) more cleere, then of our (i) Sauiour himselfe. One testimonie may warrant another, and so they will become, in a manner, one. He that obaieth the magistrate, doth therein, honour the Prince by whom he is put in authoritie. And he that yeildeth all due reuerence to

h p. 236.

i S. Aug. Enarr. in psal 30. conc. 2.

Princes

Princes, doth therein a dutie vnto God, who commands it. Wee ſtoope to God, when with all reuerence we receaue his word written or vnwritten; and wee ſubmit our ſelues to the written word or *Scripture*, when Wee liſten to the Church *Which the Scripture doth commend.*

When S. *Auguſtine* in his diſpute with Creſconius about rebaptization, was come this (k) *Quia nec vos poteſtis proferre de Scripturis, quarum nobis communis eſt authoritas, ab hæreticis venientem denuo baptizatum, nec nos ita ſuſceptum; quantum ad hanc rem attinet, par nobis cauſa eſt. Since neither you can produce out of Scriptures Whoſe authoritie is common to vs, one comming from Heretikes againe baptized, nor Wee one ſo receaued, for as much as concernes this matter* (that is, producing out the Scripture an example of the one or the other,) *our cauſe is equall*; he shewes notwithſtanding; how, euen in this point, the Church in his time and he with it, followed the moſt certaine authoritie of the Scripture, (l) *neque enim parui momenti &c. for it is not of ſmall regard or moment that, when among the Bishops of the age precedent to the time When Donatus part* (or faction) *began to be, the Queſtion did wauer and had the different Opinions of compartners or collegues amongſt themſelues without breach of vnitie, it was thought good that this which wee now maintaine ſhould be obſerued by the Whole Catholike* (Church) *ſpred ouer all the World.* And a litle after. *Wherefore though trulie there be not an example of this thing brought out of the canonical Scriptures, yet the truth of the ſame Scriptures is held of vs, and euen in this thing, when Wee doe that which hath now ſeemed good to the vniuerſall Church*

k S. Aug. li. 1. contra Creſco. c. 31. & 32.

l Ibidem c. 33.

Whom the authoritie of the ſame Scriptures doth commend, that becauſe the holie Scripture cannot deceaue, Whoſoeuer feares to be deceaued with the obſcuritie of this Queſtion (and of any other obſcure Queſtion pertaining to faith it is the ſame) *eandem Eccleſiam de illa conſulat, let him require, in it, the iugdment of the ſame Church Which the holie Scripture Without ambiguitie doth demonſtrate.*

Further yet; One might eaſilie finde a Fourth Anſwer in the word *Alijs*. You know that actions donne with ones owne hand, by the motion of his owne ſpirit, a mā reputes not *aliene*: but *his owne*. So doth our B. Sauiour eſteeme the actions of his myſticall bodie, donne by the motion of his Spirit. *Settle it in your hearts not to meditate before, What you ſhall anſwer; for I Will giue you a mouth and Wiſedome, Which all your aduerſaries ſhall not be able to gaineſay nor reſiſt.* Luc. 21. *It ſhall be giuen to you in that ſame hower What you ſhall ſpeake: for it is not you that ſpeak, but the Spirit of your Father that ſpeaketh in you.* Matt. 10. *My Words that I haue put in thy mouth, ſhall not depart out of thy mouth, and out of the mouth of thy ſeed &c. ſaith our Lord, from henceſoorth and forcuer.* Eſaie 59. *He that heareth you, heareth me.* Luke 10. *Since you ſeek a proofe of Chriſt ſpeaking in me.* 2. Cor. 12. *The Spirit of our Lord hath ſpoken by me, and his Words, by my tongue.* 2. Kings 23.

Againe.

Cum venerit ille Spiritus veritatis, docebit vos omnem veritatem. Non enim loquetur a ſemetipſo: ſed quęcunque audiet loquetur, &c. de meo accipiet & annunciabit vobis. *Ioan.* 16. Mea doctrina non eſt mea, ſed eius qui miſit me. *Ioan.* 6. Tres ſunt qui teſtimonium dant in cælo &c. & hi tres vnum ſunt. 1. *Ioan.* 5.

Againe. The decrees which wee speak of, haue the testimonie of the Holie Ghost; and the Scriptures haue the testimonie of the Holie Ghost. Now, the Holie Ghost giuing testimonie to both these, is not thereby in himself deuided into two: He is still the same *testis*.

li. 1. Regest. ep. 24. Saint Gregoire our Apostole, reuerenced the four first generall Coūcels, *vt quatuor Euangelia*, as he did the four Gospels. Saint Augustine

li. 6. de Bapt. c. 39. whose authoritie is heere obiected, when he speakes of the sentence against the Donatists, saies *Deus plenario Concilio reuelauit*. The

li. 2. Doct. fid. c. 27. Church, Waldensis aboue told you, makes no doubt but that the Holie Ghost assists her, in her sincere oecumenicall assemblies: He is present to them; and *defines* in them. So did the Apo-

Act. 15. stles beleeue to, attributing their decree to the Holie Ghost whose assistance was * promised, *It hath seemed good to the Holie Ghost, and to vs.* This for Councels. Now for Scripture.

* Suggeret vobis omnia. Ioh. 14. In vobis erit. Ibidem. Docebit vos omnem veritatem. c. 16. *Well spake the Holie Ghost by Esaie the Prophet vnto our Fathers.* Act. vlt. *God who at sundrie times and in diuers manners, spake in times past, vnto the Fathers by the Prophets.* Heb. 1. *He spake by the mouth of his holie Prophets which haue beene since the world began.* Luc. 1. *Holie men of God spake as they were moued by the Holie Ghost.* 2. Pet. 1.

Vide li. 3. vbi agitur de Spiritus Sancti assistentia. In a word. *There are diuisions of graces, but one Spirit: and there are diuisions of operations, but one Lord: and there are diuisions of ministrations, but one God; Who worketh all in all. And the manifestation of the Spirit is giuen to euerie one, to profit. To one &c. And all these things worketh one and the same Spirit, diuiding to euerie one according as it will.* 1. Cor. 12.

the

Cum enim petiuisses vt de inuisibili Deo vtrum per oculos corporeos possit videri, prolixè aliquid copioseque ad te scriberem, negare non potui. S. *Aug. Epist.* 112 Quod non sic ostendero, vt aut corporis, aut animi sensu, visum perceptum que teneatur, & tamen dixero aliquid quod aut verum quidem aut falsum esse necesse sit sed nullo illorum duûm genere videatur, restat vt tantum modo credatur vel non credatur. Sed si diuinarum Scripturarum, earum sc. quæ canonicè in Ecclesia nominantur, perspicua (*quæ dixero*) firmatur authoritate, sine vlla dubitatione credendum est. Alijs verò testibus &c. *vt supra. Ibidem.* Dico itaque quod visuri sint Deum in ipso corpore; sed vtrum per ipsum, sicut per corpus nunc videmus solem, lunam, stellas, mare, & terram, & quæ sunt in ea, non parua quæstio est. S. *Aug. li.* 22. *de Ciuit. Dei c.* 29 Ratiocinatio illa Philosophorum qua disputant ita mentis aspectu intelligibilia videri, & sensu corporis sensibilia id est corporalia, vt nec intelligibilia per corpus, nec corporalia per seipsa mens valeat intueri, si posset nobis esse certissima, profectò certum esset per oculos corporis etiam spiritalis nullo modo posse videri Deum. Sed istam ratiocinationem & vera ratio & prophetica irridet authoritas. *Ibidem.* Tametsi nec scripturæ, nec Conciliorum, nec Patrum testimoniis expressè definitum sit non posse Deum oculo corporeo videri, id tamen adeò efficaci ratione naturali &c. *Vasqu. 1. p. disp.* 40. *c.* 2.

Q Vasi Episcoporum Concilia Scripturis canonicis aliquando fuerint comparata. *Baro p.* 356. *ex Aug.* Ob.

The third exception is, that Councells according to S, *Augustine*, be not equall to the Scripture. But I see not how any thing can be drawne hence against their infallibilitie in decrees. Wee doe not equall the *Apostles* or *the Prophets* to our Sauiour *Iesus Christ*; nor the *Written Word*, with the *eternall* and *increated Word*; yet, the Prophets and the *Apostles*, and the Scripture or *Written Word*, are infallible. Moreouer; the Canonicall Scriptures are infallible *in all what euer they auouch*, of what argument or matter soeuer it be, 3. Answ.

which latitude of infallibilitie wee finde not in the acts of Generall Councels; nor in any other booke or writing, as you were told before; and though I doe not, your selfe will, repeate again out of S. *Augustine*, Quis (n) *nesciat Sanctæ Scripturam canonicam tam veteris quam noui testamenti certis suis terminis contineri, eamque omnibus posteriorũ Episcoporum literis ita præponi, vt de illa omnino dubitari & disceptari non possit vtrum verum vel rectum sit quicquid in ea scriptum esse constiterit.* That *quicquid*, doth import an amplitude of infallibilitie, which Councells haue not; & therefore they are not equall vnto Scripture. The Donatists excepted against a Councell, because it had in it registred *the dais* and the *Consuls*. (o) Requiring of the Catholikes *to shewe any where out of Scripture, where the dates and Consuls were registred and enrolled*. Whereunto S. Augustine answers, that Councells are not parallelled vnto Scripture, the one (to wit, the Councell) may doe well, in registring both *dates* and *Consuls*, though the other doe not so; or, they may be added, and not by the authoritie of the Councell though nothing be registred in the Scripture but

(n) S. Aug. l. 2. de bapt. contr. Donat. c. 3.

(o) Etiam hinc gestis ipsis Cirtensibus calumniabantur quia ibi dies & Consules legebantur; & exigebant à nobis vt aliqua Ecclesiastica Concilia proferremus, vbi dies recitarentur & consules, &c. etiam hoc exigebant vt *de Scripturis sanctis* ostenderemus alicubi dies & Consules *esse conscriptos*: quasi Episcoporum Concilia Scripturis canonicis aliquando fuerint comparata, aut possint etiam ipsi de Scripturis sanctis proferre Concilium vbi Apostoli iudices sederint & accusatum aliquem damnauerint vel absoluerint. Et tamen respondebimus etiam Prophetas libros, prænotatis & definitis commendasse temporibus, quo anno, cuius regis, &c. S. *Aug. li. cont. Donatist. post Collat. c.* 13.

but by the direction of the holie Ghost. The acts of Councells are not equalized in exactnes, and extent of infallibilitie to the books written by Gods Secretaries; wee giue the prerogatiue to the Scriptures, and so do the words *obiected* out of S *Augustine*; which are aboue cited in the margine.

In the same place whence they were taken he tels how the Catholikes, did forbeare to examine, why in one Councell the daie was noted, and in the other not, *quia illi* (Donatistæ) *vanas moras volebant innectere*; and all heretikes are of the same condition, they hinder with impertinent Cauills the processe of the Catholikes arguments, and catch at all occasions to trifle out the time. For the same cause, disputing in another place with an Arian, he did forbeare to vrge against him the authoritie of the Councell of Nice, against which the heretick tooke exceptions, opposing the Ariminian Councell. The examen of which two points, hereby called into controuersie; I meane, of the lawfulnes of the one and the vnlawfullnes of the other; would haue taken vp the time, & transferd the dispute into another *questio*; which heretikes greedilie desire when they cannot answer but S. *Augustine*, would not permit that scope to his aduersaries: and therefore, hauing mentioned the two foresaid Councells, and in honour of the one which had defined the thing he was disputing of, said, it (p) Was there *veritatis authoritate & authoritatis veritate firmatum*, *established by the authoritie of truth and truth of authoritie*; and contrariwise, of the other, that there were *multi paucorum*

(p) S. *Aug. l. 3. contra Max. c. 14.*

which latitude of infallibilitie wee finde not in the acts of Generall Councels; nor in any other booke or writing, as you were told before; and though I doe not, your selfe will, repeate againe out of S. *Augustine*, Quis (n) *nesciat Sanctæ Scripturam canonicam tam veteris quam noui testamenti certis suis terminis contineri, eamque omnibus posteriorũ Episcoporum literis ita præponi, vt de illa omnino dubitari & disceptari non possit vtrum verum vel rectum sit quicquid in ea scriptum esse constiterit?* That *quicquid*, doth import an amplitude of infallibilitie, which Councells haue not; & therefore they are not equall vnto Scripture. The Donatists excepted against a Councell, because it had in it registred *the daies* and the *Consuls*. (o) Requiring of the Catholikes *to shewe any where out of Scripture, where the daies and Consuls were registred and enrolled*. Whereunto S. *Augustine* answers, that Councells are not parallelled vnto Scripture, the one (to wit, the Councell) may doe well, in registring both *daies* and *Consuls*, though the other doe not so; or, they may be added, and not by the authoritie of the Councell, though nothing be registred in the Scripture,

(n) S. *Aug. l. 2. de bapt. contr. Donat. c. 3.*

by

(o) Etiam hinc gestis ipsis Cirtensibus calumniabantur quia ibi dies & Consules legebantur; & exigebant à nobis vt aliqua Ecclesiastica Concilia proferremus, vbi dies recitarentur & consules, &c. etiam hoc exigebant vt *de Scripturis sanctis* ostenderemus alicubi dies & *Consules esse conscriptos*: quasi Episcoporum Concilia Scripturis canonicis aliquando fuerint comparata, aut possint etiam ipsi de Scripturis sanctis proferre Concilium vbi Apostoli iudices sederint & accusatum aliquem damnauerint vel absoluerint. Et tamen respondebimus etiam Prophetas libros, prænotatis & definitis commendasse temporibus, quo anno, cuius regis, &c. S. *Aug. li. cont. Donatist. post Collat. c. 13.*

but by the direction of the holie Ghost. The acts of Councells are not equalized in exactnes, and extent of infallibilitie to the books written by Gods Secretaries; wee giue the prerogatiue to the Scriptures, and so do the words *obiected* out of S *Augustine*; which are aboue cited in the margine.

In the same place whence they were taken he tels how the Catholikes, did forbeare to examine, why in one Councell the daie was noted, and in the other not, *quia illi* (Donatistæ) *vanas moras volebant innectere*; and all heretikes are of the same condition, they hinder with impertinent Cauills the processe of the Catholikes arguments, and catch at all occasions to trifle out the time. For the same cause, disputing in another place with an Arian, he did forbeare to vrge against him the authoritie of the Councell of Nice, against which the heretick tooke exceptions, opposing the Ariminian Councell. The examen of which two points, hereby called into controuersie; I meane, of the lawfulnes of the one and the vnlawfullnes of the other; would haue taken vp the time, & transferd the dispute into another *quæstio*; which heretikes greedilie desire when they cannot answer but S. *Augustine*, would not permit that scope to his aduersaries: and therefore, hauing mentioned the two foresaid Councells, and in honour of the one which had defined the thing he was disputing of, said, it (p) Was there *veritatis authoritate & authoritatis veritate firmatum*, *established by the authoritie of truth and truth of authorities*; and contrariwise, of the other, that there were *multi paucorum*

(p) S. *Aug. l. 3. contra Max. c. 14.*

rum fraude decepti, *many deceaued by the fraude or circumuention of a fewe*, whereby *hereticall impietie* endeuoured to weaken what the *Catholike fathers* in the power of truth and authoritie had eſtablished, hauing I ſaie mentioned theſe two Councells, he forbeares to vrge his argument out of the *authoritie of the Nicene Councell*, and makes it out of *that authoritie which his aduerſaries did admit*; *vtriuſque communibus teſtibus* &c. thereby the ſooner to conclude, being ſo to diſpute onlie about the *meaning* of the words he was to bring, and needing not to argue for *his authoritie* whoſe words they were. *But now* (for both of vs be content with this courſe) *neither doe I, the Nicene, neither oughteſt thou as by Way of preiudice, produce, the Ariminian Councell: neither am I held in with the authoritie of this* (the Ariminian) *nor thou, of that*, (the Nicene.) thou doeſt aſſume to thy ſelfe, the libertie not to obaie it, and out of thy malice *art not held in*, with that great authoritie, though thou, and all others, ought to be; ſince (q) *the authoritie of truth* it ſelfe, which cannot lie, doth there eſtablish the thing which wee diſpute of. See what S. *Athanaſius* hath teſtified of the authoritie of that Councell to conuince Heretiks. *Efficax ad omnem impietatem euertendam &c. infrà in additionibus ad Athan.*

The

Sed nunc nec ego Nicenum, nec tu debes Ariminenſe tanquam præiudicaturus *proferre Concilium; nec ego huius authoritate nec tu illius detineris. Scripturarum authoritatibus*, non quorumque propriis, *ſed vtriſque communibus teſtibus &c. Baro p 337. ex Aug.*

q Hoc eſt illud homouſion quod in Concilio Nicæno aduerſus hæreticos Arianos *a Catholicis Patribus* Veritatis authoritate & authoritatis

veritate

veritate *firmatum* est: quod postea in Concilio Ariminensi propter nouitatem in verbis minus quam oportuit intellectum, quam tamen fides antiqua pepererat, multis paucorũ fraude deceptis, hæretica impietas sub hæretico Imperatore Constantio labefactare tentauit. Sed post non longum tempus libertate Catholicæ fidei prævalente &c. S. *Aug. l. 3. contra Maxim. c. 14.* Sed *nunc* nec ego &c. (*vt supra in marg.*) *Ibidem.*

PEtit Augustinus à Donatistis vt Ecclesiam suam demonstrent, non in sermonibus & rumoribus Afrorum, non in Conciliis Episcoporam suorum, non in literis quorumlibet disputatorum, non in signis & prodigiis fallacibus &c. sed in præscripto legis, in Prophetarum prædictis, in Euangelistarum prædicationibus. Baro p. 337. & in eandem sententiam plura p. 338. Ob.

THe *fourth* exception out of S. *Augustine* is, that disputing with the Donatists he vrged them to shewe *by Scripture* how theirs and not the Catholike or vniuersall, was the true Church, and would not haue the matter tryed *by their Councells*. I answer that though the Church once knowne, and her authoritie admitted, that will serue to determine controuersies, as you heard S. *Augustine* saie before; yet, when the *Question* is of the Church it selfe, VVhether it be a thing in the intention of our Sauiour *confined to one Nation*, or *extended ouer all*, and, With an aduersarie who doth admit Scripture; the way to demonstrate *against him* (*vt ex tuis concessionibus &c. S. Aug. li. con. Cresc. c. 33.*) the waye I saie, to demonstrate *against him*, is, to looke vpon the *Prophecies* and see the *description of it* there; and, to harken withall what *our Sauiour in the Gospell* hath *deliuered*, of it. The Donatists, with whom S. *Augustine* deales, admitted 4. Answ.

mitted the *canonicall bookes* wherein these two things are; and they being once admitted, the Question might be defined out of them. And, of the testimonies of the Lawe and Prophets and *Psalmes*, and of our *blessed Saviour* himselfe, in this controuersie of the Church, S. *Augustine* said vnto the Donatists (r) *hæc sunt causæ nostræ documenta, hæc fundamenta, hæc firmamenta*; the cause he speakes of, was VVhether the Donatists in Africk, or the Catholikes in all Nations, where the Church; whether it were a thing confined vnto the limits of that contrey, or extended ouer all the world, according to Gods intention? and, the testimonies of our *Saviour*, & of the *Law*, & of the *Prophets* & *Psalmes*, these testimonies he saith, were *documents* and *foundations* and establishmẽts of this *cause*. He was not to proue it out of Councells; for he that denies the whole, doth withall reiect the authoritie of each part, or what euer is within the whole; they who condemned and opposed the whole Catholike Church did withall sleight the authoritie of her Councells, as Pagans also doe; but he was to proue it by a principle, which they reiected not.

(r) *Aug. de vnit Eccles. cap. 16.*

Neither doth it followe that Councells therefore in themselues are not worthie of beleefe, or infallible in their assertion; or, that S. *Augustine* did not esteeme them so when to conuince the Donatists he tooke his arguments from the *Prophets* to confirme or proue the foresaid point. Saint Peter heard a voice from (f) heauen *testifying of our Saviour*, yet he confirmes it the same way, *firmiorem habemus Propheticum sermonem*, wee haue the prophets words

(f) 2. Petr. 1.

words which yet confirme vs more. And our B. Sauiour, though most worthie of credit, as being the *truth* it selfe, confirmed his resurrection, and other mysteries, to the Disciples, by the same(t) meanes. One testimonie, as I said before vpon the like occasion, doth illustrate another; and many ioyned together, doe more easilie master our vnderstanding, & make it yeeld obedience to the truth.

Digression. For the better comprehension of S. *Augustines* minde in this matter, I will adde a word or two more touching *this waie* of discouering a truth in Religiō; suppose it be, *Whether Iesus be the Messias & Redeemer of the world?* or *Whether this or that congregation, be the Church of the Messias?* For the notice of the former of these two, reade the *Prophets*, where you shall finde that a Messias shall come, that he shall be borne in *Bethlem*, *preach*, doe *miracles*; be resisted and *reiected* by the Iewes, who were keepers of these bookes of prophesies; be *persecuted*, *scourged*, put to *death*, *pierced*; and after death *rise againe*; and be acknowledged and adored by the *Gentiles*. This you reade there; & it is a good direction; but this is not all. You must finde out *the man*, to whom this description doth agree; and, *in the comparison of them both together*, the man Iesus with the circumstances of his birth, life, and

t Ipse Dominus Iesus cum resurrexisset à mortuis, & discipulorum oculis videndum, manibusque tangendum corpus suum offerret, ne quid tamen fallaciæ se pati arbitrarentur, *magis* eos testimoniis legis & Prophetarum & psalmorum confirmandos esse iud cauit, *ostendens ea de se impleta* quæ fuerant tanto antè prædicta. S. *Augu. de vnit. Eccles. c. 16.*

and death, to the *prophetical description*; and the *propheſie* to the man, in this compariſon I ſa you knowe that which you looke for, vizt. tha *Ieſus is the Meſs as and redeemer of the World.* Whe you would get knowledge of the later, vi *Which companie is the Church*, you *firſt* take note of a companie of people, profeſſing one faith in all Nations, beginning at Hieruſalem: defen ding it, by her Paſtors (*u*) in Councells, an other wiſe; offering to God, euerie where Sa crifice or oblation, leading an innocent life exteriour profeſſion; and, confirming, with m racles, her beleefe and doctrine. but this alone ſo abſtracted from the *increat authoritie*, doth no breed an act of *diuine beleefe* that this com panie is the Church of God; wherefore you go further, and in the Prophets, and other parts o the Bible, reade *a deſcription of the Church*, diffe ſed ouer all the world, beginning at Hieruſalem

vii

u Vt omittam ſapientiam (ſynceriſſimam) quam in Eccleſia Catholica non creditis, multa ſunt alia quæ in eius gremio me *iuſtiſſime* teneant. Tenet conſenſio populorum atque *gentium*, tenet authoritas *miraculis inchoata*, ſpe nutrita, charitate aucta, *vetuſtate firmata*: tenet ab ipſa *ſede* Petri Apoſtoli, cui paſcendas oues ſuas poſt reſurrectionem Dominus commendauit, vſque ad præſentem epiſcopatum *ſucceſſio ſacerdotum*: tenet poſtremò ipſum Catholicæ nomen &c. S. *Auguſt. cont. Epiſt. Fundamenti c.* 4. Ego verò *Euangelio* non crederem niſi me Catholicæ Eccleſiæ *commoueret authoritas. Ibid. c.* 5. Cum igitur tantum auxilium Dei, tantum profectum fructumque videamus, dubitabimus nos eius Eccleſiæ condere gremio, quæ *vſque ad confeſſionem generis humani*, ab apoſtolica ſede per *ſucceſſiones epiſcoporum*, ſtra hæreticis circumlatrantibus, & partim plebis ipſius iudicio, partim *conciliorum grauitate*, partim etiam *miraculorum maieſtate* damnatis, *men authoritatis* obtinuit? cui nolle primas dare vel ſummæ profecto impietatis eſt, vel præcipitis arrogantiæ. S. *Aug. de vtil credendi c.* 17.

with power to meet in councell, and assistance of the Spirit; offering to God, in all Nations, a cleane oblation; disposed Hierarchicallie, with her watchmen euer on her walles; her Pastors readie to maintaine the truth, and attending carefullie to the flock that by Errour they be not circumuented: and then, *comparing one of these vnto the other, viz.*, the *companie* to the *propheſie*, the prophecie to the companie; in the comparison you finde, and beleeue, (with an act of *diuine faith*) the true Church. It is this, as I conceaue, which S. *Augustine* points at, in the place before cited, when he saith, our Saviour confirmed the faith of his resurrection by testimonies of the Prophets, (x) *ostendens ea de se impleta, quæ fuerant tanto ante prædicta*, *shewing those things to be fulfilled of him, which so longe before were foretold.* And to this end he shewed his *hands*, and *side*, when he did appeare after his resurrection. Which brought his disciples in minde of, *foderunt manus meas & pedes meos; aspicient ad me quem confixerunt. they haue digged my hands and my feete; they shall looke vpon me Whom they haue pierced;* and the rest *moving them* to faith; and S. *Thomas* putting his hand in to the *Wound*, in his Master found God.

x S. Aug. de vnit. Eccles. c. 16.

How to finde the Church in this manner, you haue beene tould (y) els-where. Looking all about, on the world, and into monuments of antiquitie, you see a great companie of people, reaching from the Apostles time, and stretched out into all Nations, communicating with the See Apostolike in the profession of one and the same Religion, and holding out a booke to all that

y *lib.* 2. c. 1. & 2.

that will reade it. You reade; and obserue. And considering *the companie*, you perceaue the booke is a *propheſie*; for, being Written long before the companie was extant, it doth deſcribe it perfectlie; and foretels the comming of it; with diuers *particulars* that come not of neceſſitie but of election & free choiſe: conſidering *the booke*, you perceaue the *companie* to be *the* Church; for, there you finde it ſo deliuered and affirmed by him that made the booke, who foreſeeing things future, (many ages before they came to paſſe) certainly foretold of it; & *is worthilie beleeued*, as hauing ſuch an infinite foreſight and certaine comprehenſion of all kind of things future.

Ob. ET ipſa concilia quæ per ſingulas regiones vel prouincias fiunt plenariorum conciliorum authoritati, quæ fiunt ex vniuerſo orbe Chriſtiano, ſine vllis ambagibus
» cedere; ipſaque plenaria ſæpe priora poſterioribus emendari, cum aliquo experimento rerum aperitur quod clauſum erat, & cognoſcitur quod latebat. Baro. p. 339. ex Aug.
»

5. IN the *fifth* place are obiected out of S. Auguſtine thoſe words, *prouinciall Councells Without all tergiuerſation giue place to the authoritie of generall Councells aſſembled out of all the Chriſtian world, and many times the precedent plenarie or generall Councells are mended by the following* (plenarie Councels) *when by ſome experiment of things, that is opened which was shut, and that knowne which was vnknowne.* For the vnderſtanding of which words, it is to be noted, *firſt*, that S. *Auguſtine* is there diſputing with the Donatiſts, who amongſt other things had obiected againſt the Catholikes, for their errour, Saint *Cyprians* authoritie,

Anſw.

thoritie; and his *Writings or Epistles*; and *a Councell which he made*, wherein their *tenet* of rebaptization was affirmed. To which *three points* he there answers: *first*, if the example or *authoritie* of S. Cyprian were of such esteeme with them, they should rather followe him in embracing the communion of the * Church, which he did; and not breake into schisme, which was a thing he detested. *Secondlie*, the *letters* and writings of S. Cyprian (and it is the same of other Bishops writings) are not to be presumed so entire for truth, that nothing in them (z) may be *reprehended*: such integritie of an *Epistle* or other *writing* (*vt de illa omnino dubitari & disceptari non possit vtrum verum vel vtrum rectum sit, quicquid in ea Scriptum esse constiterit.*) is the prerogatiue of holie Scripture. *Thirdlie*, prouinciall Synods (such

* Si *authoritas* Cypriani sequenda est, magis sequenda ea est in vnitate seruanda, quam in Ecclesiæ consuetudine commutanda. Si autem *Concilium* eius attenditur, huic est vniuersæ Ecclesiæ posterius Concilium præponendum. S. Aug. li. 2. de Bap. c. 3. vide etiam c. 1. eiusdem li.

z. Certè nobis obijcere soletis Cypriani *literas*, Cypriani *sententiam*, Cypriani *concilium*. Cur *authoritatem* Cypriani pro vestro schismate assumitis, & eius exemplum pro Ecclesiæ pace respuitis? Quis autem nesciat Sanctam Scripturam canonicam tam veteris quam noui testamenti certis suis terminis contineri, eamque omnibus posteriorum Episcoporum *literis* ita præponi vt de illa omnino dubitari non possit vtrum verum vel vtrum rectum sit *quicquid in ea scriptum* esse constiterit; Episcoporum autem *literas* quæ post confirmatum canonem vel scripræ sunt vel scribuntur, & per sermonem fortè sapientiorem cuiuslibet in ea re peritioris, & per aliorum episcoporum grauiorem authoritatem, doctiorumque prudentiam, & *per concilia*, licere reprehendi si quid in eis forte a veritate deuiatum est. Et ipsa *concilia* quæ per singulas regiones &c. (*vt suprà pag.* 252) S. Aug. *li. 2. de Baptis. n. Donatist. c. 3.*

(such as that of S. Cyprian) yeeld vnto generall Coūcells, which are assembled out of the whole world, (aa) *vniuersum partibus, semper iure optimo præponitur, the Whole is deseruedlie preferd before the part.* Such a Councell, hath now determined the controuersie; the world subscribes; and S. Cyprian would haue yeelded too; wherefore you haue no reason to stand any longer, vpon *his Councell*, or *his writings*: or to pretend his *example and authoritie*.

aa S. Aug. li. 2. cont Donat. cap. 9.

By this S. *Augustine* hath fullie answered the Donatists obiection. Yet, hauing by that occasion, mentioned generall Councells, * of him selfe he goes further, & saies, that some of those, other while, may be mended also; (*bb*) *when by some experiment of things, that is opened which was shut vp before, & that knowne which was vnknowne.* Where, aduisedlie, (treating of so great a matter,) he hath ballanced his words; and not left the speach, absolute; as he did the other next before, of prouinciall Councells; but limited it, with *two qualifications*; the *one* restraining it from being extended vnto all; *sæpé*, not alwaies this: but, *oft*: the *other* contracting it to the case or matter, *when that which was shut vp, is opened by some experiment of things.* Which *metaphor* of opening, he doth expound presentlie in other words, not adding another case, but expressing more the

* *Our B. Sauiour sometimes in his answers taught more then was demaunded. as Matt. 22 36.* Quemadmodum in superioribus cum de resurrectione interrogaretur, plus docuit quam tentantes petebam: sic in hoc loco de primo interrogatus mandato, secundum etiam non valdè quàm primum inferius sponte attulit. S. *Chry. Homil. 72. in Matth.* *bb* Supra pag. 252.

he ſame which was before deliuered vnder the
etaphor of opening, & *cognoſcitur quod late-*
t, and, (by the ſame *experiment* of things) *that*
knowne which was before vnknowne.

Secondlie it is to be noted, that S. *Auguſtine* doth vrge againſt theſe heretikes *the definition of a generall Councell*, wherein by the conſent, as he ſpeakes, of *the Whole World*, the (cc) controuerſie was decided; and the truth eſtabliſhed, ſo that now the men where *heretikes* who reſiſted the veritie; though before the definition they were not (for holding what they did in this matter of rebaptization) guiltie of ſo great a crime. In this ſort he doth excuſe S. *Cyprian*; and accuſe, or charge the *Donatiſt*. *They preſume*, ſaies he, *to rebaptize Catholikes; Wherein they did further confirme, that they were heretikes; it hauing ſeemed good to the vniuerſall Church, not to reuoake* (or as another lection hath it, *not to repeate*) *the common baptiſme, euen in heretikes themſelues*. And (dd) *the obſcuritie of this queſtion*, (of baptiſme, diſputed with the Donatiſts,) *hath in the former times of the Church before the ſchiſme of Donatus* compelled *great men and thoſe endowed with great charitie, Fathers, Bishops, ſo to contend amongſt themſelues, without breach of peace, and ſo to Wauer, that the different decrees of Councels in their ſeuerall Countries did longe time shake, vntill that Which was moſt wholeſomely iudged, was*, (*remotis dubitationibus*,) *all doubts remoued, eſtabliſhed by a plenarie or generall Councell of the whole world*. Againe, (ee) *before the conſent of the whole World had eſtabliſhed by the decree of a generall Councell what was to be embraced of all in this matter*, S. *Cyprian With almoſt fourſcore*

(cc) S. *Aug. de Hæreſ.* n. 69.

S. *Auguſt. de Hereſ.* n. 69.

(dd) S. *Aug li.* 1. *cont. Donat c.* 7.

(ee) *Ibidem cap.* 18.

of

of his fellowe-Bishops of the Churches of Africk thought that euerie one who was baptized out of the communion of the Catholike Church, was, when he came to the Church, to be baptized or christned again.

ff S. Aug. lib. 2. cont. Donat. c. 9 Consuetudinis robore tenebatur orbis terrarum, & hæc sola opponebatur &c. Ibidem.

And againe, (ff) as yet there had been no generall Councell assembled in that behalfe, but the World held in by the strength of custome, and this custome onlie was opposed to those which endeuoured to bring in that nouelltie (of rebaptization) because they could not apprehend the truth; yet afterwards, when amongst many on both sides it is spoken of, and sought it is not only found out, but also brought to the authoritie and strength of a generall Councell, after Cyprian's passion indeed, but afore Wee were borne. And a little after the words obiected. (gg) Neither durst we affirme any such thing if Wee were not well groũded vpon the most cõsenting or agreeable authoritie of the vniuersall Church, vnto which vndoubtedlie he (S. Cyprian) would haue yeelded, if as then, the truth of this question, being cleered and declared, had been stablished by a generall Councell. Hence it followes first that he did acknowledge in generall Councells, authoritie to determine controuersies; & this controuersie particularlie of rebaptization, (which you (hh) confesse was not in a matter fundamentall,) and that, therein the truth was established by authoritie, (not of scripture, this matter was not so resolued; but) of the world, in a Councell; and so farre established, that all, were to beleeue it, and, remotis dubitationibus, without as much as doubting of it. whence it comes secondlie, that to resist such a decree it is diabolicall, which word he doth vse vpon another occasion, and that such as maintaine the contrarie,

gg c. 4.

hh Error de rebaptizatione hæreticorum, qui certè fundamentalis non fuit, nondum erat in concilio plenario damnatus &c. Baro. p. 348.

are

are indeed, *heretikes*.

Thirdle it is to be repeated (which hath been ſaid oft before) that though wee maintaine the infallibilitie of ſincere and approued generall Councells, in their decrees of faith, yet we doe not beleeue that their infallibilitie is extended vnto all they write or ſpeake, and *in all kind of matter*, as not equalliz ng their *acts* with bookes of Scripture; and conſequentlie, there may be ſomething in ſuch a Councell, ſometime, that may need mending. Neither yet doe wee maintaine or beleeue, that all Councells which goe *vnder the name of generall*, haue infallibilitie in their *decrees*; *ſome haue*, as thoſe which are approued; *ſome haue not*, and theſe later may need mending, euen in the *decree* they make touching faith. Moreouer, though the Councell that is plenarie & approued, cannot commaund vice, or condemne vertue by decree, yet may it commaund that which after may proue inconuenient, or forbid what after may be admitted When circumſtances are changed. And, if a lawe which at firſt was well made, (the circumſtances of time and perſons being afterwards other then they were before and notablie changed,) become inconuenient, (and conſequentlie not good in theſe circumſtances, though good in it ſelfe, and in other circumſtances, ſuch as thoſe were wherein it was firſt made,) it may be changed, by power equall to that which made it. The Apoſtles, by decree, did forbid the eating of *ſuffocata*, things *ſtrangled*; yet afterwards, when the circumſtances were changed and feare of ſcandall quite remoued, the Church

began to doe the contrarie. To frequent the ceremonies of the lawe, now, it were a Sinne, *peccaret mortaliter si quis nunc ceremonias obseruaret. S. Tho: 1. 2. q. 103 a. 4.* though you know by what authoritie (for the time) they were commaunded. If you be sick, physik is good; if you be well, the same is bad for you. The same thing, may be conuenient, and inconuenient, good and bad, in diuers circumstances When the commonwealth is distempered, a lawe may be necessarie; and at other times, not vsefull, yea inconuenient; and therefore to be annulled. And the common-wealth in anulling of it mends her *Statute-booke*, respectiuelie to the later circumstances; though when she made it first she did not commit a fault.

Fourthlie it is to be noted that by the doctrine of *S. Augustine* before deliuered, there be some kinde of Councells which in their *decrees of faith* are not to be mended, nor to be *doubted of* that it is *hereticall* to oppose them; & consequentlie, that they haue not exteriour onlie, but, *interiour obedience* also (*remotis dubitationibus*) due to such, their decrees: which being manifest to him, you labour in vaine to extend his words obiected, vnto *all*: which were to make him contradict, both the *truth*, and the *Church of his time* and *himselfe*. He saith, and wee too, that *some generall* Councells may be mended, when by tryall or *experiment that is opened which was shut vp, and knowne which before was vnknowne*: but *some* generall Coūcells cannot be mended; no, not *questioned or doubted of*, in their decrees touching faith. Now to your obiections in particular.

First you ſaie that he ſpeakes of mending *in matter of faith*. I anſwer that thoſe words, *in matter of faith*, be your addition. He ſpeakes indeed, of mending in ſuch matters as by triall or *experiment may be knowne*, but, *diuine veities* which are *the obiect of our faith, be not of this nature*. Neither if there had been expreſſed in that clauſe, (which is of generall Councels,) *matters of faith*, were you able to conclude any thing againſt vs, for wee graunt that *ſome* which beare the name, may be mended *in that*, alſo. Of *all* wee cannot graunt it, without contradicting S. *Auguſtine*, & making him withall to contradict *himſelfe*.

Secondlie you ſaie that his ſcope or intention was to diſtinguish the authoritie of Scripture from all other authoritie, wherefore ſince no generall Councell whatſoeuer, is Scripture, he meanes them *all*, and will haue *all* ſubiect vnto mending. I *anſwer*, that he intended to ſatisfie *three things* obiected. 1. S. *Cyprians* ſentence or *example*. 2. S. *Cyprians* writings. 3. S. *Cyprians* Councell. The compariſon of *Scripture*, is with *writings*; and it is a part of his anſwer to the 2. *point*; as I haue related it. And it is true that this *writing* (*) hath the prerogatiue aboue all *writings*, that *nothing at all* can be queſtioned which it affirmes. To S. *Cyprians* Epiſtles, or any other mans, wee owe not that ſeruice or honour. Of Councels he ſpeakes afterwards, in the *third* place: and you knowe that it is not *eſſentiall to their decrees*, to be written. There is alſo great difference, betwixt Councells and the Scripture, in infallibilitie, (as hath been ſhowne many times;) although the *decrees in*

(*) Holie Scripture.

vide *ſupra*

faith, (of such as are approued) are infallible. But if you will haue him aime at this, *that all generall Councels Whatsoeuer, may be mended and in their decrees of faith*, you make him, as before was obserued, to contradict himselfe. For, these are contradictorie; *some may not*, as that of Nice; and, *all may*. Moreouer by that *sæpe*, it is manifest that his speach is not generall, as you would haue it. *Sæpe*, is short of *Semper*. And the *qualification* which he doth vse, is another argument of the same.

Thirdlie you saie that vnles S. *Augustine* speake in the words *principallie* obiected, of amendment *in matter of faith*, he leaues vnanswered, the Donatists obiection. But neither will this make any thing to your purpose; for, before he comes to speake of amending plenarie Councells, he hath *fullie satisfied the three points* of their argument, taken from S. Cyprians example, from his writings, or Epistles; and, from his Councell. his *example* should haue moued them rather to adhere vnto the Church; his *writings* were not canonicall Scripture; they might haue something in them liable to reprehension; and his *Councell*, being onlie nationall, was to giue place to a generall. There staies their argument, whollie satisfied.

Supra marg. & in additionibus.

The rest was added for a fuller illustration of the matter of Councells, whereunto that occasion had led him. They be not all of one nature; some kinde of *mending* or other, they be subiect to, sometimes; though not *all* vnto the *same*. VVee doe not, of necessitie, so adhere vnto them *all*, as if nothing, in any, might be better then

then it is. The *Ariminian* was generall, but he would not maintaine it; the second Ephesine was generall, yet the Councell of *Chalcedon* did anull it. Yea, suppose the decrees *of faith* be all right, and the Councell lawfull and *approued*, yet something *other Whiles* may be mended; as, When by *some experiment of things that comes to light which before was vnknowne.*

Sæpe priora, a posterioribus emendãtur.

But I pray you what amendment had *he seene* in the *Decrees of faith, of approued* generall Councels? shew me the *sæpe* there. Name, out of him, the Coũcels, and the decrees so mended.

Moreouer, in that you saie the Donatists argument is not answered, vnles it be graunted, that any generall Councell whatsoeuer, may be mẽded in their decree, touching faith; you seeme to call their heresie againe into dispute: for, that which S. *Augustine* so much vrgeth against them (and it was the thing indeed which choked that Heresie,) was the *decree of a generall Councell.* And it is strange you should imagine that he doth heere in the same booke disauow the same decree; as if his *answer* to their weake *obiection* could not haue place, but by cutting the throate of his owne *Argument*, which they durst not looke vpon; and, that his owne forces, of necessitie must be ruined and oppressed, with the fall of their cause.

Looke better on his words: and in them you shall finde that he resolued as wee do. He saith touching this *Controuersie* With the *Donatists*, that it was taken into consideration, and the (1)

(1) Nec nos ipsi tale aliquid auderemus asserere, nisi *vniuersa Ecclesia* concordissima *authoritate* firmati. cui & ipse (Cyprianus) sine dubio cederet, si iam illo tempore quæstionis huius veritas eliquata & *declarata* per plenarium Concilium *solidaretur.* S. Aug. lib. 2. de Bapt. c. 3.

truth *declared*, and (2) *established*, by the (3) *Authoritie* (not by plaine Scripture, there was none; but by the authoritie) of the (4) *vniuersall Church*: and this *authoritie* not in the Laietie, or diffaled; but in (5) a *Councell* wherein the (6) *whole Church* did in (7) a *Decree*, expresse her minde. So that (although before, men perchance might (8) doubt or *stagger* in the matter,) it was now to be beleeued (9) *remotis dubitationibus*; and (10) obedience to be giuen to the decree, (whereof (11) *God* had beene author,) by all who would not expose themselues to

3. (2) Postea tamen dum inter multos ex vtraque parte tractatur & quæritur, non solum inuenta est (veritas) sed etiam ad plenarij Concilij *authoritatem* roborque perducta. *c.* 9. (3) *vt supra num.* 1. & 2 (4) Si autem Concilium eius (Cypriani) attenditur, huic est *vniuersæ Ecclesiæ* posterius *Concilium* præponendum. *cap.* 9. *vt supra.* Totus Catholicus orbis amplexus est. *li.* 1. *c.* 18 (5) *supra.* plenario *totius orbis* Concilio. *c.* 7 (6) Antequam plenarij *Concilij sententia* quid in hac re sentiendum esset *totius Ecclesiæ consensio* confirmasset. *li.* 1. *c.* 18 (7) Ibid. (8) Salua pace disceptare atque fluctuare, vt diu conciliorum in suis quibusque regionibus diuersa statuta nutauerint, *donec l.* 1. *c.* 7. (9) *Donec* plenario totius orbis concilio, quod salubertimé sentiebatur, etiam *remotis dubitationibus* firmaretur. *Ibidem.* (10) nutauerint, donec. *Ibid.* Cui & ipse *sine dubio cederet. &c. vt supra.* (11) Ammeden dixit, Et hoc Ego idem censeo *Hæreticos baptizandos esse.* Huic respondetur; Sed non hoc censet Ecclesia, cui Deus iam plenario etiam Concilio *reuelauit*; quod tunc adhuc aliter quidem sapiebatis, sed quia in vobis charitas salua erat, in vnitate permanebatis. *s. Aug. li* 6. *de Bap. c.* 39. vide *supra c* 7. & 8. (12) Scripturarum *etiam in hac re* à nobis tenetur veritas cum hoc facimus quod vniuersæ iam placuit Ecclesiæ. *li. 1. cont. Cresco. c.* 33. quisquis falli metuit eandem consulat &c. *Ibidem vt. supra.* (13) Quòd si non vis, non mihi aut cuiquam homini, qui vult ita suscipere, sed *ipsi Saluatori* contra salutem tuam perniciosissime reluctaris, qui te sic suscipiendum esse non vis credere quemadmodum suscipit illa *Ecclesia* quam testimonio suo commendat ille cui

fateris

to be (12) *deceaued*, and moſt perniciouſlie ſtriue againſt (13) our *Sauiour himſelf*; and confirme or aſſure themſelues to be (14) *Heretiks*. This, I trow, doth import as much as wee teach of a *Councells authoritie*. And the grounds whereby S. *Auguſtine* could haue defended himſelf, at *that time* and in *that caſe*, be the ſame whereby wee now defend our ſelues in other cauſes of no leſſe importance; as, of the reall preſence, propitiatorie Sacrifice, prayer for the dead: and the like; the *diuine aſſiſtance* being not tied peculiarlie vnto that Age wherein S. Auguſtine liued.

Fourtlie you ſaie, thoſe words, *& cognoſcitur quod latebat, & that is knowne which was before vnknowne* be meãt in *matter of faith*, becauſe matters of faith doe come to light after they haue been vnknowne. As if this were a peculiar thing in matters of faith, and not *common* to diuers other matters, euen thoſe which by *experiment* may be knowne, to come to light after inquiſition. There are many other verities which may ſo come to light, beſides matters of faith, and therefore vnleſſe you will argue from the *genus* to the *species*, affirmatiuelie, as thus; *it is a liuing creature, therefore it is a man*; which manner of diſcourſe is abſurd. you cannot out of thoſe generall words, make it good or proue, that he meanes

teris nefarium eſſe non credere. *Donat. Eccleſiæ.* c. 19 (14) Audent tiam (Donatiſtæ) rebaptizare Catholicos, vbi ſe amplius *Hæreticos* ſſe firmarunt, *cum* Eccleſiæ Catholicæ vniuerſæ placuerit nec in ipſis Hæreticis baptiſma reſcindere. S. *Aug. de Hæreſ. num.* 69. *Expende verbũ* llud (amplius) *quod indicat gradum, in eodem genere.*

nes *matter of faith*; not, if this part were disioyned from the former with a *vel*; for, there were yet other things which might so *come to light* beside matters of faith; all other verities are not manifested by triall and *experiment*, though some be: much lesse can you doe it if you consider that the later part and the former be *coupled* into the same sence, by the coniunctiue *&*. I answer, *secondlie* that, were matters of faith *expressed* in that part, (for of that part onlie which concernes plenarie Councells, I speake,) as it is manifest they be not; still you were short of your aime; for, *some kinde* of generall Councells, such as are vnlawfull, or such as are lawfull but not *approued*, (though you would neuer be able to proue so much *out of this place*) might need mending; and yet, approued and *confirmed* Councels need none.

I knowe that some of yours doe sleight the distinctiõ of *confirmed* & *not confirmed* Councels as a thing not knowne to S. *Augustine* and other *Auncients*; but they be mistaken much. If you looke into the tome of his *Epistles* you will find that (*kk*) he, with many other Bishops, in a Councell, wrote vnto Pope *Innocentius*, to confirme their acts and decree made against those errours which *Pelagius* and *Cælestius* had auouched; *vt statutis nostræ mediocritatis etiam Apostolicæ sedis adhibeatur authoritas*; that to the decrees of our mediocritie, the authoritie of the See Apostolike be added. And afterwards, *error & impietas quæ multos assertores habet & per diuersa dispersos, etiam Apostolicæ sedis authoritate anathematizanda est.*

kk S. Aug. Ep. 90.

The

The errour and impietie (of thoſe men) *which hath ſo many abbetters, and thoſe diſperſed in diuers parts or places, is to be anathematized alſo by the authoritie of the See Apoſtolike.* Wherevnto the Pope anſwers, (and his Epiſtle is there (l) alſo) firſt, commending them for requiring, as they ought to doe, the iudgmẽt of the See Apoſtolike, *ſcientes quid Apoſtolicæ ſedi debeatur*; Secondlie, confirming this obligation, *the Fathers* ſaith he *non humanâ ſed diuina decreuere ſententia vt quicquid de diſiunctis remotiſque prouincijs ageretur, non prius ducerent finiendum niſi ad huius ſedis notitiam perueniret, vbi tota huius authoritate iuſta que fuerit pronunciatio, firmaretur; the fathers haue decreed by a ſentence not humane but diuine,* (marke the words) *that Whatſoeuer ſhould be donne in diſioyned and remote prouinces, they ſhould not eſteeme it to be ended, vnles it come firſt to the notice of this See, Where the propoſition or ſentence Which is iuſt ſhould be eſtablished with the Whole authoritie of this.* Thirdlie, he declares, *quiſquis huic aſſentiens videtur eſſe ſententiæ* (ſpeaking of the Pelagian errour) *inimicum ſe Catholicæ fidei, & Dei beneficijs profitetur ingratum, Who ſoeuer ſeemes to conſent into this opinion, doth profeſs himſelfe an enemie to the Catholike faith, and ingratefull to Gods benefits.* And in fine, he cuts the faction of, from communion, *ſeparetur ergo &c.*

(l) *Apud S. Aug. Epiſt. 91.*

Neither doth S. *Auguſtine* omit to giue notice of this anſwer, for in the 106. *Epiſtle*, hauing ſignified the ſending of the acts of the foreſaid Councell, and of another alſo, againſt the ſame errour, together with letters to the ſame purpoſe,

pose, to Pope Innocentius; he saith, (mm) *ad omnia nobis ille reseripsit, eodem modo quo fas erat, atque oportebat, Apostolicæ sedis Antistitem.* He wrote vs *an answer to all things in such manner as a Bishop of the See Apostolike lawfullie might before God, and ought to doe.* Adding also els where, that by those letters, *dubitatio tota sublata est*, all doubt in that matter *was taken away*. I omit to put you further in minde that the Councell of (nn) Chalcedon asked *of Leo the great*, as their Head and Father, cõfirmatiõ of their decrees; which he also gaue, though (oo) not in all they desired: and thereby did manifest the fullnes of his authoritie. It were easie to bring many examples in this kind, were I professedlie to treat of it; but keeping my self (as I haue donne hetherto) to those authors you obiect, it sufficeth to satisfie by S. *Augustines* authoritie the difficulties which you bring out of S. *Augustine*. The necessitie of the Popes approbation you finde els-where, & it is a thing so manifest by the Scripture (*Matth.* 16. & *Ioan.* 21.) that he, in his Predecessor S. Peeter, is peculiarlie designed as *Chiefe* of those *Pastors* on whom the Church is to relie for the knowledg and meaning of Gods word, according to the Apostles doctrine, *Ephes.* 4. (which *Pastors* are therefore assisted accordinglie, to support the faithfull *built* vppon them,) that all other interpretation which would exclude it, is violent vnto the text; &, inasmuch as it labours to remoue the *foundation* which our Sauiour laide, doth indeuour (though vainelie, for it is more then Hell can do, (to ruine the whole Church.

(mm) S. *Aug. Epist.* 106. vide eundem *Epist.* 104. item *serm.* 2. *de verbis Apostoli* & li. 2. *cont. duas Epist. Pelag.* c. 3.

(nn) *Relat. Conc. Chalc. ad Leonem Papam.*

(oo) *Leo Papa Epist.* 55. *ad Pulch. Aug.*

Supra c. 4.

Ephes. 2. 20. *Epist. Iude.* v. 20.

Supra c. 1. & 2.

The

The pretence of *plaine* Scripture, or of manifeſt reaſon (ſuch as an vnderſtanding man conſidering cannot but aſſent vnto,) *againſt* the conſent of all the Paſtors in a Councell, is openly inſufficient, becauſe it doth ſuppoſe (and without, yea againſt all reaſon) that they, (the Paſtors) with all their Exerciſe in Diuinitie and diligent inquiſition, looking into and conſidering the words of Scripture, comparing texts together, examining the traditions of the Church, peruſing former Councels, with the writing of the Fathers, and other monuments of antiquitie; and aſſiſted hy the Holie Ghoſt their *interiour* Maſter; be not as able (as their aduerſaries) to conceaue *plaine* Scripture, and reaſon ſo manifeſt; or that conceauing and vnderſtanding it, they ſhould be, all, ſo malicious, (and our Sauiour ſo vnmindfull of his promiſe) as to propoſe vnto the world and oblige it to beleeue as our Sauiours words, the contrarie. But it is familiar in ſuch Opponents as want themſelues that Authoritie which the Sonne of God hath eſtabliſhed to keepe vs from Errour, to pretend euident Scripture and manifeſt (pp) reaſon againſt the Church, to the end they may ſeeme to bring ſomething greater for to oppreſſe or ouercome her authoritie, as S. *Auguſtine* well obſerued

Innumerabiles sũt qui ſe videntes nõ ſolùm iactant, ſed à Chriſto illuminatos videri volunt. sũt au ẽ Hæretici. S. *Aug. in Ioan. tract.* 45.

pp Illi, qui eum in vnitate atque communione catholica non ſint Chriſtiano tamen nomine glotiantur, coguntur aduerſari cedentibus, & audent imperitos *quaſi ratione* traducere, quando maximé cum iſta medicina Dominus venerit vt *fidem* populis imperaret. Sed hoc facere coguntur quia *facere ſe* abiectiſsimè ſentiunt ſi eorum authoritas cum *authoritate catholica* conferatur. Conantur ergo authoritatem *ſtabiliſſimam*

obserued long agoe. And by the like stratagem did the pagans heeretofore striue to withdraw men wholly from the Creede, by shewing the contrarie so cleerely that no doubt, as they pretended, could be made of it; which was way they thought, to get (qq) schollers, but it proued a meere bragge.

sinam fundatissimæ Ecclesiæ quasi *rationis nomine & pollicitationis* sperare. Omnium enim Hæreticorum quasi regularis est ista temeritas. Sed ille *fidei* imperator clementissimus, & per *conventus celeberrimos* populorum atque gentium, *sedesque ipsas* Apostolorum, atque authoritatis muniuit Ecclesiam, & per pauciores piè doctos & verè spirituales viros copiosissimis apparatibus etiam inuictissimæ rationis armauit. S. *Aug.* Epist. ad Dioscor. 56.

qq In Catholica me tenet consensio populorum atque gentium &c. apud vos autem vbi nihil horum est quod me inuitet ac teneat, sola personat *veritatis pollicitatio*, quę quidem si tam manifesta monstratur vt *in dubium venire non possit*, præponenda est omnibus illis rebus quibus in catholica teneor. Si autem tantummodo promittitur & non exhibetur, nemo me mouebit ab ea *fide* quæ animum meum tot & tantis nexibus *Christiana religionis* astrinxit, S. *Aug. contra* Epist. Manich. *Fundam.* c. 4. Promittebas *scientiam* veritatis, & nunc *quod misero* tibi vt *credam*, c. 5. multò iustiùs & cautiùs facio si catholicis quoniam tem l credidi, ad te non transeo, nisi me, non credere iusseris, *sed manifestissime ac apertissime fecero* aliquid feceris. Quocirca si mihi ratione redditurus es, dimitte Euangelium. Si ad Euangelium me tenes, ego ad eos me teneam quibus præcipientibus Euangelio credidi, & hu iubentibus tibi omino non credam. Quod si forte in Euangelio aliquod apertissimum de Manichæi apostolatu inuenire potueris, infirmabis mihi Catholicorum authoritatem qui iubent mihi vt tibi non credam. Qua infirmata, iam nec Euangelio credere potero &c. Sedat, sit vt ego Euangelio non credam. *Ibidem.*

§. X.

1. *Optatus cited his Aduersaries, & heresies sed to submitte themselues to the Church, to be*

ir)ed

tryed by the Testament, admitted by themselues. But the cause it self, was in the iudgment of the whole Catholike World, to be decided in a Councell: and was, in fine, so determined.

2. *For finding out the truth, in matter of faith, recourse is to be made to the fountaine.*

VOs dicitis licet; nos, non licet. Inter licet vestrū & non licet nostrū nutant & remigant animi populorū Nemo vobis credat nemo nobis: omnes contentiosi homines sumus. (Esto) Quærendi sunt iudices, si Christiani, de vtraque parte dari non possunt, quia studijs veritas impeditur. Deforis quærendus est Iudex: si paganus, non potest nosse Christiana secreta; si Iudæus inimicus est Christiani baptismatis. Ergo in terris nullū de hac re reperiri poterit iudicium, de cælo quærendus est Iudex. Sed vt quid pulsamus ad cælum cum habeamus hic in Euangelio testamentum. *Baro p. 318. ex Optato.* Ob.

HAuing answered what was obiected out of S. *Augustin*; he, will vndertake, for vs, to satisfie that you bring from *Optatus*. And where he lookes about for a Iudge to decide the controuersie moued by the Donatists, this great Doctour doth answer, yea *the* (a) *whole Catholike World* did agree, that the matter was to be defined in Councell; and that, not by cleere Scripture; there was none; but *by tradition*. By the testamēt; yes, not *the Written*, but, *the* * *nuncupatiue*. By the holie Ghost, a iudge from heauen; but, speaking (b) in a Councell. The *Whole World did iudge*, that this verie Controuersie whereof *Optatus* speakes, was to be determined so: and accordinglie it was so determined.

Neither doth *Optatus* denie, that which all catholikes

1. Answ.

a S Aug. *contra Donatistas passim.* Specialiter *vide li.* 2. *de Bapt.* c. 7. *li.* 5. c. 23 *& li.* 1. *cont. Cresc.* 31. *&* 32.

* *Infra lit. e. & f.*

b S. Aug. li. 6. de Bapt. c 39. *vide supra.* pag. 262.

Catholikes when Saint Auguſtine wrote, granted, (and he himſelfe yeelded as much of the (c) Nicene Councell, of whoſe authoritie we shall preſentlie heare more from S. Anathaſius who was in it,) that the Church, which had *promiſe of aſsiſtance*, or the Paſtors, *aſſembled in a Councell*, thoſe whom the holie Ghoſt hath placed to *gouerne*, & whō our Sauiour hath given to keepe vs from being *borne about with euery winde of doctrine*, haue power to determine a controuerſie in Religion: But the Donatiſts excepting againſt the *Catholikes*, as parties in the cauſe, he betakes himſelfe to Scripture; againſt which (being admitted on both ſides) that pretended exception, had no place. Children that contend about a Legacie, both admit their fathers teſtament; and, if there, his words decide the controuerſie, they reſt: and ſo, he pleades the Donatiſts muſt do when the woros of our Sauiours will or *teſtament* be ſhowed; vnles they proceede (as they had denied Church-authoritie, ſo) to denie *that*, and *him*. So on he goes to ſhewe the thing, in ſcripture. But what if the words of the teſtament be obſcure? The matter then requires a *Iudge*; and this Iudge muſt haue authoritie, and aſſiſtance; if the caſe be, as this was, about diuine faith: which aſſiſtance, none hath, but by vertue of our Sauiours promiſe and his promiſe was made to none but to the *Church*; not to Pagans, nor heretikes; but, to the Church: wherefore, the Church is to iudge. Yet further: what if the words of the teſtamēt haue it not at all? the queſtion was, Whether one *baptized by an heretike* was to be baptized againe when

c *Serpit eorũ ſermo velut cãcer.* dixit hoc de hæreticis quorũ cæperat eſſe illis tẽporibus vitioſa doctrina, &c. Dictum eſt hoc & de Arrio, cuius doctrina *niſi* Nicæno Cõcilio à 318. *Epiſcopis diſſipare-tur*, pectora multorum ſicut cancer intrauerat. *Optat. Mileu. l. 4.*

vide *ſupra* pag. 247. 248.

when he came into the Church? The answer to which Question, you doe not finde in scripture. The (d) place which Optatus brings doth not mention such as were baptized by hereticks. There is not in all scripture Saint Augustine saies an (e) example of it. Shall the matter then rest; and the Donatists, against the custome and practice of the Church, obtaine the cause? There is yet a remedie; and this is, to call a Councell, from all parts of the world; and there, by the promised assistance, to decide it. Which was done accordinglie, and in the heart of the Church symbolicall, *the booke wherein Christian Religion is written by the spirit of the liuing God*, it was found, and brought to light; and proposed. And to this *iudgment*, all Catholikes afterward did subscribe: and S. *Cyprian* also who in his time thought the other more probable, would, if wee beleeue Saint Augustine, most willinglie haue donne; and such as would not, (hauing notice of it) were, and are, accounted *Heretikes*.

2 Hence (that I note this by the way) wee take an Argument against you to proue by *the iudgment of Antiquitie*, two things. 1. that the Church can propose and oblige vs to beleeue that

d Qui lotus est &c. *Promisit se (Deus) legem iam nō in tabulis scribere nec in libris, sed in ipso interiori homine, &c.* Optatus l 7. *Dans leges meas in corde eorū, & in mentibus eorum scribam eas. Promisit hoc iamdudum & proxime reddidit temporibus Christianis Ergo iam secundo loco est charta secūdo loco mēbrana.* Ibidem.

e Quamuis huius rei certè de scripturis canonicis non proferatur exemplum &c. S. *Aug. li. cont. Crisc. c. 33. vt supra.* Apostoli *nihil* quidem exinde præceperunt, sed *consuetudo* illa quæ opponebatur Cypriano, ab eorum *traditione* exordium sumpsisse credenda est: sicut sunt *multa* quæ vniuersa tenet Ecclesia & *ob hoc* ab Apostolis præcepta benè creduntur, *quamquam scripta non reperiantur. li. 5 de bapt. c. 23.* Cum in Scripturis non inueniamus aliquos &c, *De vnitate Ecclesiæ c. 19.*

that which she hath receaued onlie by word of mouth. 2. that our Sauiour did not limit his promised Assistance, to fundamentalls onlie. Not onlie to *fundamentals*, nor onlie to the written Word. Wee haue, I saie, in these two things, the *iudgment* of the *Church* which was in, and before Saint Augustines daies, against you. They did inquire, diligentlie, what had beene tought formerlie, what *traditiõ* had been left in the Church by those who first planted Religion in it; they made recourse to the *fountaine*. Which kind of proceeding for the resolution of difficulties had beene commenced to them from the (*f*) beginning; and was in after-ages still approued, as appeares by the * practice of the Church vpõ all occasions of importance.

* See the Tomes of *Councels*

f Quid enim & si de aliqua modica quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli conuersati sunt, & ab ijs de presenti quæstione sumere quod certum & reliquidum est? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi *Traditionis*, quam tradiderunt ijs quibus comittebant Ecclesias, cui ordinationi assentiunt multæ gentes Barbarorum, eorum qui in Christum credunt sine charactere vel atramento scriptam habentes per Spiritum in cordibus suis salutem, & veterem traditionem diligenter custodientes &c. S. *Irenæus adu. Hæres. li 3. c 4. cuius capitis initio* Non oportet, inquit, adhuc quærere apud alios veritatem, cùm Apostoli quasi in depositorium diues, plenissimè in ea (*Ecclesia*) contulerint omnia quæ sunt veritatis, vti omnis quicunque velit, sumat ex ea potum vitæ. *Et Optatus in hanc sententiam.* Nam & fontem, *inquit*, constat vnam esse de duobus, vnde Hæretici non possunt vel ipsi bibere, vel alios potare. *li. 2. Caterum lege in Irenæo c 3. li. 3. vbi de traditione præclarè disserit.* In compendio est apud religiosas & simplices mentes, & errorem deponere, & inuenire atque eruere veritatem. Nam si ad diuinæ Traditionis caput & originem reuertamur, cessat error humanus; & sacramentorum cœlestium ratione perspecta, quicquid sub caligine ac nube tenebrarum obscurum latebat, in lucem veritatis aperitur. Si enim

nalis aquam ducens qui copioſé priús & largiter profluebat, ſubitò deficiat, nonne ad fontem pergitur, vt illic defectionis ratio noſcatur, vtrumne areſcentibus venis in capite vada ſiccauerit; an vero integra inde & plena procurrens, in medio itinere deſtiterit: vt ſi vitio interrupti aut bibuli canalis effectum eſt, quo minus aqua continua perſeueranter ac iugiter flueret, reſecto & confirmato canali ad vſum atque potum ciuitatis aqua collecta eadem vbertate atque integritate repreſentetur, qua de fonte proficiſcitur. Quod & nunc facere opotet Dei Sacerdotes præcepta diuina ſeruantes, vt ſi aliquo nutauerit & vacillauerit veritas, ad originem Dominicam & Euangelicam, & Apoſtolicam *Traditionem* reuertamur; & inde ſurgat actus noſtri ratio, vnde & ordo & origo ſurrexit. S. *Cyprianus Epiſt.74 ad Pompeium, De qua ep. vide S. Aug. li. 5. contra Donat. c. 23. & 25 Vide etiam de modo veritatem inueſtigandi, Tertullianum, lib. de Præſcript. c. 19. 20. 21. &c.*

§. XI.

Saint Athanaſius eſteemed it a vaine thing for thoſe who would not ſtand vnto the Nicene decree, to call for Coũcels. He did eſteeme the decree of it, infallible. Of diuers infallible Authorities, one may be more powerfull and commaunding then another.

FRuſtra igitur circumcurſitantes prætexerunt ob fidem ſe Synodis poſtulare, cum ſit diuina Scriptura omnibus potentior. Quod ſi ad hanc rem vſus Synodi deſideratur, ſuperſunt acta patrum: nam neque in hac parte negligentes fuere qui Niceæ conuenerunt, ſed ita accuratè ſcripſerunt vt qui ſinceriter eorum ſcripta legat, facilè reminiſcatur eius in Chriſtum religionis quæ à ſacris literis annunciatur. Baro. p. 327. ex Athanaſio. Ob.

SAthanasivs Was at the Councell of Nice, where the Ariã hereſie Was anathematized,

& the Catholike faith eſtablished; yet he is alſo brought againſt the authoritie of all generall Councells; *firſt* becauſe he tels the Arians, (who would not ſtand to the iudgment of that Coũcell which was œcumunicall, and yet cried out for Councells,) that *in vaine they runne about the world pretending they required Councells for the faith*, wheras the diuine ſcripture is more powerfull then all. *Secondlie* becauſe he ſaith that, who ſo reades the Writings or acts of the Nicen fathers, they *will eaſilie call to minde that Religion which is showed in holie ſcripture.*

I am not yet ſo learned as to conceaue how, the infallibilitie of Coũcels is any waie contradicted in theſe words; ſo farre I am from thinking that this great Saint did forget hĩſelfe, & vndoe what with others he before had donne. The decree of the Nicene Coũcell, together with the Acts, did ſo *bring to minde the faith commẽded in the ſcripture*, that withall it had force, he ſaith, enough to (*a*) *ouerthrowe the contrarie*, and to put the matter (*b*) *out of queſtion*; and ſo farre, that, who

a Quis vſus quæſo Conciliorum quum Nicænum Concilium aduerſus Arianam cæteraſque hæreſes *ſatis* valeat? S. *Athanaſ. de Synodis.* Indecens & *nefarium* aliquid ex rectè & iuſtè decretis, & ex rebus Niceę publicè cum Illuſtriſſimo Principe Conſtantino patre tuo per accuratam deliberationem cõſtitutis *immutare velle &c.* per quam (Synodum) non illa ſola, ſed & reliquæ hæreſes ſublatæ ſunt in qua certè & addere aliquid temerarium eſt, & auferre periculoſum. *Ibidem epiſt. Synod. ad Conſtantium Auguſt.* Sufficiunt quæ Niceæ confeſſa fuere, *ſatiſque per ſe virium* habent, tum ad *ſubuerſionem impii dogmatis*, tum ad tutelam vtilitatemque Eccleſiaſticæ doctrinæ. *Idem in Epiſt. ad Epiſc. Africæ.*

b Ego arbitrabar omnium quotquot vnquam fuere hæreticorum *inanem garrulitatem Nicæno Concilio ſedatam eſſe.* Nam fides quæ inibi a Patribus ſecundum ſacras Scripturas tradita, & confeſſionibus confirmata

who ſo did oppoſe themſelues, were (c) Heretiks. It was a vaine thing, ſo he eſteemed it, in the Arians by other Councells, to ſeek to reuerſe what was there eſtabliſhed; he definition of the holie Ghoſt, there made, *the Word of God, by that Councell, remaines foreuer*; (d) *verbum illud Domini per œcumenicam Niceæ Synodũ manet in æternum.*

As for the compariſon which he makes, with ſcripture; it (e) hurteth not. He that ſaith, the ſcripture where it is plaine and vniuerſallie receaued, is more powerfull then a Councell; or that, the eternall veritie openlie reuealed, as it is to Saints, is more powerfull then ſcripture; doth not preiudice infallibilitie. Both may haue it, and yet one be more powerfull. And this ſuppoſed, viz, that both ſcripture and the Councell,

firmata eſt, ſatis mihi idonea, *efficaxque videbatur ad omnem* impietatem euertendam, & pietatem *eius quæ in Chriſto eſt fidei conſtituendam.* Atque ideo diuerſis Concilijs per Galliam & Hiſpanias, & Romæ celebratis, omnes qui in eo conuentu fuere, iſtos lucifugas qui ſeſe etiam nũ occultant & quæ Arrij ſunt ſapiunt, communi calculo *vnius Spiritus incitatu* anathemate percuſſerunt, eo quod iſti ſibi nomina vendicauerint Synodorum &c. S. *Athanaſ. Epiſt. ad Epictet.* Qua igitur audacia ſit vt poſt tanti Concilij *auctoritatem* diſceptationes aut *quæſtiones inſtituant*? *Ibidem.*

c Ego autem demiratus ſum tuam pietatem hæc ſuſtinuiſſe, quod non ſimul & iſtos compeſcuerit, & piam fidem (*in Concilio Nicæno traditam vt ſupra*) illis propoſuerit, vt ijs auditis vel in quietem ſe darent vel *ſi inquieti contradicerent hæretici homines iudicarentur.* *Ibidem.*

d Vanus eorum labor qui contra illud (*Nicænum*) alia ſubinde concilia moliuntur, quippe qui *pluſquam decem* ſynodos iam inſtituerint, ſingulis ſemper aliquid innouantes &c. igitur interim omnem plantationem quam non plantauerit pater cæleſtis eradicandam eſſe: *verbum* autem illud Domini *per œcumenicam Niceæ ſynodum* in æternum manet. S. *Athanaſ. Epiſt. ad Epiſc. Africæ.*

e Catholici Scripturam Sacram non ſubijciunt ſed anteponunt

be infallible; but the power of ſcripture more; the diſcourſe of S. *Athanaſius* is conuincing. He that will not ſubmit his iudgment to that authoritie which is moſt powerfull, doth in vaine pretend he will be ruled by the leſſe; he doth eaſilie contemne a Councell, who contemnes the Scripture, propoſed by the vniuerſall Church; as the Arians did, who contradicted open Scriture, and all Antiquitie.

Neither doth this make any thing againſt the deciſion of controuerſies, by Councells; for, though the waie of Councells be a *certaine* waie to determine what wee muſt beleeue, yet may there be *another* way to finde it out; & that certaine too. And doubtles, he that ſeeth in ſcripture that, which he knowes the whole ſymbolicall Church (that which holds out the *booke* wherein he reades it,) doth beleeue, is more powerfullie moued to giue aſſent, then he that heares a Councell onlie. And our aſſent is more prone when the *Prophets* and *Apoſtles* all, propoſe the ſame, then when one alone doth vouch it; though one Prophet or Apoſtle by himſelfe be ſufficient and infallible.

Concilijs; neque in hoc vlla controuerſia eſt. *Bellarm. li. 2. de Concil. c. 12.* Quod ſi interdum aliqui Catholici dicunt Scripturam pendere ab Eccleſia ſiue a Concilio, non intelligunt quoad authoritatem & ſecundum ſe, ſed quoad explicationem & quoad nos. *Ibidem.*

§. XII.

Vincentius Lirinenſis will haue Church-authoritie relied vpon in matter of faith, as certaine

and

and vndoubted. How a man is to carrie himself, when matter of faith is questioned. The Way to finde the Catholike sence. Generall Councels, infallible in their decrees and those are Heretickes; that contradict and oppose them.

SÆpe magno studio & summa attentione perquirens à quam plurimis sanctitate & doctrina præstantibus viris quonam modo possim certa quadam & quasi *generali* ac regulari via Catholicæ fidei veritatem ab hæreticæ prauitatis falsitate discernere; huiusmodi semper responsum ab omnibus ferè retuli. Quod siue ego siue quis alius vellet *exurgentium* hereticorũ fraudes deprehendere laqueosque vitare & in fide sanus atque integer permanere, duplici modo munire fidem suam Domino adiuuante deberet; Primò scilicet, diuinæ legis authoritate: tunc deinde Ecclesiæ Catholicæ *traditione*. Bato p. 349. ex Vincent. Lyrin. c. 1. Ob.

VINCENTIVS LIRINENSIS. The argument taken from this Father is, that in his golden treatise, entituled *Aduersus prophanas* hæreseôn *nouationes*, he hath omitted to specifie generall Councells and their decrees, and diuers leaues are spent to proue that he did not giue vnto them any place in the direction of our beleefe. But no paines will serue. He doth more then once or twice mention them, and hath testified what he thought of their authoritie. Two *generall* (*a*) waies there are to distinguish the truth from errour in matter of Religion; the one by *Scripture*, the other by *Tradition*: but the Scripture is profound and obscure, wherevpon it hath come to passe that diuers heretikes haue interpreted it diuers waies; so that, to knowe Ansv. *Vincent. Lyrin c. 1.*

the right meaning of it, it is necessarie to recurre to tradition; and, (as he saith in the second chapter of his booke) (b) that *the line of the prophetical and Apostolicall interpretation be directed according to the rule of the Ecclesiasticall and Catholike sence*. Which Catholik sence, may be found *three Waies chiefly*, according as he conceaues it; *one* is to see if it be held by the symbolicall or vniuersall Church; *a second* is, to see if it be held by the Fathers, each writing in his owne time; *a third*, to see whether it be defined in any generall Councell. By these three waies principallie, a man is directed to the Catholik or true sence of scripture: and all three are not necessarie, but any of the three will serue the turne. (c) *In the Catholik Church*, saith he, *Wee must haue a great care Wee hold, that Which hath bene beleeued euery Where; that which* hath been beleeued *euer; that which* hath been beleeued *by all; for this is truelie and properlie Catholick as the power of the name and the definition doth declare, which truelie doth comprehend all vniuersallie. And this is donne in fine, if we follow vniuersalitie, antiquitie, consent. Vniuersalitie wee shall follow thus: if Wee confesse that our faith to be true Which the whole Church thorough the world doth acknowledg: And antiquitie thus; if wee doe not in any fort goe back from those sences Which it is manifest that our holie Auncestors and Fathers haue celebrated and commended: and Consent like wise, if Wee followe the definitions and decrees of all, or neere all, the priests and masters in Antiquitie.* And (d) more he hath to the same purpose. He

b Ibidem c. 2. Supra c. 8. pag. 119. & li. 5. c. 1.

c Vincent. c. 3.

d Quid igitur faciet *Christianus Catholicus*, si se aliqua Ecclesiæ particula ab vniuersalis fidei communione præciderit? quid vtique, nisi vt

He liued in the yeare 440. and before he wrote this booke, there had been three generall Councells; whose decrees, though not made, the * first of them, much more then a hundred yeeres before him, he numbers amongst the *records of Antiquitie* which are to be looked into. And in like manner, the decrees made 200. 500. 1000. yeares before vs, take place and order in the *records of antiquitie*, respectiuelie to our times: the distance of precedence being more, then was the distance of any Councell precedent, *respectiuelie vnto him*.

* *Nicenum* anno 325.

You are further to obserue, that, to the vniuersalitie of a truth he doth not require, that it be distinctlie beleeued of *all* that professe Christian religion; some haue professed it who beleeued not the blessed Trinitie, others denied the Incarnation; the greatest mysteries were not Catholick in this sense. Neither doth he require that

pestifero corruptoque membro *sanitatem vniuersi corporis* anteponat? quod si *nouella* aliqua contagia non iam portiunculam tantum sed totam pariter Ecclesiam commaculare *conetur* ? (*locum hunc corruperunt Wittakerus & Vitus, haeretici*,) tunc item prouidebit vt antiquitati inhæreat; *quae* prorsus *iam non potest vlla nouitatis fraude seduci*. Quid si in ipsa vetustate duorum aut trium hominum vel certè ciuitatis vnius aut etiam prouinciæ alicuius error deprehendatur ? Tunc omnino curabit vt paucorum temeritati, vel inscitiæ, si qua sunt vniuersaliter antiquitus *vniuersalis Ecclesiae decreta* præponat. Quid si tale aliquid emergat vbi nihil huiusmodi reperiatur? Tunc operam dabit vt collatas inter se Maiorum consulat interrogetque sententias; eorum dumtaxat qui diuersis licet temporibus & locis, in vnius tamen *Ecclesiae Catholicae communione & fide* permanentes, *magistri probabiles extiterunt*: & quicquid non vnus aut duo tantum sed omnes pariter vno eodemque consensu, apertè, frequenter, perseueranter, tenuisse scripsisse, docuisse cognouerit, id sibi quoque intelligat *absque vlla dubitatione* credendum. *Vinc. Lyrin c. 4.*

that a point or veritie which is Catholik, be such that it hath been expreslie and distinctlie beleeued of *all* Catholiks at *all* times; the Catholik Epistles in this sence (*e*) were *not all*, Catholik: but his meaning is, (as I insinuated before,) that a sence or veritie appertaining to faith, which is beleeued by the Symbolicall, that is by the vniuersall catholike Church, either allwaies, or at any time, (for it can *neuer* erre in diuine faith;) or, which the Fathers haue vniformelie in their times and ages taught, and professed; or, which hath beene defined by all, or neere all the Pastors, (those which are to teach,) in a generall Councell; is to be receaued as a Catholik sense.

(*e*) *vide li. 5. c. 2. §. 2.*

Twice, in that little booke, he repeates againe this matter of finding out the Catholik sense by *antiquitie consenting*, either in Councell, or out of Councell; and, *by vniuersalitie*; and in both places the definition of generall Councells, and their authoritie comes in. As, in the 38. *chapter*, where giuing direction how to auoid hereticks, who like the Deuil vrge Scriptures against the truth, in this case, saith he, Catholikes *shall take greate care that they interprete the diuine canon according to the traditions of the vniuersall Church, & according to the rules of the Catholike doctrine or decrees; Wherein likewise it is necessarie that they follow the vniuersalitie, antiquitie, and consent of the Catholik Church.* And *if at any time a part doth rebell against the whole, noueltie against antiquitie, or the disagreement of one or some fewe erring persons against the consent of all, or at least of farre more Catholikes; let them preferre the integritie of the whole,*

An excellent lesson for these times.

before

before the corruption of the part. And in the same Whole, the religion of antiquitie before the prophanesse of noueltie: as also in antiquititie it selfe, let them preferre before the rashnes of a verie fewe, (f) *first of all if any be, the generall decrees of an œcumenicall Councell: then after, if that be not, let them followe that which is next,* (to wit) *the sentences or opinions of many and great masters consenting amonge themselues.*

In the next chapter, he tells what Fathers those must be, whose opinions wee take; they must be (g) *orthodoxe*, such as liuing piously in in the Catholike faith and communion, and remaining constant, haue died in Christ; or happilie bene put to death for him: and those he saith are so to be beleeued, that *whatsoeuer either all, or the greater part, haue established or confirmed, receauing, holding or deliuering, with one & the same meaning, manifestlie, oft, constantlie, as it were in a certaine Coũcell of masters agreeing amõg themselues, the same is to be esteemed certaine & vndoubted.* And againe in the (h) next, Hos, *in Ecclesia Dei diuinitus per tempora & loca dispensatos, quisquis in sensu Catholici dogmatis vnum aliquid in Christo sentientes contempserit, non hominem contemnit sed Deum.* He *that contemnes these* (fathers) *diuinelie distributed, according to times and places, in the Church of God; agreeing in Christ in the sence of a Catholik point of doctrine, he contemneth not man, but God.* So greate hee esteemeth this authoritie of the fathers and masters,

f *Primum omnium* generalia, si qua sunt, vniuersalis concilij decreta præponant; tunc deinde, si id minus est, sequantur *quod proximum est*, multorũ atque magnorum consentientes sibi sententias magistrorũ. *Vincent. Lirin. c. 38.* g. *Idem c. 39.* h *Idem c. 40.*

masters, which God hath dispensed, not at one, but in seuerall times; and yet, the generall decrees of an oecumenicall Councell, with him, haue (*i*) *the precedence; primum omnium generalia, si qua sint, vniuersalis Concilij decreta præponant; tunc deinde, si id minus est, sequantur quod proximum est, multorum atque magnorum consentientes sibi sententias magistorum.*

ic. 38. vt supra

Againe in the 41. *chapter* he repeates a second time the same matter, of finding out the Catholike sence by antiquitie, cõsenting, in Councell or out of Councell: where he speakes yet more home, (*k*) *Wee haue said that in the antiquitie of the Church two things are greatlie and With greate diligence to be obserued; (quibus) where vnto, all those must adhere steedfastlie, that will not be hereticks: (why do you start?) first of all, if anything should be auncientlie defined With the authoritie of an oecumenicall Councell, by all the Priests of the Catholick Church: and next, if any new question should arise Wherein that were not found, recourse to be made to the opinions or sentences of holie Fathers, those onelie Who euerie one in their owne time & place were found to be approued masters, continuing still in the vnitie of communion and faith: and What soeuer they be found to haue held With one and the same meaning & consent*

k Diximus in ipsa Ecclesiæ vetustate *duo* quædam vehementer studioseque obseruanda, quibus penitus inhærere deberent, *quicunque hæretici esse nolunt*. *Primum* si quid antiquitus ab omnibus Ecclesiæ Catholicæ Sacerdotibus *vniuersalis Concilij authoritate decretum*: *Deinde* si qua noua &c. c. 41. Exemplum adhibuimus Sancti Concilij quod antè triennium fermè in Asia apud *Ephesum* celebratum est &c. *Vniuersis* Sacerdotibus, qui illo ducenti ferè conuenerant &c. omnes verò *Catholicos* sacerdotes fuisse &c. c. 42.

conſent, that without all ſcruple ſhould be iudged the true and Catholike (doctrine) *of the Church.* Here beſides the faith and profeſſion of the Church ſymbolicall or vniuerſall, be *two* other rules, whereunto all, that will not be flat *heretiks*, muſt of neceſſitie conforme themſelues; the decrees of *œcumenicall Councells*, and, the *vniforme conſent of Fathers.* I leaue you now, to compare your condition, with his opinion. What he deliuers in this matter, is not his doctrine alone. *ſupra pag.* 277.

That you conceaue him the better, he preſentlie brings, for inſtance or example, the proceedings of the Councell of *Epheſus* (held (*l*) three yeares, no more, before he wrote this booke,) wherein Neſtorius was condemned; the *anathematiſmes* of the Councell you may ſee when you pleaſe. It is worth the noting by the way (for it is your practiſe too, and indeed, of all hereticks) that Neſtorius, as he relates in the end of the chapter, renoũced the authoritie of the Church in deciding controuerſies, affirming (*m*) *totam etiam nunc errare, & ſemper erraſſe Eccleſiam*, that *the whole Church euen now*, (in the time of the Councell) *doth erre, and alwaies hath erred.* In the *laſt* chapter of all, he brings in the authoritie of the See Apoſtolike; & in fine, concludes his booke, *If neither Apoſtolicall definitions, nor Eccleſiaſticall decrees, whereby according to the ſacred conſent of vniuerſalitie and antiquitie, all Heretikes euer, and in fine Pelagius, Cœleſtius, Neſtorius, haue been deſeruedlie condemned, be to be violated, it is neceſſarie verilie that all Catholikes hereafter, which haue a care to shewe themſelues lawfull children of the mother-Church,* *l.c.* 42.

Church, be associated and close-ioyned vnto the faith of the holie Fathers, and, so insist, that they die, in it; and that they detest, abhorre, speake against, persecute, the prophane nouelties of prophane men.

§. XIII.

YOur next and last exception is against some places of Scripture alleaged for the Councels infallibilitie; but this is out of the limites of our Question, which was not *de Iure*, but *de Facto*; not Whether Oecumenicall Councels be infalliblie in the decree of faith; but, what Catholike Diuines haue taught and maintained openlie, in the point. Yet least you think to well of your exceptions touching the former Question (*de Iure*) I will resume that matter briefflie in the end of this discourse; but will not mixt it with the matter now in hand.

In the Conclusion of your discourse you repeate againe what you had saide and intended also to proue, in the beginning; *viz*t, that wee beleeuing as wee do that Councels are directed in their decrees by the Holy Ghost in vertue of the diuine promise, do therein attribute to them more then Antiquitie hath donne. The vanitie of which your pretence appeares sufficiently by that which hath been answerd to your proofes and exceptions in particular. You finde not in all Antiquitie any one man esteemed in his time Orthodox, who denies what wee beleeue. Euen those whom you produce to speake against vs, *affirme* it, constantlie. And who more *Auncient* in the ranck of Christians, then the *Apostles* them

selues,

ſelues, whoſe teſtimonie you haue heard in our behalf. You haue beene told alſo that in Sainct Auguſtines daies the *Catholikes vniuerſallie*, and amongſt them the *greateſt Schollers*, ſubmitted their iudgments *to the iudgment of the Church in Councell*: and this too, though the point ſo determined were neither *fundamentall*, nor found in *Scripture*. Further, you shall finde, (as hath beene likewiſe inſinuated by occaſion of your diſcourſe) in the Councell of Chalcedon, *ſix hundred* Fathers together, acknowledging diuine aſſiſtance to the *Nicene*, ſo farre, that the Decrees, they ſaid, could not be retracted without (*a*) *making void the grace of the* Holie Ghoſt. And others accordinglie ſaie they were (*b*) *diuinelie ordained*; (*c*) *oracles of faith*. It ſufficeth to make inſtance in that one, being the *firſt* oecumenicall that was celebrated after the Apoſtles daies; to shewe that it ſtopped not in them, but was continued after their (the Apoſtles) time, vnto the Church. And in like manner it was affoorded afterwards to the *ſecond*, and the third, and fourth; the decrees of which (*d*) *Gregorie*, our Apoſtle, did *honour as the Gospels*: and ſo alſo to the

a Si ergo *Spiritus Sanctus* conſedit Patribus, vt manifeſtè conſedit & *ordinauit quæ ordinata ſunt*, qui retractat ea *Spiritus Sancti* caſſat gratiam. Sancta Synodus dixit, *Omnes hæc dicimus*. Anathema qui retractat. *Conc. Chalced. Actio.* 1. (*b*) S. Leo, *Epiſt.* 53. & 54. vide etiam S. Aug. *li.6.de Bapt. c.*39.

c *Si quis fidem illam à Sancta & magna Synodo optimè & diuino afflatu definitam* ac expoſitam, dicere voluerit baſim animarum noſtrarum, fundamentumque inconcuſſum & munitum, is vtique probatiſſimè loquitur. *Lib.* 1. *de Trinit apud Cyrill. Alexand.* Suis autem verbis à nobis ſcribatur, diuinum & ſanctiſſimum Synodi illius Oraculum. *Ibidem.* Vide S. Ambroſ *li.* 1. *de Fide, ad Gratian.* (*d*) *li.* 1. *Regeſt.*

the reſt; by vertue of one and *the ſame* Promiſe; made *abſolutlie*, to *the Church*. Vpon which promiſe that alſo of the Apoſtles did relie, as before hath been obſerued.

Moreouer the Fathers held, that the definitions of oecumenicall Councells, might not be called into (*e*) doubt; that they were rather to looſe their (*f*) liues then to denie them; that thoſe who did oppugne them, were (*g*) not Catholikes, but (*h*) heretikes. And the Councels themſelues did (*i*) anathematize all, that reiected, or diſſented from them. Now by theſe *anathematiſmes* and *excommunications*: by the deepe cenſure, and branding with the note of *Hereſie*; by the deniall of the *name of Catholike*, to ſuch as did ſtubbornelie contradict oecumenicall definitions: by the *knowne cuſtome* of the Paſtors, in all ages, and caſes of greateſt difficultie, (when ſoeuer they could with ſafetie meete in Councell,) to define ſub *anathemate*, and to *oblige all to conformitie* without further diſpute or doubt; (they being the men whom our Sauiour hath giuen

Epiſt. 24. Quintum quoque Concilium pariter veneror. *Ibidem.* (*e*) *Conc. Chalc. actio* 1. anathema qui retractat. De rebus apud Nicæam, & apud Chalcedonam definitis, nullum audemus inire tractatum, tanquam dubia vel infirma ſint, quæ tanta *per Spiritum Sanctum* fixit authoritas. S. *Leo epiſt.* 78. vbi plura in eandem ſententiam. (*f*) S. *Ambroſ. epiſt.* 12. S. *Hier. contra Luceferian.*

g Nullo modo fieri poteſt vt qui diuinis audent contradicere ſacramẽtis aliqua nobis cõmunione ſocientur S. *Leo Epiſt.* 78 Patefacientes in omnibus & probantes non eſſe omnino inter *Catholicos* computandos, qui definitiones venerabilis Synodi Nicenæ, *vel* ſancti Chalcedonenſis Concilij regulas non ſequuntur. *Ibidem.* (*h*) S. Auguſt. *de Hereſ.* nu. 69 S Baſil. *epiſt* 78. S. Athanaſ. *epiſt. ad Epictet.* Vincent. Lyri c. 41. (*i*) *Conc. Nice. Epheſin. &c.*

uen to teach his people and eſtablish them in the truth:) by the *generall Obedience* of the Symbolicall or *Vniuerſall Church*, in all times, to the Paſtors, ſo teaching; (*manifeſted in their acceptatiõ* of ſuch Decrees, and *conformable profeſſion* of the faith:) by the eſteeme which holie Fathers had of Councells, whereof in Saint Auguſtine I gaue an inſtance, in the caſe of S. Cyprian; and, by the Apoſtles *practice*, in regard and contemplation of the *promiſe*. By all this, I ſaie, wee haue a light giuen vs to ſee the *Sence of the Promiſe*; which is the matter *de Iure*, as far as it apperteines to the preſent Queſtion; that is to ſaie, *how* all theſe, *how* Antiquitie, *how* the Paſtors of the Church, *how* the Catholike world, did, in all times, vnderſtand it. And do finde that the *ſence* and meaning wherein wee take it, the foreſaid *Promiſe* I meane, and *Couenant* (for ſo it is alſo,) deſcended from the Apoſtles themſelues, by a conſtant and vniuerſall *Tradition*, all Catholikes accommodating themſelues in practice; in all times when occaſion was, thereunto; and No man, eſteemed in his time Orthodox, openlie oppoſing it, either in the Auncient or in Later times. That this is ſo, it doth ſufficientlie appeare. Neither you, nor your fellowes haue, with all your inquiſion, found aſmuch as one, Orthodox Diuine openlie oppoſing it. Which kind of vniuerſalitie in the deſcent, free from all open oppoſition made by any man knowne to haue been ſound in faith and Orthodox, is more you know then the Tradition of ſome Books, of Diuine Scripture, which yow call the *Rule of faith*, hath had. Can you aſſert a more vniuerſall,

niuerſall, free *Tradition*, for the Creed it ſelf; and for *the Sence* of it? Will you be Caſuiſt to thoſe who refuſe to beleeue, yea who diſbeleeue what is by the Church ſo deliuered; and anſwer for them, before Gods Tribunall, when they muſt giue acccount of their actions; and, of this amongſt the reſt?

Of what moment this matter is, I did inſinuate in my diſcourſe before the Queſtion; which diſcourſe I deſire you now to reade againe. Withall you will ſee in it how short you come of what you did pretend.

You may further call to minde, that the *Councels* wherein the' Controuerſies betwixt the Proteſtants and vs are defined, be receaued *by the Whole Church*, & by it vniuerſallie approued. Wherefore, had any of thoſe you name, told you that an oecumenicall Councell might miſtake, and erre; the decrees *of faith* made in theſe Councels, as in that of Trent for example, had ſtill beene, according to their iudgment, notwithſtanding to be admitted; becauſe the Vniuerſall Church, hath receaued and approued them. And you oppoſing them, do oppoſe, not a Councell onlie, but the Catholike and Vniuerſall Church; and the *Spirit* in her, *the Spirit of truth*, remaining *in*, and with her, to teach her *all truth*.

That this is the Catholike Church, and *not yours*, *nor* the whole cõpanie of ſuch as profeſſe themſelues Chriſtians as it includes both the *Orthodox and Hereticks*, is proued and defended (k) elſwere. If your Spirit be diſpoſed to contradict it, bring your Catalogue of *men* purelie

k *li.* 1. & 2.

Orhto-

Orthodox according to the new ſtraine, without any defect or ſuperſtruction. Let vs ſee the Face and the Monuments of that Societie for which you pleade. *Set out, that all may reade, the origens of your Churches; vnfould the order of your Bishops ſo comming downe by Succeßion from the begining, that the firſt had for his author (or conſecratour) and predeceſſour ſome one of the Apoſtles or Apoſtolicall mẽ ſuch as perſeuered with the Apoſtles.* Proue that *yours* was, & that *ours* was not, the Church which hath *celebrated Councels, condemned Hereſies, conuerted Nations, &c.* Meane while (and euer, for this taske will be neuer donne,) wee do ſecurelie ſubſcribe to the Decrees of Councels oecumenicall, approued and receaued generallie by that Communitie, out of which your Father Luther, went: and do *not doubt at all, to imboſome our ſelues in that Church, Which, by Succeßions of Biſhops from the See Apoſtolike, hath, euen to the acknowledgment and confeſſion of mankind, obtained the top of Authoritie; Hereticks in vaine barking round about, and condemned; partlie by the iudgment of the very multitude or common people, partlie by the grauitie of Councels, and partlie by the maieſtie of miracles. To which Church not to giue the prize, it is verilie, either extreame impietie, or foolehardie preſumption.*

Veſtræ Cathedræ vos originem reddite, qui vobis vultis ſanctam Eccleſiam vindicare. *Optat. l. 2.*

S. Aug. de vti. cred. c. 17.

§. XIIII.

Whether Oecumenicall Coũcels be aßiſted to their Definition ſo that the Holy Ghoſt is cheefe Authour of it?

If they be, the Definition is infalliblie true; for, the Holy Ghoſt being God, cannot be Authour of any vntruth. And that they be, I haue

proued aboue c.3. whither (not to repeate the same againe) I remit the Reader.

The same also may be proued by all those Arguments which I made in the *third booke* for the Churches Infallibilitie in *teaching*. An Oecumenicall Councell is her highest Chaire, whence She teacheth all the world; if therefore She be assisted in teaching the world (as there I haue proued She is) She is assisted when she teacheth in such a Councell. The Holy Ghost is Director, and and cheefe mouer in this Act of Teaching; and the *act of teaching* which he moues vnto, cannot be false. Truth it self cannot be Author of falshood; and, God is *Truth it Self*.

Thirdlie, to the same purpose I vrge likewise those Arguments which in the *end of that Booke* I made against *Heterodoxus* for the Churches power to define Cõtrouersies in matter of Diuine Faith, & to iudge & Censure her Aduersaries. An œcumenicall Councell is her highest Tribunall whence She doth pronounce the Sẽtence, from which there is not any appeale. A Sentence, which cannot be doubted of, or retracted, whereunto all the World must, vnder the paine of *Anathema*, submit themselues. Wherefore if in all her duties She be assisted, (as I haue there proued She is,) in this, being of greatest importance & concerning somuch the whole Church of Christ, both present to the time wherein this irreuocable Sentence is pronounced, and in all times future till the worlds end, for (as I saied) it can neuer be retracted, & must be still obayed; in this *great act* (I say) of her dutie She is assisted.

sted. The Holy Ghost looks vnto it, and is Author of it.

Fourthlie, to the same purpose might be vrged those Arguments which are made in the *second Booke* for the perpetuitie of the Church. The Church is founded on the Pastors. *Ephes.* 4. If they faile and erre, the Church which relies on them *for proposition of the truth*, cannot stand. And in an Oecumenicall Councell chieflie, as from the highest place in the Church, they make this *Proposition*. And the particular Proponents, as Bishops in their Dioceses, and Curates in their Parishes, do all accommodate themselues to this Generall Proposition Oecumenicallie made in Councell, teaching as it is there taught; wherefore the Holy Ghost was engaged to looke vnto the Proposition (as to that of Nice for Example) least that failling, and consequentlie the Pastors euerie where erring and teaching etrour against Faith, the Church fall.

Fiftlie I vrge the *practice* of the Catholike and vniuersall diffused Church, acknowledging this assistance. Which Catholicke and vniuersall diffused Church cannot in such a matter be deceaued, as I haue proued *Supra pa.* 5. 287. & 124.

Ob. 1. The promise of the Spirit to teach and direct, was to the Apostles onlie. *Answer. Crambe repetita. See lib.* 3. *cap.* 3. And the discourse with *Heterodoxus*, *Arg.* 3. *Reply.* It is not at least to be vnderstood of assistance to the knowledge of all *dogmaticall* reuealed points but of the Fũdamẽtals only which are in the Creede. *Answer*: It is to be *vnderstood* of assistance to

the

the knowledge of her whole dutie. *Hierem.* 33. *Heb.* 8. Of all what soeuer our Sauiour hath cõmaũded. *Mat.* 28. Of all that our Sauiour taught Her either before his Passion, (which is not in the Creed all, is it? is the Gospell of S. Matthew, or of S. Iohn, all there?) or after his Resurrectiõ (for then he taught more, *Ioan.* 16. *Acts.* 1.) *Quæcunque dixero. Ioan.* 14. Of all reuealed veritie necessarie for the Church militant to know a any time. *Ioan.* 16. See the 8. Chapter of *this Booke*; the third Chapter of the *third* Booke; & th discourse with *Heterodoxus* which is in the en of it. You remember, I suppose, also what hath been said for assistance to the knowledge o Scripture; as Which it is? and what is the sence? 2. *Replie*. The Creed and Scripture being once knowne that assistance is no longer *necessarie*. *Answer*. The promise of it was absolute, without limitation of yeares or Ages, yea, with extension to *all Ages*, *yeers*, and *daies*, as hath been proued in the discourse with *Heterodoxus*. And still it is *necessarie*; for the Deuill doth continuallie apply his Engines (at this present the Socinians,) to impugne the Church, euen in such things as you call the Fundamentals. The *Letter* indeed they professe, both of *Creed* and *Scripture*, but denie the *Sence*. *Supra. lib.* 2.

Ob. 2. This pretence of God assisting the Church in her definition is voluntarie and vngrounded; where is your Euidence? *Answer*. I haue shewed it registred in the Gospell, and in the Prophecies. Is not that enough for you? what other Euidence or Authoritie do you looke for? I haue also shewed it (not withstanding all your

your endeuours to proue the contrarie) to be a constant, vniuersall and vninterrupted *Tradition*, admitted and beleeued in all Ages. *Replie.* Shew mee where the Church hath defined it in some Councell? *Answer.* Will you beleeue it if I do? 2. *Replie.* No. But you cannot beleeue it vnles first it be so defined. *Answer:* If your care be for vs then trouble not yourself. Tradition, which is otherwise (that, is without Conciliar proposition) sufficientlie manifest, serues our turne; not only for the sence of those *places of Scripture* which I did alleage for it; but also, for the *promise* of our Blessed Sauiour, which was, *registred in the Church by the Spirit of the liuing God*, and admitted and beleeued, both by the Apostles, and Disciples, and other innumerable, before it was put into the written booke of Gospells.

Vide *supra*. pag. 98. 178. 279. 286, 287. & li. 3. disp. cum Heterod.

3. *Reply.* The Protestants do not beleeue this Tradition, therefore it is not vniuersail. *Answer.* Do you not, your self, either smile at this Replie, or frowne at mee for repeating it? To the vniuersalitie of a Tradition it is *abundantlie* sufficient (Sir) that Catholikes in all Ages, & euerie where, admit it. See aboue *c.* 9. *ad* 6. and the discourse immediatlie before this Question.

Ob. 3. An Oecumenicall Councell is but an assemblie of men, and men all may erre. *Answered lib.* 3. *c.* 10. *ad* 2. The Holie Ghost keeps them from errour in the Definition. *Replie.* He would do so, did they keepe themselues to the word of God; but they may mistake his word. *Answered* aboue l. 3. *c.* 2. and, in the discourse with *Heterodoxus* Indeed the Church according to your interpretation

Ob The Iacobites, Nestorians, &c. receaue not this Traditiõ. Answer. It hath been alwaies receaued by *the*

Church. for Hereticks denial it matters not. See li. 2. c. 2. §. 2.

tation of the Promise, hath no great securitie from errour by it; no greater then Pagans and all sortes of Heretiks haue *Without it*: for they also do not erre whilest they follow Scripture and iudge as it is there. But our Blessed Sauiour did intend a greater matter. He opened a Schoole, & put a Master in the Chaire, to *teach* & to *leade into*, the *truth*. *Docebit*, saith hee, He *shall teach*. And, if the lesson be forgotten, *suggeret*, he shall bring it againe to minde. He knowes which it is, where to find it, how to perswade beleefe, and can present it in circunstances fit to gain assent, and incline and moue vs thereunto; so ordaining and disposing all that our assent be notwithstanding, free. *Disp. cum Heter.* Replie 2. The truth and certaintie of the Councels Definition relies onlie on the goodnes or validitie of their discourse, which discourse may sometimes faile. *Answer.* You mistake. It relies on the Diuine assistance and teaching. 3. Replie. Then you put new reuelations. *Answer.* That is not necessarie. It sufficeth that the Holy Ghost being present, bring to minde *what was reuealed* before. Our B. Sauiour promised the Church that he should do so; and wee beleeue that he, being God, will not breake his promise. 4. Replie. Why them doth the Church discourse? *Answer.* She doth vse her diligence to finde, either in the *Scripture* or in her *liue-Booke*, or in some knowne *reuealed principles*, the truth in Question: and God doth blesse her with successe. He knowes where it is, and how to direct her to it; and his Authoritie is engaged to see that shee doth not Oecumenicallie propose or define

Supra, pa. 118.

define, and (from that Chaire) teach, an errour or impoſture, inſteed of and for his word.

5. *Replie.* Do you beleeue it as Gods word? *Anſwer.* yes; What Shee propoſeth as Gods word, (whether it be written in a paper booke, or bo not,) I do verilie beleeue to be ſo; she is a ſufficient Proponent and by me preaccepted. *Suprà lib.* 3. *cap.* 9. *Replie* 6. Cannot a man beleeue any thig of God, vnles it be firſt Oecumenicallie defined? *Anſwer.* He may; as that God is, and, that he is a Remuneratour to thoſe that ſeeke him. *Reply.* 7. why then doth, the Churchaſſemble Councels with ſo much adoe? *Anſwer.* To *define Controuerſies*, and *make Lawes.* Vide pag. 241.

Ob. 4. It is good to yield (*) exteriour obedience to an Oecumenicall Councell, for the conſeruation of exteriour peace: but interiour obedience wee are not bound to yeeld vnto it. *Anſwer.* To the holy Ghoſt, interiour obedience is alſo due; and the definition is the *act* of the Holy Ghoſt. He is the *Principall* Cauſe of it. *Viſum eſt Spiritui Sancto & nobis*, the firſt Councell ſaid, (and

Alij fatentur opus eſſe iudice loquente ſeu homine.... Volunt tamen poſſe ab eo prouocari in foro interno ſeu conſcientiæ. Sic wittakerus &c. Sed hoc facilè refellitur, tum quia in hac materia gratis confingitur hæc diſtinctio fori: tum etiam quia pax Eccleſiæ ſita eſt potiſſimum in foro interno, ſcilicet in fide; ergo non licet in eo foro prouocare à Iudice Eccleſiæ, alioquin nunquam pax eſſet conſcientiæ: tum præterea quia praxis Eccleſiæ in Concilio Apoſtolorum, & aliorum generalium Conciliorum planè declarat quod Iudex Eccleſiæ habeat poteſtatem dirimendi lites in foro conſcientiæ: tum demũ quia ſi quis teneretur obedire iudicio Eccleſiæ in foro externo & non in interno, teneretur aliquando ſilentio ſepelire veritatem Dei, eamque non confiteri coram hominibus, nempe ſi Eccleſia ſententiam ferret contra Dei veritatem. Accedit quod poteſtas Eccleſiæ eſt ſpiritualis & in animas ipſas, ergo poteſtas illius iudicandi ſe extendit etiam ad forum internum. *R. Chalc. in Collat. li.* 2. *c.* 28.

(and euerie other Oecumenicall Councell, by reason of the same promise made *for euer* may saie,) in the beginning of their decree. It *Hath seemed good to the Holie Ghost, and to vs.* It is *our Act*, but not ours onlie; First and principally it is *His*.

This touching the Questiõ *de Iure*. Now that the vnlearned Reader, if he doth ouerlooke these leaues, haue a Generall *Answer* to all your Cauils in this matrer about Councels, I repeate for him what I saied oft before, that The *Decrees Wherein your* (Protestantish) *Errours are condemned, be receaued and approued by the Whole diffused Catholike Church.* And that the whole diffused Catholike Church cannot erre in Faith, your self when you do waigh more seriouslie and at quiet the promises in holy Scripture, do not stick (though when you reflect which it is and how your errours are condemned by it, you are soone againe changed) to graunt and confesse

The fourth coucluſion.

IN matter of faith, a man securely may rely on the iugdmẽt of a generall Councell, confirmed by the Pope of Rome, Pastor of the Church.

FIFT BOOKE OF THE PROFESSION of faith, set foorth by Pius IV.

THOVGH what I haue already said, may serue a Catholike for the security of his Resolution; and so farre, that I am persuaded, no learned Protestant will condemne him for adhering to such Authority as I haue spoken of; Yet, because many do particularly oppose the forme of Profession set foorth by *Pius IV.* deriding the doctrine, and calling it a new Creede, (so the Arians did that of *Sainct Athanasius*, now generally receaued in the Church,) I will looke neerer on that part which you dislike, seuerally considering each point of it in order. The first part which you find fault withall concernes the *diuine Word*; and sacred Authority.

The first Section.

I doe firmely admit and embrace Apostolicall and Ecclesiasticall traditions, and the other obseruances,

and constitutions of the Church. Also I admit the holy Scripture according to that sence which our holy mother the Church, to whom it belongs to iudge of the true sense and interpretation of holy Scriptures, hath held and doth hould: neither will I euer take and interprete it but according to the vnanimous consent of the Fathers.

Whosoeuer hath considered what hetherto hath beene said for Church-authority, will easily conceaue that each word of this clause hath sufficient reason; and so will receaue it all. What intelligent Christian can deny that Scripture is to be admitted? that the Church, hauing diuine assistance, is to expound it? that a priuate man is not to oppose the vnanimous consent of Fathers in the interpretation of it? that all which the Apostles haue taught, is to be admitted, and the obseruances of the Catholike Church to be embraced? this is the thing heere deliuered, what heresie, what blasphemy, is in it? what is in it all, amisse, or vnreasonable, that makes you to refuse it? Do not looke about for explications, and glosses, to fight against, and impugne; but tell me directly what is in these words which may hinder a man from making the Profession.

THE

THE FIRST CHAPTER.

Of Tradition.

GOds Word hath authority from Him: and, His authority being one, it hath, all, one and the same authority; whether it be written or be not written. The writers of Scripture, the Apostles, the Prophets, and others, beleeued it before it was written. Writing is not *essentiall* to it; els it were true to say, that before the writing, it was not Gods word, though comming from his mouth. And, if it was not his word, then there was no true diuine faith, no Church, no (*a*) saluation before Scripture; which you know to be false. In opposing the vnwritten word, or tradition, as you doe, you leaue your selfe no way to find out Scripture; and also do oppose that part of Scripture which you professe to beleeue; for, this doctrine is there. *Hold* and obserue *the Traditions which you haue learned, either by word* of mouth *or by our letter.* Heere are distinguished as you see, plainely, two waies of deliuering the sacred truth and instruction, one is by *writing*, 2. Thess. 2. v. 15.

a *Quid autem si neque Apostoli Scripturas reliquissent nobis, nonne oportebat ordinem sequi* TRADITIONIS, *quam tradiderunt ijs quibus committebant Ecclesias; cui ordinationi, assentiunt* MVLTÆ GENTES *Barbarorum eorum qui in Christum credunt, sine charactere vel atramento scriptam habentes* PER SPIRITVM IN CORDIBVS SVIS *salutem, &* VETEREM TRADITIONEM *diligenter custodientes.* S. Iren. li. 3. adu. Hæres. c. 4.

the other by *word* of mouth; and it is to be kept and obſerued (if the Apoſtle may be iudge in the matter) whether it be deliuered the one way, or the other. The ſame in another place alſo he doth teach, writing vnto Timothy thus, *The things which thou haſt heard of me by many witneſſes, commend*
2. Tim. 2. v. 2. *vnto faithfull men which ſhall be fitte to teach others alſo.* This is the care the Apoſtle did take, that what he had ſaid might be conuaied vnto Poſterity from hand to hand, *commend vnto them* ſaith he *which ſhall be fitte* (he doth not ſay to write, but) *to teach* theſe things which thou haſt *heard of me*: he doth not ſay which thou haſt reade, but *heard*, and that openly, *by many witneſſes*: this doctrine, taught by *word* of mouth, is to be conſerued by *teaching* others. And this is the ſacred *depoſitum*, whereof he had ſpoken in the former chapter, referring the good keping thereof to
2. Tim. 1 v. 14. the aſſiſtance of *the holy Ghoſt*, *Keepe the good depoſitum by the holy Ghoſt which dwelleth in vs.* Which is conformable to our Sauiours promiſe in Saint Iohn, *He* (the holy Ghoſt) *ſhall teach you all things*
Io. 14. v. 26. *and ſuggeſt vnto you all things whatſoeuer I ſhall ſay vnto you.* He ſaith not, whatſoeuer ſhall be written, but whatſoeuer *I ſhall ſay.* And God the Father in his promiſe to the Church, *My words that I*
Iſa. 59. v. 21. *haue putt in thy mouth ſhall not depart out of thy mouth &c.* Which words are more generall, then if he had ſaid thus: the *Scripture* ſhall neuer be out of thy *eies*, or thou ſhalt be euer *reading* that which I will cauſe to be written: or it ſhall neuer out of the *booke* wherein ſoeuer I ſhall write it. He ſaith not ſo, but, my *words* ſhall not out of thy
mouth

mouth: and out of the *mouth* of thy ſeed, and out of the *mouth* of the ſeede of thy ſeede, from henceforth foreuer. A cleere teſtimony of the perpetuity of ſacred doctrine euer deliuered by *word of mouth*, which is the thing wee call *Tradition*.

Heerevpon Sainct Ireneus a man neere vnto the Apoſtles tyme, and well ſeene in their doctrine, doth ſay that *the Tradition in the Church* receaued *from the Apoſtles, hath beene kept by the Succeſſion of Bishops*: that *the Apoſtles laid vp in the Church as in a rich depoſitory, all truth*: and *that* therefore *for reſolution of controuerſies recourſe is to be made vnto the moſt auncient Churches*. S. Iren. l. 3. adu. Her. c. 2 3. 4

Tertullian tels vs that in diſputatió with Heretiques wee are *not to appeale vnto the Scripture*, becauſe Heretiques will interprete as they liſt, but that wee muſt inquire *where the faith, where the Church is, from whom, by whom, when, and to whom, the diſcipline hath beene deliuered whereby Chriſtians are made: for where it ſhall appeare that the truth of diſcipline and Chriſtian faith is, there will be the truth of the Scripture, and of Expoſitions, and of all Chriſtian Traditions*. Tertull. Præſc. c. 19.

Wee *muſt vſe Tradition*, ſaith S. Epiphanius, *becauſe all things cannot be had out of diuine Scripture: wherefore the holy Apoſtles haue deliuered ſome things by Scriptures, and ſome things by Tradition*. S. Epiph. Hæreſ. 61. Vide eundem in hæreſi 55. & 69.

Many things, ſaith Sainct Auguſtine, *are not found in the writings of the Apoſtles, nor in the conſtitutions of later Councels, which notwithſtanding are beleeued to haue beene deliuered and commended by them* (the Apoſtles) *becauſe, by the vniuerſall Church they are obſerued. The doctrines which are obſerued and taught in the Church wee haue partly by* S. Aug. l. 2. Bapt. c Donat. c. 7. S. Baſil. l. de Spi. S. c. 27. Ib. c. 29.

the other by *word* of mouth; and it is to be kept and obserued (if the Apostle may be iudge in the matter) whether it be deliuered the one way, or the other. The same in another place also he doth teach, writing vnto Timothy thus, *The things which thou hast heard of me by many witnesses, commend vnto faithfull men which shall be fitte to teach others also.* This is the care the Apostle did take, that what he had said might be conuaied vnto Posterity from hand to hand, *commend vnto them* saith he *which shall be fitte* (he doth not say to write, but) *to teach* these things which thou hast *heard of me*: he doth not say which thou hast reade, but *heard*, and that openly, *by many witnesses*: this doctrine, taught by *word* of mouth, is to be conserued by *teaching* others. And this is the sacred *depositum*, whereof he had spoken in the former chapter, referring the good keping thereof to the assistance of *the holy Ghost*, *Keepe the good depositum by the holy Ghost which dwelleth in vs.* Which is conformable to our Sauiours promise in Saint Iohn, *He* (the holy Ghost) *shall teach you all things and suggest vnto you all things whatsoeuer I shall say vnto you.* He saith not, whatsoeuer shall be written, but whatsoeuer *I shall say.* And God the Father in his promise to the Church, *My words that I haue putt in thy mouth shall not depart out of thy mouth &c.* Which words are more generall, then if he had said thus: the *Scripture* shall neuer be out of thy *eies*, or thou shalt be euer *reading* that which I will cause to be written: or it shall neuer out of the *booke* wherein soeuer I shall write it. He saith not so, but, my *words* shall not out of thy

2. Tim. 2 v. 2.

2. Tim. 1 v. 14.

Io. 14. v. 26.

Isa. 59. v. 21.

mouth

month: and out of the *month* of thy ſeed, and out of the *month* of the ſeede of thy ſeede, from henceforth foreuer. A cleere teſtimony of the perpetuity of ſacred doctrine euer deliuered by *word of month*, which is the thing wee call *Tradition*.

Heerevpon Sainct Ireneus a man neere vnto the Apoſtles tyme, and well ſeene in their doctrine, doth ſay that *the Tradition in the Church* receaued *from the Apoſtles, hath beene kept by the Succeſſion of Bishops*: that *the Apoſtles laid vp in the Church as in a rich depoſitory, all truth*: and *that* therefore *for reſolution of controuerſies recourſe is to be made vnto the moſt auncient Churches*. Tertullian tels vs that in diſputatió with Heretiques wee are *not to appeale vnto the Scripture*, becauſe Heretiques will interprete as they liſt, but that wee muſt inquire *where the faith, where the Church is, from whom, by whom, when, and to whom, the diſcipline hath beene deliuered whereby Chriſtians are made: for where it ſhall appeare that the truth of diſcipline and Chriſtian faith is, there will be the truth of the Scripture, and of Expoſitions, and of all Chriſtian Traditions*. Wee *muſt vſe Tradition*, ſaith S. Epiphanius, *becauſe all things cannot be had out of diuine Scripture: wherefore the holy Apoſtles haue deliuered ſome things by Scriptures, and ſome things by Tradition. Many things*, ſaith Sainct Auguſtine, *are not found in the writings of the Apoſtles, nor in the conſtitutions of later Councels, which notwithſtanding are beleeued to haue beene deliuered and commended by them* (the Apoſtles) *becauſe, by the vniuerſall Church they are obſerued. The doctrines which are obſerued and taught in the Church wee haue partly by*

S. Iren. l. 3. adu. Her. c. 2. 3. 4

Tertull. Præſc. c. 19.

S. Epiph. Hæreſ. 61. Vide eundem in hæreſi 55. & 69.

S. Aug. l. 2. Bapt. c Donat. c. 7.

S. Baſil. l. de Spi. S. c. 27.

Ib. c. 29.

the written word, and partly wee haue had them brought vnto vs by Apostolicall tradition, saith Sainct Basil. And in another place, *I esteeme it Apostolicall to persever in vnwritten traditions. It is manifest* saith S. Iohn Chrysostome, *that the Apostles deliuered not all by letters, but many things without writing: and these*, the vnwritten, *are as worthy to be beleeued as those other* deliuered by writing. *Wherefore wee thinke the Churches tradition worthy of beleefe: it is a tradition, looke no more.* To conclude, Vincentius Lirinensis in his booke of the Prophane Nouelty of Heresies doth tell that he learned of wise and holy men, this way to persever in the true faith, *to sence it as* he saith, *with the authority of the diuine lawe and with the tradition of the Catholique Church.* And obiecting presently to himselfe, as if Ecclesiasticall authority were not necessary because of the sufficiency of the Scriptures, he answeres that it is necessary, *because, all men vnderstand not the Scripture the same way, by reason of the depth of it*; which he declares largely in ould Heretiques and the same wee see in the moderne by experience; and then concludes, that *it is therefore very necessary in regard of so many windings of errour, to direct the line of propheticall and Apostolicall interpretation according to the rule of the ecclesiasticall and Catholique sense.*

S Chrys. in 2. Thess. 2.

Vincent. Lirin. c. 1 & 2.

This is heere sufficient for Traditions *diuine* and *Apostolicall*; which the Spirit of the Church (being to leade vnto all truth) doth distinguish from such are false, and superstitious; and doth easily defend against all you can say. The Scripture hath not one word against them, as any man vn-

will eafily ſee who doth but marke what he doth reade, and will not take *ſpeaking* for *writing*, which the moſt ignorant with attention can diſtinguish in themſelues, being able to doe the one and not the other. And the Fathers are cleere as you haue ſeene, requiring euer tradition (as indeed it is required) for the Scripture, & for the ſense: though the writtē word be perfect, *within it's owne bounds.* You alſo, though you loath it neuer ſo much, muſt needs admit of it for the Scripture, for the number of Canonicall bookes, for the parts of them, for the ſenſe, and for other things: yon being not able any other way in the world to answere any man who would deny them, or to perſuade him to beleeue that you haue the word of God, or any part of it. Moreouer this doctrine is by generall conſent of the Church defined in the Councels of of Nice and Trent, & hath beene the meanes whereby the Catholike Church hath conſerued vntill now the word of God; & therefore the contrary is open Hereſie, being oppoſite vnto Gods expreſſe word which I haue put downe in the beginning of this chapter; and to the beleefe of the old Fathers; of Generall Councels; and of the Cúurch.

Obie. 1. The text, *all ſcripture is profitable, &c.* Is answered in the *firſt Booke.* It is profitable, true; but it is not all ſufficient. It is ſufficient too, in one kinde; for the wtitten word; but not in all kinds; not all-ſufficient. *Tradition* and *diuine Aſſiſtance*, are neceſſary too, each in their kinde do concurre. Tradition is more *generall* then writing; it deliuers the *Scripture* and the *ſenſe* of it, and can teach alſo

without writing, and did before the Scripture was extant. This Tradition relieth vpon the *diuine Assistance*, whereof I haue discourſed in the third booke. *Particular* cauſes in this lower world are ſufficient in their kinde, a horſe to generate a horſe, a man to generate a man; but the *effect* is not produced whithout the cõcurrence of *higher cauſes*. The Sunne and a man ſaith the Philoſopher, produce a man. The *inferiour* and *ſuperiour* cauſes, are ſufficient in their kinds; and yet vnleſſe the prime and moſt *vniuerſall* cauſe doth concurre, nothing is produced. So heere, *Scripture* is not as much as knowne, without *tradition*; and tradition, without *Aſſiſtance*, is not infallible. That act of *faith* which the Scripture breedes, depends alſo, vpõ the other two. You are to prooue that the Scipture is ſufficient *in all kinds*, if you will exclude tradition. To all your preaching, your mouth is profitable, and ſufficient too in that kind, you need not two mouthes; but it is not allſufficient: without a tongue you cannot ſpeake. Mouth and tongue are profitable, to preach, and ſufficient in their kindes, but you cannot doe it without braines; braines and witte are profitable and ſufficient in their kinds, but all will not ſerue without learning. So that you ſee the argument is not good; it is profitable and to all, therefore allſufficient.

Obic. 2. *Next* you oppoſe that of Deuteron. cap. 4. *You ſhall not adde to the* WORD *which I* SPEAKE. And Gal. 1. *If any euangelize to you, beſides that which we haue euangelized to you be he anathema.* Anſwer: Heere is no mention of *writing*, but, of *ſpeaking*.

Thirdly

Thirdly comes the place, wherein our B. Sauiour reprehends the vaine traditions of men, *Mat.* 15. as neceſſity of *washing hands* before meate, not *eating with ſinners*; nor curing *on the Sabboth*. Anſwere. It is impertinent. Wee, defend not thoſe traditions; but others Apoſtolike & Eccleſiaſticall: And it belongs to the Church (as being Iudge of Controuerſies) to determine which are ſuch; and to diſtinguish them from others which haue not beene deliuered by good and lawfull authority; to ſeuer the good and ſacred, from ſuperſtitious and prophane. Obie. 3.

Fourthly Some Fathers are pretended to be againſt Apoſtolicall tradition; as Sainct Auguſtine, ſaying that *in thoſe things which are put openly in the Scripture, are found all that containe faith and manners*. Anſwer. As concerning faith & manners; Euery Chriſtiã, is to know *ſome* * *things* diſtinctly, and in particular: thoſe are in Scripture. He is alſo to haue ſome *Generall* * *principles*, wherein all *the reſt*, is infolded: and thoſe are there alſo. And *tradition* (whereof wee now ſpeake) is there too. 2. *Theſſ.* 2. *hould the Traditions which you haue receaued.* Where *generall tradition* is in particular; and *particular traditions* are there commended in that generall, *hold the traditions*. 2. S. Auguſtine doth not ſay, that ſcripture doth ſuffice to diuine faith without the *propoſition of the Church*; that is ſtill neceſſary. Heretikes haue miſunderſtood *all* places that concerne the *chiefe myſteries* of faith how cleere and open ſoeuer they may ſeeme to be: wherefore there is neceſſary a Iudge of the *ſenſe*; and this is the *Spirit in the Church*, apoſtolically Obie. 4.

* *As the chiefs points of faith; & the ten Commãdements.*

* *As that of Church-authoritie.* Luc. 10. 16. Vide li. 2. & 3.

cally expounding it. Finally, *tradition* is neceſſary to knowe whether that wherein theſe *open places* are, be Scripture or no. And S. Auſtine in the ſame place, ſends men to the Church to know *which is Scripture.*

Obie. 5. *Fiftly.* S. Athanaſius ſaith, the *Scriptures doe ſuffice to the inſtruction of the truth.* Anſwer. 1. He ſpeakes of *two* particular *caſes*, manifeſt in Scripture. 2. and they ſuffice indeede in their kind; for Scripture: not vniuerſally; in all kinds; and all cõtrouerſies. 3. Tradition and diuine Aſſiſtance, are neceſſary alſo; euen in thoſe caſes which S. Athanaſius did ſpeake of; and all other. No man *excluds* the cõcourſe of theſe *two*, diuine *Aſſiſtance* & *Church-propoſition*; to the breeding of an act of faith. When wee ſay, a man is ſufficient and able to haue iſſue; wee do not *exclude* the concurſe of *higher cauſes*; of God, and the heauens; without whoſe concurſe he cannot haue it: but do allow him ſufficiency in *his kind.*

Of the neceſſitie of *Church-tradition* and *diuine Aſſiſtance* therein, I haue ſpoken *lib.* 3. and thither do remit the Reader that would ſee more.

THE SECOND CHAPTER.

Of the Scripture.

TOVCHING Scripture, the Councell of Trent is accuſed by Heretikes, of two things; the one is addition to the Canon; the other, the authorizatiõ of the vulgar Latine. Before I anſwere I muſt put you in minde, that as you accuſe vs for

for beleeuing ſome bookes in your Iudgment not Canonicall, to be the word of God, ſo do others which are in a manner your Maſters in Religion, and had the firſt fruites of the Proteſtãt Spirit, accuſe you for adding to Gods word the Epiſtle of S. Iames, the Reuelation of S. Iohn, & other partes. whereunto you can giue no reaſonable ſatisfaction, vnleſſe you acknowledge an errour in reprehending vs, and ſubſcribe to that which wee knowe to be the truth. For, I demaund how you prooue againſt Luther, Kemnitius, the Centuriſts and other Lutherans, that the Epiſtle vnder the name of S. Iames, is the word of God. If you ſay that you knowe it by teſtimony of Antiquitie, they will anſwere that no ſuch thing was then generally beleeued, and will call to witneſſe Euſebius, S. Hierom and other auncient writers. To anſwere that you know it by the ſtile and phraſe of ſpeach, giues them no ſatisfaction at all, For they ſo diſeſteeme it in this reſpect peculiarly that in regard of the ſtile and matter they profeſſe themſelues moued to beleeue the contrarie, and to put it out of the number of Canonicall bookes. If you answere that by the helpe of the Spirit you diſcerne it, you moue them not, for they claime as great an intereſt, as full a participation of the Spirit as your ſelues. But ſuppoſe if you will that all Antiquity ſtoode on your ſide, what could this preuaile to moue a Lutheran to beleeue the matter, or to confirme your diſciples who ſtagger at your want of proofe? what could this auaile I ſay, ſeeing that it is agreed amongſt you that the Church, that all the Fathers, that all men

Negat Luth. in præf. ad ep. Iac. & in 1. Pet. 1. Illir. præf. in Iac. Kemn. Exa. ſect. 4. Magd. c. 1. l. 2. c. 4. Euſeb. l. 3. Hiſt. c. 19. S. Hier. de Viris illuſt. in Iacobo.

men since the Apostles time, might haue agreed in an errour.

According to the grounds of our Religion euery Catholike can answere easily that whatsoeuer by the Church of God is receaued for diuine Scripture is infallibly such, because the Church is directed by Gods all-seeing Spirit which can discerne it. And suppose the Catholike were vnlearned and that all of you together both Lutherans and Caluinists should pretend that in the Bookes there wanted the Spirit of truth, and seeke to maintaine this with a shewe of opposition, either within it selfe, or to some other part of Scripture, or to reason, which thing you doe many times pretend, as Iulian and Porphyrie and others haue done before; he would answere you all without difficulty by recourse to the diuine Assistance in the Church, which he takes for *a principle of Christian Religion, beleeued heretofore by the whole Christian world, and warranted by God himselfe in cleere termes*: and would say that the knowledge of the Church thus assisted is *more certaine* then the contrary pretense of any aduerse part whatsoeuer, and she more able to espy contradiction, errour or opposition, then any other is, in regard of the holy Spirit, who directeth her, and with an infinite vnderstanding lookes earnestly vpon all. In vertue of which assistance she hath maintained Scripture against Heathens, and Apostataes, and misbeleeuing Iewes, and Heretikes, hetherto, & still doth and will doe. Furthermore, a Catholike doth not thinke it necessary that the booke which he beleeueth to be Scripture, hath beene

beene euer vniuerſally by the Church eſteemed ſo. He knowes it is ſufficient if the Catholike Church hath any time beleeued it: For, one of the Principles of our Religion is that *the Catholique Church cannot erre at all in matter of faith, it cannot erre in any age, in any time.* And this principle hath euer beene beleeued by Catholiks. Moreouer, *that which at any tyme she beleeueth, hath beene infolded in her faith at other times, and ſo virtually and in preparation of mind, beene beleeued euer and by all.* Li. 3. & 4.

Now to your oppoſition. Whereas you ſay that of late onely ſome Books haue beene taken into the Canon. I anſwere *firſt* that ſuch Bookes as your ſelues doe receaue for Canonicall, were not all at once vniuerſally receaued in the Church, but were acknowledged by degrees. So much you knowe by thoſe I haue already named and Sainct Hierom can tell you more. Yet are theſe alſo by your owne confeſſion the word of God, and were ſuch in themſelues before it was *generally knowne* vnto the world. As our Sauiour was the naturall Sonne of God and his increated Word, before the world did knowe or beleeue him ſo to be. The reaſon is, becauſe mans knowledge is later then the verity; and the more obſcure the thing is, the longer he is ordinarily before he can finde it out. *Secondly* it is not ſo late as you thinke ſince theſe Bookes were in the Church eſteemed Canonicall and diuine, though not ſo generally; as I noted before: for you find them cited for ſuch in the Fathers writings very oft, & in the Councell of Carthage held in the time of Boniface, twelue hundred yeares agoe, you haue

S. Hier. l. de viris illuſtribus in Paulo, Iacobo, Petro & Ioanne, & in Ep. ad Dardan. Cit. Bellarm de Verbo Dei l. 1. Vide Baron. an. 419. Auguſt. Ep. 235. & de doctr. Chr. l. 2. c. 8.

a Cata-

Innocent Ep. 3. ad Exuper. c. 7. & Can. *Sancta Rom.* d. 15. Ierem. 36.

a Catalogue of them all, the very ſame which you finde now deliuered by the Councell of Trent, ſauing onely that Baruch (which the auncient Fathers did acknowledge alſo for diuine) is after the manner of thoſe times comprized with Ieremy, whoſe Secretary you know he was. I adde *thirdly* that whereas S. Auguſtine who ſubſcribed to the foreſaid Councell, doth preſcribe a rule for yonge Deuines to finde which Scripture is of greateſt authoritie, bidding them preferre that which *all* Churches do receaue, before that which is receaued onely by ſome Churches, or ſome part: wee now, ſeeing the foreſaid Canon receaued at length by the whole Church of God, and this declared in a Generall Councell, muſt and doe, euen by *S. Auguſtines* (a) rule, receaue it all, as the word of God; and conſequently, of one and the ſame

†Of Heretiks receauing or not receauing the Bookes, he takes no notice; neither is it to be regarded.

a *In canonicis Scripturis Eccleſiarum † Catholicarum quamplurium authoritatem ſequatur; inter quas ſanè illæ ſunt quæ Apoſtolicas ſedes habere, & epiſtolas accipere meruerunt. Tenebit igitur hunc modum* (diuinarum Scripturarum indagator) *in Scripturis canonicis, vt eas quæ ab omnibus accipiuntur eccleſiis Catholicis, præponat eis quas quædam non accipiunt. In eis verò quæ non accipiuntur ab omnibus, præponat eas quas plures, grauioreſque accipiunt eis quas pauciores minoriſq; authoritatis eccleſiæ tenent. Si autem alias inuenerit à pluribus, alias à grauioribus haberi, quanquam hoc inueniri non poſſit, æqualis tamen authoritatis eas habendas puto.* S. Auguſt. lib. 2. de Doctr. Chriſtian. ca. 8. As for the Canon, which wee haue, it hath now obtained vniuerſall approbation; and therefore the Reader knowes what he is to conclude out of S. Auſtens rule. And if he be wiſe he will ſee by it alſo how he is to carry himſelfe in all matters *which be not hetherto* cleerly propoſed.

NOTE.

same authority all: there being no surer ground of mans faith in such a case then is the Spirit of God in the Church. The like I answere them also who runne to the Iewes Canon: for the Spirit of the Christian Church is no lesse able to discerne a verity then they were, and therefore if the Christian Church at any time declare a Booke to be diuine though the Iewes knewe it not, wee beleeue it, and must, For the holy Ghost cānot erre. The Iewes knewe not all that God hath taught his Church. Li. 3.

Heere by the way, I must againe inculcate their insufficiency, who to resolue our demaund touching the Scripture, the integrity of the text, and the sense, doe runne to the testimonie of a Spirit opposite vnto that which is in the Church: Luther to his, and Luther was not the Church; nor in it; but being gonne out, did oppose it. Caluin to his, which is opposite to the Church out of which he went; and to Luther too. You, to yours, which is opposite to the same Church, (which onely was the true Church, and consequently is so still, by reason of the promised assistance:) and in some things to them too. But the Scripture, you will say, hath in it selfe diuers notes, and characters, whereby faith assisted with the Spirit may perceaue it to be the word of God. *Answer.* Be it so. The Question is, where, or in whom, this faith, and this Spirit is? In Atheists? or in Iewes? or in Heretiks? or in the Church? The which Question, I haue resolued in the third booke; and haue proued by the testimony of our Sauiour, of the Prophets, of the Euan-

Euangeliſts, of the Apoſtles, of the Fathers, and of Councels, that it is, in the Church. Wherefore, ſuppoſing there are both internall and externall motiues of the Scriptures credibility, (as Catholikes in their bookes doe bring many in either kind,) and ſuppoſing further that an vnderſtanding diſpoſed with diuine faith, and aſſiſted by the holy Ghoſt, can diſcerne it vnder theſe motiues or thus applied; as the taſt diſcerneth ſweete from ſower: This, I ſay, being ſuppoſed too, as you thinke good: it followes not that you can doe ſoe; for you, neither being *the Church*, nor *in it*, haue not this Spirit. An eie pulled out of the heade, cannot diſcerne a colour; a tongue cut of and ſeparate, cannot diſtinguish ſweete & ſower: for the ſoule whoſe operations thoſe are, is not in them. You are out of the Church, and cut of; you are Heretikes; and haue not diuine faith, nor the Holy Ghoſt inhabiting: or directing you (by promiſe) to the truth. If you will pretend vnto the holy Spirit, goe prooue your ſelues to be the Church, and vs not. Anſwere the firſt and ſecond bookes of this diſputation, and then talke of Aſſiſtãce which is the matter of the third. In challenging it before, and reſoluing our demaunds, with a ſuppoſition that the Holy Ghoſt is in you, aſſiſting, mouing, directing infallibly, to the knowledge of the Scripture and the ſenſe, you doe but pittifully begge that which all Catholikes doe deny: and you will not be able to prooue as lõg as there is either Scripture or monument of Religion: *videlicet*, that you are the men to whom diuine Aſſiſtance was *promiſed*; and is now, *giuen*.

Shew

shew this first, and then talke of discerning by the Spirit. Before it is shewed, you say nothing to the purpose: for all your answer is grounded vpon it. You must also change your *tenet* of the Church erring: for, if the Spirit did not keepe the Church from erring, were you the Church, you were not yet certaine of the Scripture, and of the integrity of the parts of Scripture, and of the sense: as I haue elswere proued at large. Lib. 3.

It is *answered* first that the holy Ghost still keeps a sauing faith in the world. *I reply.* 1. So he doth indeede; an entire, CATHOLIKE faith. but, in the Church; not out of it. 2. And sauing faith may be had without reading Scripture; thousands haue it, that cannot reade at all. Faith is by *hearing. Rom.* 10. 17. hearing *by the word of God. Ibid.* And this *word* is perpetually in the Pastors *mouthes. Isay* 59. 21. And to this purpose the Pastors are assisted *Ioh. 16. Ephes.* 4. It is answered *secondly* that by the inner comfort which some do feele, a man gets experimentall knowledge of the text of Scripture, at least so farre as it is necessarie. *Reply.* All that can be pretēded in this kind, is in the Church, whereon the holy Ghost hath bestowed *all* his guifts. Prooued *Supra* li. 3. c. 1. §. 2. & 9. ad 4. I returne againe now to your argument.

The second exception is vnreasonable if you consider well what is done, & the reason of it. All Schollers as you knowe doe not addict their studies to the tongues: & the Hebrewe is so obscure, that fewe doe attaine vnto any reasonable knowledge of it, and none at all in these later times especially, to the comprehension of the tongue: but

by helpe of Dictionaries compiled by such as come short of the thinge it selfe, or of moderne Iewes not equall to the learned of the time wherein the Bookes were first written, do endeuour what they can. This, experience hath taught vs, it is euident also in the continuation and transfusion of all languages to posterity; and Rabbines themselues doe confesse it. In regard therefore that Schollers commonly vnderstand not Hebrewe, it hath euer beene thought conuenient the Scripture should be trãslated into such a language, as generally they doe knowe, which is Latine. In the primitiue Church this was practised and among you it is allowed also, in so much that your predecessors Luther, Caluin, Beza, Iunius, and others haue made euery one his owne transiation to binde his fellowes therevnto as the best, and you haue not yet done translating, and changing your translations: whereas none of you can deny, and all wise men doe see, that if one translation could be generally agreed vpon it were best. Now further, because elder times as being neerer to the writers had better helpes and purer coppies, it is better in the iudgement of all men, the translation be old & made in those times, rather then now in this scarcity of coppies, this obscurity of the language, this want of the meanes which then were. This considered the Catholike Church hath decreed in the Councell of Trent that among Latine trãslations, the old and commõ, by the longe vse of many ages approoued in the Church, stand authentique and be taken for such. I tould you before, wise men would haue but *One*, and this one to haue beene made

Of the Greeke it is the same. Elias Iud. in Habac.

Vide Genebrard. in Psalm. 104. Serr. Prol Bib. c. 19. q. 6.

Aliquoties dixi plurima vocabula esse quorũ significatio ipsis etiam Hebraeis ignota est. Luth in Gen. c. 34

Concil. Trident. Sess. 4.

made long agoe, when it might better be performed; & to be lookt on by diuers able to iudge of the goodneſſe; and better able, and more impartiall then you are. Whence it followes that the wiſeſt, (had not the decree at all beene made,) would yet haue choſen this *Old* and *common* tranſlation whereof wee ſpeake. For, it was made in the time of the *Primitiue Church*; *reuiewed* in thoſe daies by S. Ierome, *compared* ſince by learned men *in all ages* to ſuch *originalls* as in each age they could finde: and vſed by the Church for *many hundred* yeares.

The Fountaines wee reuerence too: and more fully them you doe, admitting & beleeuing whatſoeuer can be manifeſtly prooued to belong iuſtly thereunto, to very laſt word and letter. And it is ignorance in you to ſay that in the Councell of Trent they be reiected. The decree ſpeakes of Latine editions onely, *ex omnibus Latinis editionibus quæ circumferuntur &c.* and makes choiſe of one by generall vſe long before approoued. True it is that the purity of the fountaine it ſelfe in ſome places is called in queſtiõ, and Caluin your Maſter doth imagine that it runnes not alwayes cleerly, as you may ſee in his Inſtitutions; Luther cryeth out on the Iewes for crucifying the text; and what difficulty the Rabbins themſelues haue, appeares cleerly by their great Maſſoreth. Wee haue more helpe then you all, to knowe the truth in this queſtiõ too, for wee admitte the doctrine of Tradition; and ſo muſt the Iewes, ſo muſt you: otherwiſe you know not which is text. Nor, were you ſure you had the text, could you tell without tra-

Calu. in Zach. 11. & inſt. l. 1. c. 13. Luth. Enar. in Eſa. c. 9.

ditiõ how to reade it. Originally it had no points; the Iewes who put them on, were not infallible, nor to be trusted; I demaund therefore how you be certaine that you reade aright? Wee admit of tradition; and our Church, hath assistance of the holy Spirit to declare the *verity*, *integrity* and *power* of originals where the generall necessity doth require. Neither is there any Catholike in the world which is not ready to beleeue their purity & integrity so farre as there is sufficient warrant for it.

Repl. how came these corruptiõs into the Bible *Answer.* This question you should haue put vnto your Masters. For my part I thinke the resolution of it, nothing at all necessary for our purpose. Writers might easily mistake; especially considering the litle difference of many Hebrewe Characters: and the nicenes of the points: and suppose the points be taken of, there will be found some difficulty in the letters. I knowe the Iewes are men and therefore if Gods assistance be not in the busines, their labour in counting letters, giues no security: for how shall I know that their copies which they nũbred were exact; that the letters be duly ordered &c. which is requisite; because the disposition and cõbination of the same letters may be diuers, not onely in one period which may serue to change the sense; but in the same very word: & of the integrity in this kind, which is necessary to the knowledge of the sense; as also, and principally, of the exact integrity of the Copies which they nũbred, you can giue no generall warrant. Againe: besides the difficulty, or impossibility rather, of this: you will be sore troubled. yea it is vnpo

vnpoſsible for you (proceeding in your Proteſtãt Principles) to giue ſatisfaction, euen to your owne fellowes, in any part of Scripture what ſoeuer: becauſe you maintaine that all men, notwithſtanding the promiſe which God hath made vnto the Church, may haue erred: and conſequently S. Ierõ, and S. Auguſtine, and others, being men, may likewiſe haue done ſo, in determining or iudging which Scripture or writing is diuine; eſpecially ſince each part, each verſe, is not a fundamentall, as you ſpeake. Wee let the learned ſcanne the difficulties; and ſift things out; remaining euer *ready* to beleeue what the Church hath, or hereafter ſhall reſolue, touching the purity; the interpretation; & ſenſe, of the whole; or any part; place; or word of the text. The Church by reaſon of diuine aſsiſtãce, knowes actually, habitually, or virtually, the ſenſe of each place: And being exiſtẽt in all parts of the world, with innumerable eies ſearching Antiquity hath better meanes to find good coppies, or amẽd what she finds yet not ſo perfect, then you haue.

§. 2.

Further diſcourſe touching this Controuerſie.

ALTHOVGH the matter of Scripture be allready ſo deliuered that one may knowe thereby how to giue a generall anſwer to the difficulties that occurre; I haue thought it notwithſtanding conuenient to put downe more particularly ſome of that which I cõceaue, for their helpe that would vnderſtãd more fully wherein the difference doth conſiſt, and how wee do reſolue: deliuering what I haue to ſay by way of obſeruation without further diſpute.

The first OBSERVATION therefore is, that the Church, proposing & declaring the *Canō*, doth not make it to be the word of God; but doth testifie vnto the world, which those *bookes* are, that do cōtaine the word of God. The Apostles beig Masters of Christianity, left it in the Church; but in after ages some of the Bookes were not vniuersally *knowne* to be diuine. As the Epistle of S. Iames, S. Iude, &c.

The second OBSERVATION. It may come to passe that what was once doubted of by some Diuines, be after found out, and made knowne in such manner, as none, without note of heresie, can denie it. This appeares in diuers cases; as that of S. Cyprian for example; and particularly in this matter of the *Canon*: for now, to deny the Epistle to the Hebrewes; or the Epistle of S. Iames; or of S. Iude, to be canonicall, and obstinatly to maintaine it, is Heresie. None may doubt of it now though the case were sometimes otherwise, euē in the primitiue Church, before the dayes of S. Ier.

The third OBSERVATION. The vniuersall cōsent of the Church, or an Oecumenicall Decree is as infallible now, as was the vniuersall consent of the Church, or an oecumenicall decree, in, or any time after, the daies of S. Ierom: because it relieth vpon the very same *promise*, which was not determined particularly, or limited to that time but made to the *Church, absolutè*, yea, directly extēded to *all truth, all daies, forever*. Whence it comes that he, who will receaue, as canonicall, those bookes of the new testament, the Epistle of S. Iames, &c. though doubted of so long agoe; must

Ioan. 14. & 16. Matt. vlt.

(if he will proceede consequently,) admitte all the rest, which haue since by oecumenicall Decree beene declared canonicall, and are admitted by the generall consent of the Church: and therefore must admit all our *Canon*.

The fourth OBSERVATION is, that those bookes which are mentioned by S. Ierom (& it is the same of others;) haue, notwithstanding the foresaid doubt, or deniall; the conditions of that which is truely *Catholike*; forasmuch as they haue, 1. diuine Authority; and 2. were proposed to all, in the beginning: (which is also true, of euery point of our faith;) and 3. were beleeued, at least in *preparation*

Scipsit Petrus duas Epistolas, quæ Catholicæ nominantur; quarum secunda à plerisque eius esse negatur propter stili cum priore dissonantiam. S. Hieron. Catal. Script. in Petro. *Iacobus vnam tantùm scripsit Epistolam, quæ de septem Catholicis est, quæ & ipsa ab alio quodam sub nomine eius edita asseritur; licet paulatim, tempore procedente obtinuerit authoritatẽ.* Ib. in Iacobo. *Iudas paruam quæ de septem Catholicis est epistolam reliquit; & quia de libro Enoch qui apocryphus est, in ea assumit testimonium, à plerisque reiicitur; tamen authoritatem vetustate iam & vsu meruit, & inter sanctas Scripturas computatur.* Ibid. Vide in eodem Catal. Paulum & Ioannem. *Quod si epistolam ad Hebræos Latinorum consuetudo non recipit inter Scripturas canonicas, nec Græcorum quidem Ecclesiæ Apocalypsim Ioannis eadem libertate recipiunt: & tamen nos vtramque suscipimus &c.* Idem Epist. ad Dardanum.

Ex illis scripturis noui testamenti, quæ in dubitationem vocantur sunt tamen à plerisque receptæ, est Epistola quæ Iacobi dicitur, & Iudæ, & secunda Petri; & secunda & tertia quæ Ioannis nomine inscribuntur. Euseb. Hist. Eccl. li. 3. c. 19 edit. Christophorsi. vide eundem c. 3. & c. 18. *Petrus, super quem Christi Ecclesia ædificata est, vnam epistolam omnium assueratione approbatam reliquit. Sit ita tamen quod secundam (de ea enim est controuersia) etiam scripserit. Iohannes Epistolam reliquit, eamque per brevem. Verum esto quod secundam quoque & tertiam texuerit; quoniam aiunt non omnino verè eius fuisse &c.* Origen. apud Euseb. l. 6. c. 19. vbi plura. See also Bilson's Suruay pag. 664.

ration of mind and *implicitè*, *implicitè* I say againe,
L 4.c. 8. ad 6. though you loue not the word; *by all, euery where, & at all times*. It is the same, of the Machabees, Iudith, and the rest of our *Canon*.

The fift OBSERVATION. A generall Councell declaring a booke to be *canonicall*, needeth not to produce the vniuersall cõsent, 1. of all the Church, in all former ages; there be thousands in the Church who cannot reade, and knowe nothing distinctly of that matter. 2. nor of all the Pastors and Deuines, of all the former ages: some of them wrot nothing at all, or nothing of that matter; some of them denied some bookes; some Pastors did so, some particular Churches. Somé doubted: as appeares vndeniably by Records, and that of S Ierõ sufficeth to make it good. I speake of bookes which the Protestants do graunt to be canonicall. But 3. It sufficeth, to haue receaued this truth, by *tradition*; 4. Still knowne to some; 5. though not alwaies seene of all. It is not necessary, that all matters of faith, be at all times, knowne *explicitè* distinctly, of all Christians; or all diuines; or all Bishops; it sufficeth, that some take notice of things, which others do not obserue; 6. so they may be conserued in the bosome of the Church: till the holy Ghost iudge it conuenient to haue them publikely declared and knowne.

The sixt OBSERVATION. Neither do I esteeme it necessary, to shew this TRADITION, in the
L. 3 & 4 *writings* of Schollers, frõ time to time: for, *writinge*, other then that which the holy Ghost makes in the minds of men, *is accidentall*, to tradition: as it is accidentall to faith. Wherefore, did the CHVRCH,

at

at this day, beleeue any thing to be of diuine institution, which could not be shewne in any writing, sacred or prophane, I would constantly beleeue it, according to Saint Augustines rule *l.4. de Bapt. c. 4.* for I know by *diuine reuelation* that *the Spirit of truth doth teach it all truth*: but, that euery sacred verity, is written in the Bible, or in some auncient father, that is not yet *reuealed*: it is not in my Creede. If it were, I would say that euery *particular* tradition were there amõg the rest; though my industry and vnderstanding were not so good as to penetrate into all, (being not able to comprehend one chapter of the Bible,) and finde it out. Notwithstanding; God hath so prouided, that wee can designe in the monuments of elder times the steps of this tradition whereof wee are speaking; that is; of the *Sacred Canon*; descending from times immemorable. The Councell of Trent saw it in a Roman Councell, vnder Gelasius; Gelasius and that Councell saw it in S. Augustine, and in a Councell of Carthage wherein S. Augustine was: This Coũcell, is not alone neither, for it is in an Epistle of Innocentius the first, PASTOR of the Catholike Church: and Innocentius, being eminent in Authority, and in the primitiue Church; neerer to the Apostles by 1200. yeares then wee are, could easily informe himselfe, and others, of the truth. Note. *Supra* pag. 364. marg.

1. *Obiection.* Some Fathers and Deuines haue denied, or doubted of part of the Canon. *Answer.* 1. They haue indeede; euen of that which you graũt to be diuine: as, the bookes aboue mentioned. They knew not of any determination of the Church.

Church.2. Afterwards it was determined; and the none that knew of the Decree, doubted of it. *Supra* li. 3. c.8. *Reply*, Is then, the Authority of the Church, greater then the Authority of an Auncie Father? *Answer*. Yes; greater. And each Fathe yeelded to it.2. It is infallible, by reason of the di uine Assistance, promised, not precisely for a cer taine terme of yeares; but *absolutè, forever; all dai to the worlds end*. 3. In regard of which infallibilit decrees Oecumenicall, whēsoeuer made, how la soeuer, are to be adhered vnto, rather then the op posite opinion of any Diuine, ould or new. 4. Augustine knew some thing to be *manifestè de fa* by reason of an Oecumenicall Decree, which S Cyprian with many more Bishops had denied: a wee, since the Councell of Trent, knowe som thing in the same kind, which Deuines were doub full of before. 5. When the authorities are thus va quall, the time changes not the case: take away t time; and then compare them.

Supr. pag 262. *Vnno* 598. *in Tibiria. de Ciuit. Palest. per Rab. Aaron. & Rab. Iacob.* Elias Leu. pref *in Mass. Hāmass.* Geneb. ann 476. Galat. li. 1. c. vlt. *Conc. Trid. Sess.* 4.

2. *Obiection*. The Latine translation of the Bibl followes not exactly the Hebrew, as it is pointe *Answer*. Those points were inuented and put o more then four hundred yeares after our Sauio passion: and by Iewes, his aduersaries, who had n infallibility: wherefore the Church which hath sistance, may (where she finds cause,) amēd or ta them of againe. She is not tied to the Iewes poi ting. *Reply*. The translation sometimes accords n with the text, though the points be taken *Answer*. With the *originall*, pure in it selfe, it agre and so much wee know by the testimony of t holy * Ghost; who did also dictate the origin

But what euidence can you bring to shew, & with infallible certainty, that your Hebrew coppy is *euery where* pure: and accords exactly with the iust originall? produce it!

3. *Obiection.* There are faults in the Latine translation. *Answer.* Were there any fault, it were a signe that it is not yet perfectly restored to the former integrity. The *vulgata* is indeede by the Councell of Trent declared *authētike*, that is, *in sense agreeing with the originall*: but, that it is entirely restored, vnto an *integrity* so *metaphysically* perfect, that nothing can be donne more by the Church, you do not find any where Oecumenically defined. *Replie.* If it be not certaine *de fide* that it is accurately and *metaphysicallie* restored euen to the last word and syllable, how thē can you come to know the truth of any place if neede be? *Answer.* By the definitiue power of the Church, whose industry, assisted by the Holy Ghost, can find out, whateuer shall be needfull. *Suprà* pag. 371. 2. *Replie.* There are barbarismes in the Latine. *Answer.* Your owne Albericus Gentilis in his booke *de Latinitate veteris Bibliorum versionis malè accusata*, hath satisfied this point.

4. *Obiection.* The Church hath contradicted her selfe in this matter of restoring the *Vulgata*: for she *Dubium est, quando diuersa lectiones sunt Latinæ, & in nulla manifestè deprehenditur error, neque à sede Apostolica vna aut altera præfertur; quæ earum sit canonica. Respondeo in eo casu sentiendum esse sicut de quæstionibus fidei in quibus Ecclesia opiniones in vtramque partem permittit, & nōdum suum iudicium interposuit: tunc enim certum est, vnam aut alteram partem de fide esse; incertum quæ determinatè: est tamen principium sufficiens in Ecclesia, quòd facto examine, veritas decernatur.* Lorca de loc. Theol. disp. 9.

she beleeued first that which *Sixtus V.* corrected, to be entire in all parts, words and syllables, euen *metaphysicallie*, and then after, beleeued the same of that which Clemens VIII. did set foorth; whereas they reade diuersely, many times. *Answer.* The same place of Originall Scripture may haue seuerall intẽded literal senses (*suprà* pa. 175. & l. 3. c. 4.) whereof one may be expressed in one Latine Coppy, another in another Coppy. Howsoeuer; the Church diffused, neuer yet beleeued of the *Sixtine* or *Clementine* restitutiõ as you speake: much lesse, of them both. Neither is that *Metaphysicall* precise integrity, exact euen to the last word and syllable, oecumenically declared any where. 1. *Replie*, Sixtus commaunded, no credit should be giuen to any lection not consenting with his. *Answer.* It is not yet vniuersally agreed vpon by Catholike Diuines, that *Sixtus*, proposing, without a Councell, the whole, as accurately amended, could not mistake, at all, any where. *Suprà* pag. 110. Neither doth any such *publike act* of his appeare. 2. *Replie.* There is a Bull printed with his Bibles, that imports it. *Answer.* Can you shew that it is his *publike act*? The Church hetherto, knowes it not: will you require obedience, where no Command is knowne? 3. *Replie.* Before the comming out of the *Clementine* corre-

See aboue l. 4. c. 8.

The Bull wants *Testimoniumcursorum.*

Non est ab Ecclesia manifestè

definitũ hanc editionẽ Clementis VIII. purã & integram esse, ita vt in ea nullus defectus veræ lectionis permanserit. Lorca. 2. 2. tract. de loc. Theol. disp 9. *Nec tamen Ecclesia vnquam adhuc declarauit eas ipsas lectiones, omnes & singulas quæ iã in textũ admissæ sunt; esse veras ac legitimas, omnisque vitij expertes; sed tantùm nobis exposuit vulgatam editionẽ Latinã esse authenticam, quod attinet ad doctrinam fidei & morum: ita vt &c.* Gretſ. Def. Bell. li. 2. c. 11. See Sixtus Senens. Bibliot. l. 8. Hær. 13. & Ban. 1. p. q. 1. a. 8. dub. 4.

correction, the Church vniuersally did vse the *Sixtines*; and estemed herselfe bound to beleeue the restitution, as accurately perfect. *Answer.* 1. They were neuer dispersed by publike Authority. 2. Much lesse vniuersally in vse. 3. Neither did the Church then, or doth yet, thinke it selfe obliged to beleeue the restitution then conceaued, (or the (a) Clementine, since,) to be so precisely perfect as you pretend.

(a) *Accipe Christiane lector, Clemente summo Pontifice annuente, veterem ac vulgatam sacræ scripturæ editionem quanta fieri potuit diligentia castigatam; quem quidem sicut omnibus numeris absolutam pro humana imbecillitate affirmare difficile est, ita cæteris omnibus quæ ad hanc vsque diem prodierunt emendatiorem purioremque esse minimè dubitandũ.* Præfat. ad Lect. *In hac tamen peruulgata lectione sicut nonnulla consultò mutata, ita etiam alia quæ* MVTANDA VIDEBANTVR *consultô immutata relicta sunt &c.* Ibidem. *Non omnium & singulorum quæ in correctis iam Bibliis insunt, fit ijsdem Apostolicis litteris* (quæ Bibliis præponuntur) *approbatio.* Serrar. Prol. Bibl. c. 19. q. 18 vbi multis hoc probat: & ibid. interpretatur mentem Clementis dicentis *textum esse accuratissimè mendis expurgatum*, Et; *cum dicitur quanta fieri potuit diligentia, intelligitur* inquit, *non absolutè ac Metaphysicè quanta omnino possibilis fuit; sed moraliter, quanta illo tempore, loco, per illos, cum illis opportunitatibus & adiumentis.* Ibid. *Neque enim de fide est, ita hanc editionem esse emendatam, vt nihil in ea prorsus Pontificia authoritate mutari queat.* Theologus Rom. apud eundem q. 21.

The second Section.

I doe professe also that there be truely and properly seuen Sacraments of the new law, instituted by our Lord Iesus Christ, and necessary to the saluation of mankind; though all be not necessary for euery man. That is to say Baptisme, Confirmation, the Eucharist, Penuance, Extreme

treme Vnction, Order, and Matrimony: and that they do confer grace: and that of these, Baptisme, Confirmation, and Order cannot be reiterated without sacrilege. Also the receaued and approued rites of the Catholike Church vsed in the solemne administration of all the foresaid Sacraments, I receaue and admit.

In this part, which is of Sacraments, be fiue things; so well grounded, that you cannot, to any prudent man, disproue any one of them, nor iustifie your Schisme and departure out of the Church, in regard of any thing that is heere auouched. *first* it is said there be seuen Sacraments of the new law properly so called, and instituted by our Sauiour. This is certaine; 1. by the testimony of the Chutch, which I oppose to all that contradict, or doubt of it, for the reasons alleaged, and defended in the third booke. 2. Wee find them likewise in Antiquity; and 3. in the Scripture; Baptisme, *Ephes.* 5. Cõfirmation *Act.* 8. the Eucharist. *Mat.* 26. Pennance. *Ioh.* 20. Extreme Vnction, *Jac.* 5. Order, 2. *Tim.* 1. Matrimony. *Ephes.* 5. Though you may remember that, 4. Wee do not thinke it necessary, to shew in Scripture, expressely, all, that the Apostles taught: but are sure that it might be, and this hath beene, conuaied vnto vs by *word of mouth*; and therefore, according to the Apostles doctrine aboue maintained, *hold traditions, &c.* wee do receaue it: wee take, what is deliuered by *word of mouth* by the Church, whether euer any man wrot it or no. *the Spirit shall teach you all truth. Ioh. 16.* and *shall neuer out of their mouth. Isa. 59.* If any Deuine heeretofore, did not penetrate the places alleaged, so farre as

to

to vnderstand thereby, these to be properly Sacraments, it makes no matter: wee defend not that euery one knew all: Neither they, nor you, with all your labour, can prooue that the thing which wee defend, is not there: and the assisting Spirit is not in you, but in the Church which you oppose.

The *second* thing heere affirmed is that these Sacraments are necessary to the saluation of makind: though not, all for euery one. There is no doubt but God could haue saued men without these Sacraments, as he did in the time of the ould law, & before: but saluation then was harder, and more rare. God intended further, to raise an vniuersall Church, out of all Nations: & therefore estabished in his Sonne (whom he sent personally to take order for it,) an easier course then was before, opening heauen at his entrance into the world, & giuing him the riches of it, to dispence amongst the Sonnes of men. And He, our Sauiour, inteding to fill his Fathers Court, with innumerable multitudes of Saincts, (whereas before one People onely was peculiarely consecrated, and *notus in Judæa Deus*) did institute *Baptisme* for all the world, to wash it (infants too) from originall sinne; and to giue them a new spirituall natiuity: *Confirmation*, to streingthen his children thus diuinely borne, to stand to their faith in time of persecution; The *Eucharist*, to nourish their spirituall heauenly life; *Pennance* to reconcile such as offend; *Extreme Unction*, to carry them through the spirituall difficulties of their agonie, being to depart out of this into the next world: *Ordination*, for consecration of Directors and Gouernours of this sacred commu-

nity:

nity: and *Matrimony*, for better induring the difficulties of that estate. He saw that *mankind*, for attaining the foresaid end, needed all these kinds of helps, (as the reader also will perceaue if he but suppose any one of them to be wanting:) & therefore out of his desire of the Worlds happines, he did institute them all.

The *third* thing is that they cõferre grace; which is proued out of the Scripture aboue cited. *Ephes.5. Acts* 8. *Ioh.* 6. *&* 20. *Iam.5.2. Tim.1.* And it was so conceaued, and vnderstood in Antiquity: as appeares by their testimonies related by Coccius, & is so defined, and beleeued in the Church. Let the reader examine your answeres to some one, as to that of *Baptisme*, which is the first, and see whether you be not forced to leaue the proper sense of the words of Scripture, (that is, according to your *tenet*, the sentence of your Iudge,) and the authority of the Church, and of the holy Spirit admitting and approuing that sence. For example that Baptisme doth renew a man spiritually, make him the child of God, conferre grace, cleanse the soule frõ Spirituall contaminations, and abolish sinne, washing it away: wee prooue by these places, *Ezech.36.* 25. *Zach.12.1. Iob.3.5. Act.22.17. Ephes.5.25.* Whẽ you satisfie these, which will neuer be, I will proceede to the next: which is Confirmation, and so forward. If you cannot satisfie them, and prooue that the Spirit in our Church, (which is the Catholike) is mistaken, in this part: your cause will appeare to be, as it is indeede, an Heresie: and not worthy to be hard any further against it, in the rest. You must not thinke to shuffle the matter of, with commẽ-

dation

ration of *faith*, and *inuocation*; wee attribute as much to them as the Scripture doth; but heere wee speake of the power of *Baptisme*, whose effect, euen Infants, may and do receaue, and are saued by it; though they neither *inuocate*, (poore soules,) nor *actually beleeue*.

The *fourth* thing is that Baptisme, Confirmation, and Order, cannot be irerated without sacriledge. This you doe not contradict; neither could there be any solid ground of deniall, whereby a diuision from the Church iustly might be made on this occasion. The Apostles neuer gaue exãple of repeating Baptisme or Confirmation; and the matter, being after their time, questioned about Baptisme, it was agreed vpon, by the Church, before S. Augustine was borne, that it may not be iterated. There is the same reason; of Confirmation: of Order too. By the way not & these words of S. Augustine touching Baptisme, and Ordination, *both* saith he, *are Sacraments: and they are both giuen to a man by a certaine consecration: that when he is Christned: this other, when he is ordained: wherefore it is not lawfull in the Catholicke* (Church) *to reiterate them.* S. Aug. li. 2. de Bap. c. 9. Li. 2. con. Ep. Parm c. 13.

The *fift* thing mencioned, be the rites vsed in the solemne administration of the Sacraments; those *rites*, which are approued by the Catholike Church. The iudgment of this Church as I haue prooued aboue, cannot be excepted against; it hath diuine assistance to all truth: and Antiquitie vsed ceremonies in the same kind, as you find at large in *Coccius* tom. 2. l. 5. & seqq. There were some you know, prescribed in the old law, by God himselfe:

and our Sauiour vſed ſome: your ſelues, haue many.
the Apoſtles, being Diſpenſers of the Myſteries 1.
Cor.4. might ordaine them, ſo might the Church.
S. Paul did ordaine ſome: 1. *Cor.11.* Moreouer, be-
cauſe the Pope ſpeaketh heere of rites approued
by the Catholike Church, looke whether thoſe
which you diſlike be ſuch: whether they be rites
approued by the Catholike Church; and then
along, (if you pleaſe) to make triall, whether you
can iuſtifie your departure out of the Catholike
and Mother-Church, by the occaſion of any ſuch
rites. If the *Spirituall man iudgeth all*, much more
doth the Catholike Church: which hath the holy
Ghoſt in it, to iudge of *all truth* in matter of reli-
gion. Before you can diſprooue any ceremony
that she approues, you muſt make a ſolid anſwer
to my third booke: which (to be plaine) I know
you cannot do.

THE THIRD CHAPTER.

Proteſtant canils touching Sacraments, reiected.

SINCE the Proteſtants will haue the Scripture
to define and to moderate this Controuerſie of
Sacraments properly ſo called, and to giue the last
iudgment: it were neceſſary they would tell us
where this Iudge *defines a Sacrament*: that ſo we
taking the definitiō for a rule, may compāre what
is found (either in Scripture or Antiquity) called
by this name, to it, and them fall a counting them
to ſee how many they are in all. Whether any, or
onely one, or two, or three, or four &c. Or if the

will not go this way, they must (according to their principles) shew, where this Iudge of Controuersies, the Scripiure, saies, there be *two and no more*: & that *baptisme* is *one of the two Sacraments properly so called*, and *the Supper* the *other*. Otherwise they will neuer be able, to shew the Controuersie, determined, in Scripture, but must admit another iudge of it: (and, if, of this, then of others,) or confesse a greate deale of rashnesse in thēselues, in offering to determine against the Church, a Controuersie, which cannot by any lawfull iudgment be determined. If they take the *Iudicature* in this Controuersie from the Scripture, and attribute it to the Spirit, the Question comes presently, *in whom the Spirit is*: and it will be found (as I haue shewed elswhere,) to be, not in Atheists, or Iewes, or Heretikes: but in the CHVRCH.

Being not able to shew the *definition* of a Sacrament, in Scripture, nor any place where it is said there be *two onely*, and no more: and these two, *Baptisme* and the *Supper*: which is the thing the Iudge were to say, if he make an end of this Controuersie to your mind: you turne from thence, and offer as it were, a triall by the Fathers: which if you did meane to stand to, your *tenet* of *onely two*, must be changed. For, there are found in Antiquity more then two, and therefore wee know that you doe not really meane to stand to their iudgment neither: but that running round about, and climing vp into the Chaire, you do meane to examine Antiquity and their interpretation of Scripture, by your owne Spirit. That Spirit, you will haue to teach, and preside, and iudge, of the Scripture and

and our Sauiour vſed ſome: your ſelues, haue many. the Apoſtles, being Diſpenſers of the Myſteries 1. *Cor.4.* might ordaine them, ſo might the Church. S. Paul did ordaine ſome: 1. *Cor.11.* Moreouer, becauſe the Pope ſpeaketh heere of rites approued by the Catholike Church, looke whether thoſe which you diſlike be ſuch: whether they be rites approued by the Catholike Church; and then along, (if you pleaſe) to make triall, whether you can iuſtifie your departure out of the Catholike and Mother-Church, by the occaſion of any ſuch *rites.* If the *Spirituall man iudgeth all*, much more doth the Catholike Church: which hath the holy Ghoſt in it, to iudge of *all truth* in matter of religion. Before you can diſprooue any ceremony that she approues, you muſt make a ſolid anſwer to my third booke: which (to be plaine) I know you cannot do.

THE THIRD CHAPTER.

Proteſtant canils touching Sacraments, reiected.

SINCE the Proteſtants will haue the Scripture to define and to moderate this Controuerſie of Sacraments properly ſo called, and to giue the last iudgment: it were neceſſary they would tell us where this Iudge *defines a Sacrament*: that ſo we taking the definitiõ for a rule, may compãre what is found (either in Scripture or Antiquity) called by this name, to it, and them fall a counting them, to ſee how many they are in all. Whether any, or onely one, or two, or three, or four &c. Or if they will

will not go this way, they must (according to their principles) shew, where this Iudge of Controuersies, the Scripiure, saies, there be *two and no more*: & that *baptisme* is *one of the two Sacraments properly so called*, and *the Supper* the *other*. Otherwise they will neuer be able, to shew the Controuersie, determined, in Scripture, but must admit another iudge of it: (and, if, of this, then of others,) or confesse a greate deale of rashnesse in thēselues, in offering to determine against the Church, a Controuersie, which cannot by any lawfull iudgment be determined. If they take the *Iudicature* in this Controuersie from the Scripture, and attribute it to the Spirit, the Question comes presently, *in whom the Spirit is*: and it will be found (as I haue shewed elswhere,) to be, not in Atheists, or Iewes, or Heretikes: but in the CHVRCH.

Being not able to shew the *definition* of a Sacrament, in Scripture, nor any place where it is said there be *two onely*, and no more: and these two, *Baptisme* and the *Supper*: which is the thing the Iudge were to say, if he make an end of this Controuersie to your mind: you turne from thence, and offer as it were, a triall by the Fathers: which if you did meane to stand to, your *tenet* of *onely two*, must be changed. For, there are found in Antiquity more then two, and therefore wee know that you doe not really meane to stand to their iudgment neither: but that running round about, and climing vp into the Chaire, you do meane to examine Antiquity and their interpretation of Scripture, by your owne Spirit. That Spirit, you will haue to teach, and preside, and iudge, of the Scripture and

Church, and Fathers, and all; and indeed, against all. You will not ſubmit your vnderſtanding to the Churches iudgment: but will be Iudge your owne ſelfe, to accept, or reiect Bookes canonicall: to admit, or reuerſe the Churches iudgment: to cenſure the ſpeaches of the Fathers, and to tell when their words might paſſe, and how farre: and when they ſpeake improperly. *Aſcendam & ſimilis ero altiſſimo.*

Your demaund is, why *ſeuen* preciſely; no more, nor leſſe; I *anſwere*, becauſe our Sauiour did inſtitute *preciſely ſeuen*; no more, no leſſe. You aske, how I know that? *Anſwer*; by the iudgment of the Church. You aske how the Church knowes it? *Anſwer*. By the Scripture, and tradition. And we take her iudgment to be infallible, becauſe she hath (as I haue demonſtrated ouer, and ouer,) diuine aſſiſtance. You reply, that tradition is not to be admitted. Anſwer. The Scripture tels me the contrarie, *Suprà* pag. 353. and ſo doth the whole Church, which cannot erre. Againe you reply there is no ſuch tradition. And why? Becauſe the Fathers doe not determine the number to ſeuen preciſely; & among later diuines, there haue been thoſe who thought our Sauiour did not inſtitute ſome of them; as Vnction, for example. *Anſwer*. The number of ſeuen ſticks it ſeemes, in your ſtomake; &, if a Deuine euer doubted of any thing you hould, it ſeemes, for a ſure and vndoubted (though it be but a ſilly) principle, that the Church cã neuer come to knowe it. If any Deuine doubted whether our Sauiour did immediately inſtitute Vnction, you thinke the Church can neuer come

to knowe whether he did or no; if any euer doubted whether Matrimony giues grace, or no, you thinke the Church cannot possibly find it out, or define it. If some of the Fathers haue not put them downe all, you thinke the Church can neuer find them all; as if the Church had no where to looke but in his Writings for any thing; and, if one of them hath not put the number downe in writing, you thinke the Church is not able to cast a count, or to tell that six and one do make *seuen*.

But you dispute and very fiercely; The number of seuen was not receaued with vniuersall cõsent, in all ages still from the beginning, therefore not to be now admitted. *Answer*. let vs put your forme of argument in another matter and then looke vpon it. Yoy know that the Epistles of S. Peeter, S. Iames, S. Iohn, and S. Iude, which you haue in the new Testament were aunciently called *Epistolæ Catholicæ*, the Catholike Epistles; so wee find in S. Ierom, S. Cyrill, S. Denis, and others: These Epistles, are *seuen*: as you will find, if you number them: though it be not said so in any one text of the Scripture. Now if your argument against the Sacraments, be turned against them, and be good; there will, of the seuen, be left onely two: for more then two, were not receaued in all ages, with vniuersall consent, still from the beginning: the rest were doubted of, and some of them denied, reiected: S. Ierõ hath tould vs so: What answere, would you make, if I should conclude, *ergo*, not all *seuen*, but onely *two* are Catholike, and canonicall; or, what would S. Hierom himselfe haue answered to it? Had he beene a Protestant, he had beene mute, & *Supra* c. 2.

could not haue made an answere; *fiue* must haue beene cast away, the number of seuen scornefully derided, and none but *two*, currant, for *canonicall*; because the rest were not receaued with vniuersall consent in all ages still from the beginning. But he was no Protestant, he was a Catholike, and according to the Catholike principles easily conceaued a solution; *videlicet*, that the Church might find out in time, what many in the Church before did not knowe; yea doubted of; yea denied: and that it is not necessary the streame of Sacred *Tradition*, be, in all points, alwaies, equally manifest, vnto all. The same principles, S. Augustine, & the vniuersall Church in his time, did acknowledge; as it doth appeare in the case of S. Cyprian. And what S. Ierome and S. Augustine did answere then, in those cases, the same (if they were heere now) they would answere in our case before, of *canonicall bookes*: & in this present, of *Sacraments*, for the cases and difficulties which you make are alike; wherefore imagine them present, and take the Solution out of their mouth; *videlicet*. The Authority of the Vniuersall (*a*) Church, the Catholike Authority doth suffice to determine such things.

Cap. 2.

(*a*) S. Aug. l. 1. 2. & 5. de Bapt. & Ep. 118. cited aboue l. 3 & 4. S. Hieron. Dial. cõtra Lucif. fi. & ad Damas. you remember that of S. Austen, *Euangelio non crederem nisi me Ecclesiæ Catholicæ commoueret auctoritas.* Cont. ep. fund. c 5. and that of S. Ierom to Damasus, *Nouum & vetus testamentum recipimus in eo librorum numero quem sanctæ Catholicæ Ecclesiæ tradit Auctoritas.*

You oppose againe, that S. Augustine determines there are onely two; the words obiected are these *Our Lord Iesus-Christ, hath tied together the Society of the new people* (the Church) *with Sacraments, in nũber very fewe, in obseruation easie, and in signification, excellent*

lent: as is baptiſme cõſecrated in the name of the Trinity, the communication of his bodie and bloode; and if there be any other commended in the Canonicall Scriptures, excepte thoſe which did burden the ſeruitude of the ould people, that are written in the bookes of Moyſes. Anſwer. Ep. 118. He doth not preciſely ſtick at *two*, as you ſay. He names two, for inſtance or example; and the like he doth in another place: but leſt he should be miſtaken by ſome shallow reader, ſuppoſe your ſelfe, he adds a clauſe *& ſi quid aliud &c. and if there be any other commended in Scripture*; which words demonſtrate, and euidently, that he did not thinke it to be a point of faith, that there were but *two* in all. Now ſince he hath opened his mind in part heere, inſinuating that there are more, let vs take the paines to looke whether wee can find any more in his writings; being to looke afterwards (according as he directs) into the Scripture to ſee whether there be mentiõ of any more then the two aboue named. Could wee not find more in S. Auſten, it were no greate matter, for he neuer profeſſed to put downe all the particulars which he did beleeue; and S. Luke in the beginning of his Goſpell ſeemes to ſay he will write all, yet ſome thing you will find in S. Iohn, which is not there.

S. Auguſtine in his booke againſt *Petilians letters* doth admit *Confirmation*, for a Sacrament; & calles it by that name, *Sacramentum*. In his bookes *de baptiſmo* he recons *Impoſition of hands* and *Vnction* amõgſt the *Sacraments*; In his booke againſt Parmenian he ſaies *Ordination* too, is one; adding that all did then beleeue it, *nemo dubitat*. And in his booke *de bono Coniug.* He ſaies of *Matrimony* that it is a Sacrament

could not haue made an anſwere; *fiue* muſt haue beene caſt away, the number of ſeuen ſcornefully derided, and none but *two*, currant, for *canonicall*; becauſe the reſt were not receaued with vniuerſall conſent in all ages ſtill from the beginning. But he was no Proteſtant, he was a Catholike, and according to the Catholike principles eaſily conceaued a ſolution; *videlicet*, that the Church might find out in time, what many in the Church before did not knowe; yea doubted of; yea denied: and that it is not neceſſary the ſtreame of Sacred *Tradition*, be, in all points, alwaies, equally manifeſt, vnto all. The ſame principles, S. Auguſtine, & the vniuerſall Church in his time, did acknowledge; as it doth appeare in the caſe of S. Cyprian. And what S. Ierome and S. Auguſtine did anſwere then, in thoſe caſes, the ſame (if they were heere now) they would anſwere in our caſe before, of *canonicall bookes*: & in this preſent, of *Sacraments*, for the caſes and difficulties which you make are alike; wherefore imagine them preſent, and take the Solution out of their mouth; *videlicet*. The Authority of the Vniuerſall (*a*) Church, the Catholike Authority doth ſuffice to determine ſuch things.

Cap. 2.

(*a*) S. Aug. l. 1. 2. & 5. de Bapt. & Ep. 118. cited aboue l. 3 & 4. S. Hieron. Dial. cõtra Lucif. fi. & ad Damaſ. you remember that of S. Auſten, *Euangelio non crederem niſi me Eccleſiæ Catholicæ commoueret auctoritas.* Cont. ep. fund. c 5. and that of S. Ierom to Damaſus, *Nouum & vetus teſtamentum recipimus in eo librorum numero quem ſanctæ Catholicæ Eccleſiæ tradit Authoritas.*

You oppoſe againe, that S. Auguſtine determines there are onely two; the words obiected are theſe *Our Lord Ieſus-Chriſt, hath tied together the Society of the new people* (the Church) *with Sacrauents, in nũber very fewe, in obſeruation eaſie, and in ſignification, excellent*

lent: as is baptiſme cõſecrated in the name of the Trinity, the communication of his bodie and bloode; and if there be any other commended in the Canonicall Scriptures, Ep. 118. *excepte thoſe which did burden the ſeruitude of the ould people, that are written in the booke of Moyſes.* *Anſwer.* He doth not preciſely ſtick at *two*, as you ſay. He names two, for inſtance or example; and the like he doth in another place: but leſt he should be miſtaken by ſome shallow reader, ſuppoſe your ſelfe, he adds a clauſe *& ſi quid aliud & c. and if there be any other commended in Scripture*; which words demonſtrate, and euidently, that he did not thinke it to be a point of faith, that there were but *two* in all. Now ſince he hath opened his mind in part heere, inſinuating that there are more, let vs take the paines to looke whether wee can find any more in his writings; being to looke afterwards (according as he directs) into the Scripture to ſee whether there be mentiõ of any more then the two aboue named. Could wee not find more in S. Auſten, it were no greate matter, for he neuer profeſſed to put downe all the particulars which he did beleeue; and S. Luke in the beginning of his Goſpell ſeemes to ſay he will write all, yet ſome thing you will find in S. Iohn, which is not there.

S. Auguſtine in his booke againſt *Petilians letters* doth admit *Confirmation*, for a Sacrament; & calles it by that name, *Sacramentum*. In his bookes *de baptiſmo* he recons *Impoſition of hands* and *Vnction* amõgſt the *Sacraments*; In his booke againſt Parmenian he ſaies *Ordination* too, is one; adding that all did then beleeue it, *nemo dubitat*. And in his booke *de bono Coniug*. He ſaies of *Matrimony* that it is a Sacrament

crament, *in populo Dei*, among Gods people. If you put all these together, you will find *more* then two; baptisme, the communication of the body and blood, confirmation, imposition of hands, Vnction, Ordination, and Matrimony. This is more, then wee needed for to shew: it sufficed to proove he held any one more then those which you do. He did not take on him to tell vs all he did beleeue; there be some things in other Fathers that are not in S. Augustine; euery one did not write euery thing. But

Sacramentum Chrismatis in genere

visibilium signaculorum Sacrosanctum est, sicut ipse Baptismus. S. Aug. li. 2. con. lit. Petit. cap. 104. *Si ergo ad hoc valet quod dictum est in Euangelio*, Deum peccatorum non audit, *vt per peccatorem Sacramenta non celebrentur, quomodo exaudit homicidiam deprecantem vel super aquam Baptismi, vel super oleum* (quo inunguntur infirmi,) *vel super Eucharistiam, vel super capita eorum quibus manus imponitur.* li. 5. de Bapt. c. 5. *Cùm audis hominem pœnitere peccatorum suorum* (contritio) *iam reuixit: cùm audis hominem confitendo proferre conscientiam*, (confessio;) *iam de sepulchro eductus est. Quædo soluitur tibi à quibus soluitur? Quæ* solueritis, *inquit* in terra, erunt soluta & in cælo. *Meritò per Ecclesiam dari solutio peccatorum potest*, (absolutio?) *suscitari autem mortuus non nisi intus clam ante Domino potest.* Conc. 2. in Psal. 101. *Qua sunt ista alligamenta temporalia Sacramenta? Alligamenta temporalia sunt contritionis nostræ, Sacramenta interim temporalia quibus habemus consolationem.* In Psalm 146. ad illud. Qui alligat &c. *Vtrumque* (Baptismus & Ordinatio) *Sacramentum est, & quadam consecratione vtrumque homini datur: illud cum baptizatur, istud cum ordinatur. Itaque in Catholica, vtrumque non licet reiterare.* li. 2. con. Epist. Parmen. c. 13. *Vtrum. Sacramentum esse nemo dubitat.* Ibidem. *Bonum nuptiarum per omnes gentes in causa generandi est & in fide castitatis: quod autem ad populum Dei pertinet, etiam in sanctitate Sacramenti: per quam nefas est, etiam intercedente repudio, alteri nuber.* de bono coniug. c. 24. *Absit vt dicamus Matrimonia diuina, maximè in ciuitate Domini, in monte sancto eius, hoc est in Ecclesia, vbi nuptiarum commendatur non solum vinculum, sed etiam Sacramentum* De fide & op. cap. 7.

But I leaue you to caſt vp the count. By the circumſtãces of the places, wee know that he ſpeakes properly; and were they wanting, the iudgment of other Fathers, and of the Church, that takes from Antiquity theſe *ſeuen*, were ſufficient to determine vs how to conceaue him; And by the ſame meanes wee knowe that he neuer intended to ſay there were more then theſe; of this nature.

§. 2. *The Sacraments are Seuen.*

YOV know out *tenet, videlicet*, that wee haue by *traditiõ, ſeuen* Sacramẽts; & no more. The Councell of Trent, when the matter began to be queſtioned by Proteſtãts, (that would haue ſome *one*, ſome *two*, ſome *three*, ſome *four*, ſome *fiue*, ſome *ſix*; an argumẽt that their Spirit, was an ignorãt Spirit, not knowing how or where to ground it ſelfe,) determined, according to that which it found deliuered by the Apoſtles: & deſcending frõ thence, through all ages; that there are ſeuen. Proteſtants being cõdemned heere, ſent their Confeſſiõ to the Greeke Church, which condemned it alſo, telling thẽ there be *ſeuen* Sacraments, *Baptiſme, Confirmatiõ &c.* ſo that; Eaſt & Weſt, agree herein; Yea in the Councell of Florence, your errour was condẽned, before Luther was borne to broach it; for there the ſeuen Sacramẽts are deliuered expreſſely. And before that againe, it was the common *tenet* in all Catholike Schooles. You would perſwade men that (a) *Alenſis*, (b) *Durand*, (c) and *Sotus* held otherwiſe

Vide Bell. l. 2. de Sacr. c. 23.

Cẽſ. c. 4.

(a) *In vniuerſo ſunt ſeptem Sacramẽta*

Euangelica: duo ad reparationem indigentiæ in corpore Eccleſiæ: & quinque ad reparationem Eccleſiæ in ſingulis ſecundum ſe. Alex. Alenſis par 4. q. 5. membr. 7. a. 2. b *Sunt in vniuerſo ſeptem Sacramenta.* Durand. in 4 d 2. q. 2. c *Conuenienter ſeptem Eccleſiæ Sacramenta ponuntur. Concluſio (hæc) non eſt ſolùm DD. aſſertio, ſed Eccleſiæ Catholicæ Orthodoxa fides.* Sotus in 4. diſt 1 q 6 art. 1.

wise: but it is false. And what if they had indeede doubted of some one, was it not possible for the Church to find, what they could not, touching the nature; number; institution of Sacraments? innumerable eies may see more then one, and especially with diuine assistance. You remember what I said before of the bookes of Scripture; wee doe not esteeme it necessary that euery point of doctrine which wee beleeue, haue descēded by traditió *vniuersally knowne*, and admitted by all: much lesse is it necessary that wee be able to shew such a kind of vniuersality in each age. S. Augustines rule is good & currant, *That which all the Church doth hold, and is not instituted in Coūcels, but alwaies kept, is well beleeued to haue beene deliuered by no other Authority then Apostolicall.* All the Church (in communion with the See Apostolike, the onely true Church,) doth beleeue the *seuen* Sacraments; and repeating former ages, you shall neuer find their *institution* till you come to the Apostles; wherefore they are to be receaued as deliuered by the Apostles. I will particularly declare this in each, that you may see in part how the tradition hath descended. Baptisme and Eucharist, you admit; so that I am to runne ouer but fiue.

Lib. 4. de Bap. c. 24

The first of them is *Confirmation*; now admitted in all the Church; and not instituted first at Trent or at Florence; for before that, it was held to be a Sacrament, and properly, by the Schoole deuines, S. Thomas, and the rest of his time. Before that by *S. Isidore, li. 6. Etym. c. de Offic.* before that by *Theodoret. ad ca. 1. Cant.* before that by *Innocentius* the first, *Ep. ad Decent.* and *S. Augustine l. 2. con. ep. Petil. c. 104.* before

before that by S. *Cyrill of Ierusalem Catech.3. myst.* before that by S.*Cyprian l.1.ep.vlt.* before that by Tertullian.*de resurr.carn.c.*8. neither did he, or the Church in his time,institute it;for wee haue it before in Scripture too. *Then did they,* (the Apostles) *impose their hands vpon them, and they receaued the holy Ghost. And when Simon had seene that by the imposition of the hand of the Apostles the holy Ghost was giuen &c. Acts 8.vers.17.18.* There is the *visible signe,* imposition of hands: and the *inuisible effect*, grace giuen by this imposition. That all these witnesses doe speake of a Sacrament properly; and that the Scripture doth affoord the sence wee conceaue, it is manifest by the words,and circumstãces of each place:and if it were doubtfull, the iudgment, in this as in all other controuersies, belongs vnto the Church; whose iudgment, whether wee take it in Councell, which is called the Church *representatiue*;or in it selfe diffused ouer the word, which is the Church essentially and *formally*,wee haue: and haue had manifestly a long time. What will you oppose,of greater authority,against all this,for the Negatiue, *Confirmation is not a true Sacrament*? can you shew it in the same, or equiualent termes, in Scripture,and in Fathers; continually descending; and finally determined in Generall Councell; and beleeued by all the vndoubted true Church? Shew this, to confront mine; and then you shall heare me make a further argument;till then, there is no neede. Wee are in possession, wee can demonstrate the point to be no late inuention; and vntill you recall things past,and Scripture too,wee shall haue the better in the cause.

The second is *Pennance* or Sacramentall absolution by the Priest; this is now beleeued and frequented in all the Church (in communion with the See Apostolike, which I haue proued to be the onely true Church;) defined in generall Councell, held generally by Schole Deuines; and before the by *Victor Vticensis de Pers. Vand. li. 2. and Cartenens. de Pœnit. cap. 20.* before that by *S. Leo Serm. 11. de Quadrag. c. 4. & ep. 80. ad Episc. Camp. S. Cyrill. Alex. in Ioan. l. 12. c. 56. S. Augustine Conc. 2. in Psal. 101. & Ep. 180. S. Chrysostome de Sacerdotio l. 2. & 3. & Hom. 85. in Joan. S. Ambrose l. 1. de Pœn. c. 7. S. Jerom ep. 1. ad Heliod. & 65. ad Pamm. & Ocean. & Comment. ad c. 16. Matt.* before that by *Lactantius instit. diuin. l. 4. c. 30. S. Cyprian l. 3. ep. 16. & serm. 5. de Lapsis*, & before that by *Tertull. de Pœnit. c. 12. Præscript. c. 40. and Irenæus l. 3. c. 4.* Neither did they inuent it, for before wee find it in Scripture. *Whose sinnes you shall forgiue they are forgiuen them, and whose you shall retaine, they are retained. Ioh. 20. 23.* The *signe*, the Priests absolution; the *effect* the grace of remission. That all these Witnesses likewise, doe speake properly, I proue, (and finally it is to be iudged,) as before.

Trent. & Flor. *In 4. Sent.*

The third is *Extreme Vnction*, now beleeued and vsed by the whole Church, (in communion with the See of Rome; which onely is the Catholike Church,) declared by Generall Councells; held generally by Schoole-Deuines; and before them by S. *Bernard in Vita S. Malach.* before him by S. *Anselme in Elucidar. Petr. Dam. serm. in ded. Eccles.* before them by sundry Councels, *Cabilon. 2. c. 48. Mogunt. c. 26. Meld. apud Burch. l. 4. c. 75.* before that by *S. Bede ad c. 4. Mar. and Innocentius the first ep. ad Decent.*

Trent. & Flor. *In 4. Sen.*

sent.c.8.S.*Chrysostome de Sacerd.l.3.S. Ierom ad cap. 4. Oseæ.S.Augustine l.5.de Bapt.c.5. & ep.19.c.7.* before that by *Orig.Hom.2.in Levit. and Tertull. Præscript.c.41.* Neither did they inuent it, for wee find it before that againe in Scripture; *Is any man sicke amonge you? Let him bring in the Priests of the Church, and let them pray ouer him, anointing him with oile in the name of our Lord: and the prayer of faith shall saue the sicke; and our Lord shall lift him vp; and if he be in sinnes they shall be remitted him. Iam.5.v.14.* 15. The visible *signe*, anoiling by the Priest; the *effect*, remission of sinnes, if any be in the man which doth receaue this Sacrament. That all these testimonies are to be vnderstood as we doe vnderstand them, I proue as before by the circumstances of the text; & if there were doubt wee haue the iudgment allready giuen, and that infallible: *videlicet*, the iudgment of Councells, and of the Church, diffused: and of the holy Ghost in it.

The fourth is *Ordination*, which also the Church doth beleeue; Coūcels haue declared; the Deuines generally hold; and before them *Ivo Carnotensis, ep.* 180. before him *Petrus Damianus ep.15.c.9.* before him *Theophilact. ad c.19.Luc. & in 2.Tim.1.* before him S.*Gregory the great 1.Reg.l.4.c.5.&* 10. before him the Councell of Chalcedon *can.2.* S.*Leo ep.87. c.1.*S.*Augustine l.2.con.ep.Parmen,c.13. Conc. Ancyr. c.13.* before that *Origen.Hom.7.in Hierem.and Tertull. Exhort. ad cast.cap.7. & Præscrip.c.40.* and they did not inuent it, for before them againe wee haue it in Scripture; I (Paul) *admonish thee* (Timothy) *that thou resuscitate the grace of God which is in thee by the impositiō of my hands: 2.Tim.1. v.6.* The visible signe, Trent. & Flor. *In 4. Sent.*

imposition

The second is *Pennance* or Sacramentall absolution by the Priest; this is now beleeued and frequented in all the Church (in communion with the See Apostolike, which I haue proued to be the onely true Church;) defined in generall Councell, held generally by Schole Deuines; and before the by *Victor Vticensis de Pers. Vand. li. 2. and Cartennens. de Pœnit. cap.* 20. before that by S. *Leo Serm.* 11. *de Quadrag. c.* 4. *& ep.* 80. *ad Episc. Camp.* S. *Cyrill. Alex. in Ioan. l.* 12. *c.* 56. S. *Augustine Conc.* 2. *in Psal.* 101. *& Ep.* 180. S. *Chrysostome de Sacerdotio l.* 2. *&* 3. *& Hom.* 85. *in Joan.* S. *Ambrose l.* 1. *de Pœn. c.* 7. S. *Jerom ep.* 1. *ad Heliod. &* 65. *ad Pamm. & Ocean. & Comment. ad c.* 16. *Matt.* before that by *Lactantius instit. diuin. l.* 4. *c.* 30. S. *Cyprian l.* 3. *ep.* 16. *& serm.* 5. *de Lapsis*, & before that by *Tertull. de Pœnit. c.* 12. *Præscript. c.* 40. *and Irenæus l.* 3. *c.* 4. Neither did they inuent it, for before wee find it in Scripture. *Whose sinnes you shall forgiue they are forgiuen them, and whose you shall retaine, they are retained. Ioh.* 20. 23. The *signe*, the Priests absolution; the *effect* the grace of remission. That all these Witnesses likewise, doe speake properly, I proue, (and finally it is to be iudged,) as before.

Trent. & Flor.

In 4. Sent.

The third is *Extreme Unction*, now beleeued and vsed by the whole Church, (in communion with the See of Rome; which onely is the Catholike Church,) declared by Generall Councells; held generally by Schoole-Deuines; and before them by S. *Bernard in Vita* S. *Malach.* before him by S. *Anselme in Elucidar. Petr. Dam. serm. in ded. Eccles.* before them by sundry Councels, *Cabilon.* 2. *c.* 48. *Mogunt. c.* 1. 26. *Meld. apud Burch. l.* 4. *c.* 75. before that by S. *Bede ad c.* 4. *Mar. and Innocentius the first ep. ad Decent.*

Trent. & Flor.

In 4. Sen.

*cent.c.*8. S. *Chryſoſtome de Sacerd.l.*3. S. *Ierom ad cap.* 4. *Oſeæ.* S. *Auguſtine l.*5. *de Bapt.c.*5. & *ep.*19. *c.*7. before that by *Orig. Hom.*2. *in Leuit. and Tertull. Præſcript.c.*41. Neither did they inuent it, for wee find it before that againe in Scripture; *Is any man ſicke amonge you? Let him bring in the Prieſts of the Church, and let them pray ouer him, anointing him with oile in the name of our Lord: and the prayer of faith ſhall ſaue the ſicke; and our Lord ſhall lift him vp; and if he be in ſinnes they ſhall be remitted him. Iam.*5. *v.*14. 15. The viſible *ſigne*, anoiling by the Prieſt; the *effect*, remiſsion of ſinnes, if any be in the man which doth receaue this Sacrament. That all theſe teſtimonies are to be vnderſtood as we doe vnderſtand them, I proue as before by the circumſtances of the text; & if there were doubt wee haue the iudgment allready giuen, and that infallible: *videlicet*, the iudgment of Counceils, and of the Church, diffuſed: and of the holy Ghoſt in it.

The fourth is *Ordination*, which alſo the Church doth beleeue; Coũcels haue declared; the Deuines generally hold; and before them *Ino Carnotenſis, ep.* 180. before him *Petrus Damianus ep.*15. *c.*9. before him *Theophilact. ad c.*19. *Luc.* & *in* 2. *Tim.*1. before him S. *Gregory the great* 1. *Reg. l.*4. *c.*5. & 10. before him the Councell of Chaleedon *can.*2. S. *Leo ep.*87. *c.*1. S. *Auguſtine l.*2. *con. ep. Parmen, c.*13. *Conc. Ancyr. c.*13. before that *Origen. Hom.*7. *in Hierem. and Tertull. Exhort. ad caſt. cap.*7. & *Præſcrip.c.*40. and they did not inuent it, for before them againe wee haue it in Scripture; I (Paul) *admonish thee* (Timothy) *that thou reſuſcitate the grace of God which is in thee by the impoſitiõ of my hands*: 2. *Tim.*1. *v.*6. The viſible ſigne, *impoſition*

Trent. & Flor. *In* 4. *Sent.*

impoſition of hands: the effect, *grace*. That this teſtimony is well vnderſtood, and all the reſt; I proue as before; and the iudgment is alreadie paſt on our ſide, by the holy Ghoſt ſpeaking in and by the Church, both repreſentatiue and formall.

Trent, & Flor. *In 4. Sent.*

The fift and laſt is *Matrimony* betwixt Chriſtiãs; which all the diffuſed Church doth beleeue to be a true Sacrament; the ſame is declared in Coũcels, and before was generally held by Deuines; & before them by *S. Iſidore, de Eccleſiaſticis Offic. l. 2. ca. 19.* before him by *S. Leo ep. 92. ad Inq. Ruſt. c. 4. S. Cyrill of Alexandria l. 2. in Ioan. cap. 22. S. Auguſtine de bono Coniug. c. 24. & de fide & oper. c. 7. S. Chryſoſtome in c. 5 ad Epheſ. Hom. 20.* before them by *Clemens Alexand. l. 3. Strom. and Tertullian. l. 2. ad vxor. c. 4.* Neither did they inuent it; for before them againe wee find it in holy Scripture in the place of the Apoſtle which S. Greg. Nazianz. ſaith is full of *vnſpeakable myſteries. For this cauſe ſhall man leaue his father and mother and ſhall cleaue to his wife, & they ſhall be two in one flesh: this is a greate Sacrament, but I ſpeake in Chriſt and in the Church. Epheſ. 5. 31.* * εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν. I needе not heere ſhew the *viſible ſigne*, & the *grace*; for the Scripture hath compriſed both in one; and ſufficiently: calling it, a Sacrament. A Sacrament hath both, in it's definition. See. *1. Tim. 2. 15.* You *reply* that it is not *Sacrament*, in the Greeke. *Anſwer*. True; for *Sacrament* is no Greeke word; & therefore it is not to be lookt for there; but there is μυστήριον, which word ſignifies a *Sacrament*.

* *In Chriſtum & in Eccleſiam.* Ita legit. Tertull. l. de Anima. c. 11. & 21. & l. 5. cont. Marc. c. 18.

Thus you ſee how in Antiquity and Scripture, wee find *ſeuen* Sacraments; yet this is but part of that euidence Wee haue to shewe. But shewe you

the

the like for your negatiue; such a traditiõ; so plaine Scripture; interpreted by so greate Authority, (as is that of plenary Councels, approued by the testimony and Spirit of a Christian community, Catholike;) as I haue proued ours to be: and I am ready to shew you more; more euident. I shall thinke my selfe able to doe euery thing, if you, can doe that. Meane while, giue me leaue to repeate againe S. Augnstines rule, *That which all the Church doth hould,* (he doth not say at all times; it is sufficient if now;) *and is not instituted in Councels, but alwaies kept, is well beleeued to haue beene deliuered by no other Authority then Apostolicall.* He meanes, *no lesse* then Apostolicall; as you may see by his discourse: and going vpwards towards the spring, wee haue found it in Scripture. I shall expect on your side now, (because you will haue the Scripture determine and iudge all;) to haue shewed to me, in Scripture, *First* the definition of a Sacrament of the new law. *Secondly* the number precisely; as, that there are *but two. Thirdly* that baptisme is one; and the supper, another: shew me where the Scripture saies so. *Fourthly* that each hath essentially two parts; the one an *element*; the other the *word. Fiftly*, which particularly, is the word, and element, of baptisme: which, of the Supper. These things you must shew me in the *Scripture*, for if S. *Augustine*, or *Tradition*, might serue for these; the same might serue for others; and so you would be forced to admit others *more then two.* Wherefore I say againe; shew me these fiue things in *Scripture.* You neede but name the booke, chapter, verse: I can reade, & shall find it if it be there. If you cannot, then pull

Li. 4. de Bapt. c. 24.

in

in your hornes; & let vs alone with our Profession.

Against this discourse you oppose, *first* that the Conncell of Trent was not Oecumenicall; & that the Decree of Eugenius was not made in Coūcell. To the first part I haue answered pag. 79. & 117. & the second part of your obiection is also false. For that Decree of Eugenius, was made in publike Session by the Councell. *Reply.* The Decree was made in Nouember *anno* 1439. the Councell ended in Iuly before. *Answer.* When the Counecll was breaking vp, the * Armenians came, as you know by the Acts; wherevpō the Fathers, and in publike Session, made the Decree which wee speake of; deliuering it to the Armenians, who there receaued it: which done, the Grecians and they went away together.

* *Dum hac gerebantur, Armeniorum Patriarchæ legati, ad Synodum ipsam venerunt, & Summum Pontificem venerati fuerunt,*

Secondly you crie out that the Trent curse, must light vpon the Fathers. *Answer.* No such matter. 1. Wee haue learned of them, as you haue heard, what is defined in the Councell. 2. The Councells *anathema* lights on those who do know of the definition, and stubbornely oppose or refuse it; as you do. See Li. 3. c. 28.

Thirdly

nec non Imperatorem salutauerunt; dicentes se suam que Ecclesiam eum Catholica coniungi, ac ipsius Synodi decretum piè seruare velle: qui quidem benignissimè susceptì, vehementissime que laudati, ac magno honore affecti, vnà cum Græcis Florentia discesserunt. Acta Conc. Flor. fine. *Expedire iudicauimus vt sub compēdio orthodoxæ fidei veritatem per hoc decretum sacro hoc approbante Conc. Flor. ipsis Oratoribus ad hoc etiam consentientibus, traderemus.* Eugen. Initio Decreti. *His explicatis prædicti Armenorum Oratores, hoc Synodale Decretum omnemq; doctrinam in ipsa descriptam, acceptant, suscipiunt, & amplectuntur.* In fine Decreti. *Datum Florentiæ in publica Sessione Synodali solemniter in Ecclesia maiori celebratâ.* Ibid.

Thirdly you tell vs that a Sacrament is an exteriour signe or seale whereby God doth obsigne and testifie to the conscience of the receauer that he is one of the predestinate, and that his sinnes be remitted. *Answer.* 1. If you will teach the Church a definition, shew it in Scripture, according as I haue demaunded pag. 385. 398. els you trifle. 2. Shew vs in the written word (the onely ground of faith according to you,) that God hath particularly predestinated you N. N. and forgiuen you all your sinnes: point out the verse in the testamẽt, wherein this secret is; and then you and I will talke more about the seale. 3. Many, notwithstanding the *generall* promises that are there, haue beene damned: for the condicion on their part, (as keeping the commaundements,) was not performed: wherefore if you will haue vs to beleeue you are a Saint, shew it there in *particular*: as, that you particularly N. N. are predestinate, shall persеuer finally, do keepe the commaundements, all; haue remission of your sinnes, and certainly, without all question, shall be saued. *Reply.* Circumcision is in Scripture called *a seale.* Rom. 4. *Answer.* True: and this was confirmed to Abraham with it, that in regard of his faith, he should be father of beleeuers. εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων &c. But what is this to the purpose heere? 2. If you inferre, *ergo* the Sacraments of the new testament be all seales: your argument will be in forme like this: one creature is an Asse, therefore all are Asses. σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως.

Fourthly. The seuen Sacraments be, say you, the seuen heads of the beast, Apoc. 17. *Answer.* Now you are in passion, and therefore I must end. The

myſtery of *heads* is there expounded verſ. 9. and 10. Should the Proteſtant reader go about, but to recō the Sacraments, (heads of the beaſt as you call thē,) he would preſently in the beginning, ſee blaſphemy in the forhead of your Argument; & with horrour deteſt it.

The third Section.

All and euery the things, which are defined and declared in the holy Councell of Trent concerning originall Sinne, and Juſtification, I embrace and receaue.

This Section remits vs to the *fift* and fixt Sectiō of the Councell: wherein are defined, ſomethings againſt you; ſome againſt others. I ſhall neede onely to looke on thoſe which are againſt you. And becauſe the matter of it ſelfe is ample, I will draw it to ſome few Heades: which (to be the shorter,) I will declare by teſtimony of the *written word* only: the rather, for that you bragge ſo much of Scripture on your ſide, as if it were wholy Proteſtāt: which if it be, muſt be ſeene in this point, the moſt fundamentall in Proteſtancy by your owne account. He that would ſee the mind of Antiquitie, hath it cited in *Coccius* and *Gualterius*, and acknowledged to be for vs by your greate abbettors the *Magdeburgenſes*.

THE FOVRTH CHAPTER.

Of Iustification.

VVEE are heere to search into, and consider, Man, according to the good order and disposition of his Soule, in her powers, towards God, the Creatour or beginning, & last & highest End. In which our inquirie or discourse, wee must not aime at finding such a perfect disposition as is in Saincts in Heauen who see God face to face, and are constantly fixt in Him: but for a disposition, conuenient for a man heere in the Church militãt, where wee do walke in Hope, and see but *in ænigmate*. To find out the thing I looke for, I will looke on this Creature, from his Natiuitie; where he comes into the world all foule with originall deformitie, hauing the powers of his Soule darke and disordered.

For the mẽding of this Master-peece, thus mard by disobedience, and repairing in him the image of the Creatour, defaced by the fall of our commõ Parent who was also constituted our Head; Gods increated Word, the liuing, perfect, faire, infinite Image of the eternall Father by whom *all was made* came hither to this lower world, God in the forme and shape of man; truelie God and man, our Head and Redeemer; more powerfull to mẽd, then sinne was to marre. That by his sacred influence wee might be againe quickned spirituallie; our soule cleansed; and our powers rightlie ordered; so to serue our maker in holines & iustice all our daies.

And that, as by the offéce of one, vnto all mẽ to cõdemnation; ſo alſo by the iuſtice of one, vnto all men to iuſtification: and where ſinne abounded, grace might more abound. He, therefore, our Sauiour, ſetting vpon this worke, purgeth the ſoule; orders the powers; makes the man iuſt; inables him to obſerue the diuine law; and to do pure, good, & meritorious acts: ſubordinatelie vnder Him, whoſe actiuity is ſupereminent and vniuerſall.

That Man is conceaued in originall ſinne, is agreed on both ſides, and the Scripture is plaine to the purpoſe, *Pſal.50.7. Iob.14.4. Rom.5.12. Epheſ.2.3.* The firſt Controuerſie heere is, whether the ſinne in Baptiſme be abolished: and generallie, whether ſinnes be remitted and the ſoule purged from guilt in Iuſtification, or no. Proteſtants denie that it is abolished, wee affirme it: and the verie word *Iuſtification*, doth import as much. I will proceed by propoſitions.

§. 1. *The ſoule cleanſed.*

THE FIRST ASSERTION. That which is properlie originall Sinne, is abolished, and quite take away, by Baptiſme. The proofe. *I will poure out vp you cleane water, and you ſhall be cleanſed from all you contaminations. Ezech.36.25. In that day ſhall be a fount taine lying open to the houſe of Dauid, and to the inhabitants of Ieruſalem, for the ablution of the ſinner.* Zach. 13.1. Chriſt loued the Church and gaue himſelfe for it, that he might *ſanctifie it, cleanſing it by the laver of water in the word. That he might preſent vnto himſelfe a glorious Church, not hauing ſpotte, or wrinkle, or any ſuch thing*

thing, but that it might be holy and vnspotted. Ephes. 5. v. 25. 26. 27. Rise vp and be baptized, and wash away thy sinnes. Acts 22. 17. Neither fornicators &c. these things you were, but you are washed, but you are sanctified, but you are iustified, in the name of our Lord. 1. Cor. 6. 11. God, for his exceeding charity wherewith he loued vs, euen when wee were deade by sinnes, quickned vs together in Christ, by whose grace you are saued Ephes. 2. 4. There is no damnation to them that are in Christ Iesus. Rom. 8. 1. Hence I argue thus; To the regenerate there is no damnation; they are quickned, spirituallie; that before were Spirituallie deade, by sinne: they are iustified, and washed; the sinne is washed awaie: they are cleansed, from their abominations: therefore Sinne is (*a*) abolished.

Against this position it is obiected *first*, touching sinnes generallie, that they are not taken away at all, neither by baptisme, nor by pennance, nor by any other meanes; but onely concealed; for it is said, *blessed are they whose sinnes be couered. Psal. 31.* I answere that the metaphor of *Couering*, when it is vsed, respectiuely to God, cannot signifie *cõcealing* Obie. 1.

a *Gratia perfectè hominem nouum facit, quando quidem & ad corporis immortalitatem plenamque fœlicitatem perducit.* NVNC *etiã* PERFECTE *innouat hominem quantum attinet ad liberationem ab* OMNIBVS OMNINO PECCATIS; *non quantum ad liberationem attinet ab omnibus malis.* S. Augustin. l. 6. con. Iulian. ca. 5. *Absit vt ego inanem dicerem gratiam lauacri illius in quo renatus sum ex aqua & Spiritu, qua liberatus sum à reatu omnium peccatorum vel quæ nascendo traxeram, vel quæ valè viuendo contraxeram.* Ibid. *Tu qui putas, quod si malum esset concupiscentia, careret ea qui baptizatur, multum erras. Omni enim peccato caret, sed non omni malo. Quod planius ita dicitur. Omni reatu omnium malorum caret, non omnibus malis. Numquid enim caret corruptione corporis, &c.* Ibid. *Hoc est non habere peccatum, reum non esse peccati.* De Nupt & concup. l. 1. c. 26.

as you would haue it (for it is not possible to conceale any thing from his sight:) but abolishing: for the onely way to make a thing vnseene to him, is to make it not be. For example; if he will not see your soule, he must annihilate it, and then he seeth it not; till then he doth, and cannot choose but see it. God doth not iudge black to be white, and esteeme him a Sainct, that is a wicked Sinner: *all things are open in his eies*: he mistakes not at all. Had you marked the text well, before *couering* you should haue found *remission*; and with *not-imputatiō* (another word whereat you stumble) *non-existency* of sinne in the soule. *Blessed are they whose iniquities are forgiuen, and whose sinnes be couered: blessed is the mā to whom our Lord hath not imputed sinne, neither is there* * *guile in his Spirit.* Finding your selfe not able to picke out the sense of this darke metaphor, you should rather haue looked vpon other plaine places, where Sinnes are said to be *forgiuen*, *taken away*, *blotted out*, *wiped away*, *dispersed as a clonde*: And the soule, *purged*; *cleansed*; *washed cleane*, *sanctified*; *iustified*. *Behold the lambe of God, behould him that taketh away the sinne of the world.* Io. 1.29. He, Christ, *appeared to take away our sinnes.* 1. Ioh. 3. 5. *The bloode of Iesus Christ, cleanseth vs from all Sinne.* 1. Ioh. 1.7. *How much more hath the blood of Christ cleansed our conscience from deade workes?* Heb 9.14. *Be penitent and conuert, that your sinne may be put out.* Acts. 3.19. *You are washed, you are sanctified &c.* 1. Cor. 6. *supra*. *You shall be cleansed from all your contaminations.* Ezech. 36. 25. *You are cleane.* Ioh. 13.10. *You were sometimes darkenesse, but now light in our Lord: walke as the children of light.* Ephes. 5. 8. and after, of the Church: *cleansing it with the laver*

* Beati mundo corde. Mat. 5. 8.

of water; baptisme: which you know is donne in this life, and neuer but once. Thus cleerelie and effectuallie the Scripture (Iudge you saie of Controuersie) hath expressed it selfe directly against you, who affirme sinne to abide still in the regenerate, & onelie to be hindered, but not taken awaie out of the soule. *God onely* saith S. Iohn Chrysostome, *can deliuer from sinne, which in this lauer of regeneration he effecteth; he toucheth the soule it selfe with grace, plucketh from thence the rooted sinne. He who by the fauour of the King is pardoned his crime, hath his soule still defiled; he whom baptisme washeth, not so; but he hath his mind purer then the beames of the Sunne, and such as it was when it was first created.* Vers. 16. *Supra.* S. Chrys. Hom. 40. in 1. Cor.

It is obiected *secondly*, that *concupiscence* remaines and that is a sinne. Rom, 7. *Answer:* Either you speake of the disorderlie motion, which is the *act* of concupiscence, or of the proneneſſe vnto it; the disorderlie motion of concupiscence, is a sinne when it is voluntarie; but not when it is against the will: and the proneneſſe of the power to such disorderlie motion is a wound; but it is not originall sinne properlie, as you imagine; for all that is properlie such, is, in baptisme (as the Scripture saith) taken awaie. Heare Sainct Austen what he saith of it, (a) *There is no damnation to those that are in Iesus-Christ; for none is damned but he which doth* CONSENT *to the concupiscence of the flesh to euill.* (b) *If wee* CONSENTED *not to the desires of sinne, though they were in vs, wee needed not say to our Father which is in heauen, forgiue vs our trespasses.* Why? becauſe properlie they be not sinnes. For the vnderstanding whereof, and of S. Pauls discourse; *Rom. 7.* You must obserue, that Obie. 2. *a* S. Aust. l. 1. con. du. Ep. Pel. c. 10. *b* Idem. Ep. 200.

there is the (d) *inner* & the (e) *outer* man; the *intellectuall* and the *sensitiue* nature. The *Spirit*, and the *Flesh*. These two are many times opposite: the *flesh* would haue that which is forbidde by the law of God; but the *Spirit*, adhering to the diuine rule, will not agree thereunto. That rebellious opposition of the *flesh*, vnto the *Spirit*, is in the inferiour Appetite; which is not intellectuall but sensuall, as hauing the Obiect which it desires, proposed onelie by the sense. And standing precisely in the proper bounds of sense, it is not formallie a sinne; for the sense cannot vnderstand a law, nor *bonum vniuersale*, nor *finem & media*: the *end*, as such; and *meanes* to attaine it: as you knowe, a horse, though he haue sensitiue power, doth not: and vnderstanding it not, is nothing to be blamed for doing otherwise, then, that which is a law to the intelligent, doth prescribe. But if the intellectuall part, to which the sensuall, in man, is subordinate, doth procure this opposition, or be confederate with the

d Rom. 7. 23.
e 2. Cor. 4. 16.

Quasi verò peccatum quod eos ex Adam diximus originaliter trahere, vsquam esse potuerit nisi in voluntate. S. August. Retract. l. 1. c. 15. *Potest putari falsa esse ista sententia quam dixi, Nusquam nisi in voluntate esse peccatum; quia dixit Apostolus, si autem quod nolo, hoc facio, iam non ego operor &c. Sed hoc peccatum de quo sic loquutus est Apostolus, ideo peccatum vocatur quia peccato factum est, & pœna peccati est.* Ibidem. *Hoc peccatum quo consentitur peccati Concupiscentiæ non nisi voluntate committitur.* Ibidem. *Defectus iste qui peccatum vocatur, si tanquam febris inuitum occuparet, recte iniusta pœna vinderetur qua peccantem sequitur, & qua damnatio nuncupatur. Nunc verò vsque adeo peccatum voluntarium est malum, vt nullo modo sit peccatum, si non sit voluntarium: & hoc quidem manifestum est, vt nulla hinc Doctorum paucitas, nulla Indoctorum turba dissentiat. Quare aut negandum est peccatum committi, aut fatendum est voluntate committi.* Idem de Vera Relig. c. 14.

the lower appetit, and consent vnto it, it is then a sinne, by reason of that participation of intellectualitie and libertie, which it receaues of the Superiour part. In the commandements, *thou shalt not kill; thou shalt not couet, &c.* the word *thou*, points not at a thing *meerely* sensitiue, *thou* horse: *thou* lower appetite: but, at an intellectuall creature; and the meaning is, *thou* that art * intellectuall, shalt not do so, and therefore as long as the intellectuall part is right, there is no formall breach of the commaund.

You *reply*, that wee our selues admit, concupiscence to be sometimes called sinne. *Answer.* There is no doubt of it, and so also be many things els. But euerie thing that is so called, is not essentiallie a Sinne. Some things are called sinnes according to the proprietie of the word: other are so called by extension of it to that which is the matter, cause, or effect of it: or by reason of some other respect: according to the nature of *analogy* by way of *Attribution*: whereof Logicians haue an ordinarie example in the word, *sanum*. Concupiscence doth sollicite and incline to sinne: and is the effect of sinne: & for these respects is analogicallie called sinne, (it is the answer of a Generall Councell:) so cold, is said *slouthfull*, for that it makes one so: and a mans writing, is called *his hand*, because his hand made it: they be S. Augustines examples both, in his answere to this argument. In *Deuteronomy*, the *calfe* which the Israelites made, is called *peccatum*; a *sinne*. You will not inferre that it was sinne, *properly*. In *Osee*, it is said the Priests shall eate *the sinnes* of the people: and in the Epistle to the *Corinthians*, our

The lust thereof (of sinne) shall be vnder thee, and thou shalt haue Dominion ouer it Gen. 4. 7.

* That doest *vnderstand* what I say.

Infrà Assex. 4. ad 3.

cit. Infrà

Deut. 9. 21.

Osee 4. 8

2. Cor. 5. 22. our blessed Sauiour is said to haue beene made for vs *peccatum*, *sinne*. Yet you will not say that he was sinne, properlie; & that Priests, did eate that which is properly, sinne. To be sollicited against ones will, that is not, to sinne; but to consent vnto those vnlawfull motions, that is indeede a sinne. There are degrees in the motion, as you may learne from S. Iames. *Euerie one is* TEMPTED *of his Concupiscence abstracted and allured: afterward Concupiscence when it hath conceaued*, BRINGETH FOORTH SINNE, *but sinne when it is* CONSVMMATE *ingendereth Death.* If this seeme hard, you shall haue S. Augustines coment *Truelie, in these words, the broode is distinguished from* hath which is breedeth or bringeth foorth: for Concupis- cence is that which breedeth, the broode is Sinne; but Concupiscence beggetteth not, vnlesse it conceaue: it con- ceaueth not, vnlesse it induce, that is, gaineth the ASSENT of the Willer, to committ euill.

Vide in Heb. tex. Leuit. 4. 29.

Iac. 1. v. 14. 15.

S Aug. l. 6 con. Iul. c. 5.

Dicimus Baptisma dare om- nium in- dulgen- tiam pec- catorum; & AVFERRE *crimina, non radere, nec vt omnium pecca- torum radices in mala carne teneantur quasi rasorum in capite capil- lorum vnde erescant iterum resecanda peccata.* S Augst. l. 1. contra duas ep. Pelag. cap. 13. *Concupiscentia si vocatur peccatum,* NON *vtique quia peccatum est,* SED *quia peccato facta est sic vocatur sicut scriptura, manus cuiusque dicitur, quia manus eam fecerit.* Ibid. *Reatus eius, generatione tractus, regeneratione dimissus est: & ideo iam non peccatum, &c* Ibid. *Itemque vocatur peccatum, quia peccatum, si vincit, facit; sicut vocatur frigus pigrum, quod pigros faciat.* Lib 1. De Nup. & Conc. c. 23. *Hanc concupiscentiam quam aliquando Apostolus peccatum appellat, sancta Synodus declarat ECCLESIAM CATHOLICAM nunquam intellexisse peccatum appellari quòd verè & propriè in renatis peccatum sit; sed quia ex peccato est, & ad peccatum inclinat.* Conc. Trid. Sess. 5. c. 5.

§. 2. Fallic

§. 2. *Iustice in the Soule.*

ORiginall sinne being abolished, the filth washed awaie; the old man, Adam, put of: and the new, Christ, put on: Man, I say, being regenerated, borne a child to God: made partaker of the diuine nature: he is thereby translated into the state of *Iustice*. The soule, according to her powers, is well ordered towards God, by *faith*, *hope*, *loue*, religion: and *habituallie* fixed in Him, as the prime Verity, & highest End. And by other vertues, *Iustice*, *Prudence*, *Temperance*, &c. infused in Iustification too, it is likewise ordered well towards all kind of other Obiects, subordinatelie to the highest End; whereunto it is inclined by *Charitie*, that moues and applies all the rest. And in this regard the man is said to be intrinsecally, and habituallie, right, straight, orderlie, *Iust*. I will put the principall thing downe and proue it. 2. Pet.

The SECOND ASSERTION. There is, in the soules of those that are iustified, *intrinsecall Iustice*. The first proofe. *As by the offence of one, vnto all men, to condemnation: So also by the iustice of one, vnto all men, to iustification of life. For as by the disobedience of one man many were made sinners: So also by the obedience of one, many shall be* MADE IVST. *Rom. 5. v. 18. 19. These things you were* (fornicators, adulterers, &c.) *But you are washed, but you are sanctified, but you are* IVSTIFIED *in the name of our Lord Iesus Christ, and* IN THE SPIRIT *of our Lord. 1. Cor. 6. 11. Be renewed in the Spirit* OF YOVR MIND: *and put on the new man, which according to God, is* CREATED *in iustice and holines of truth.*

Second-

Secondly, iuſtice whereof wee ſpeake heere, is the good order, and diſpoſition of the Soule, towards God: and this diſpoſition is intrinſecall, conſiſting in *faith, hope, charitie, religion, &c.* and principallie in *Charitie*, whereby the ſoule is in God, as in the higheſt End, and chiefe good, preferring Him, aboue all: and louing Him, more then all: readie to doe what he doth pleaſe to commaunde. Now this *Charity*, all knowe, is immanent: intrinſecall: inherent. *Charitie* ſaieth S. Auguſtine, *is the trueſt, the falleſt, and the perfectest Juſtice.* Which he learned of the Apoſtle, who doth, both affirme, and proue, that *he who loueth his neighbour hath fulfild the law: for, thou ſhalt not commit adulterie, thou ſhalt not kill, &c. and if there be any other commandement, it is comprised in this word, thou ſhalt loue thy neighbour as thy ſelfe. Rom. 13. v. 8. 9.* and then he cõcludes, *Loue therefore is the* FVLNESSE *of the* LAWE. *v.* 10. So that, by the doctrine of the Apoſtle, the *fulneſſe* of the *lawe*, an adequation to it, is intrinſecall to the ſoule, and immanent; *loue* being ſo: and conſequentlie Iuſtice is ſo too. Moreouer, that ſome haue, and haue had this Charitie or loue, it is alſo manifeſt by the Scripture. *The Charitie of God is powred forth* IN OVR HARTS *by the holy Ghoſt, which is giuen vs. Rom.* 5. 5. & all thoſe who kept the commandements, had it: Zacharias, Elizabeth, Dauid, Ioſias: the Apoſtles: of whom I will ſpeake anon.

S. Aug. de Nat. & Grat c. 42.

a *Charitas inchoata, inchoata iuſtitia eſt: charitas prouecta, prouecta iuſtitia eſt: charitas magna, magna iuſtitia eſt: charitas perfecta, perfecta iuſtitia eſt: ſed charitas de corde puro, & conſcientia bona, & fide non ficta; quæ tunc maximè eſt* IN HAC VITA *quando pro illa ipſa contemnitur vita.* S. Aug. de Nat. & Grat. c. vlt. and the Apoſtles and Martyrs had this Charity.

Third

Thirdly, wee are iuſtified by grace: and that is in men. *I admonish thee to reſuſcitate the grace of God, which is* IN THEE, *by the impoſition of my hands. 2. Tim. 1.6. When the benignitie of our Sauiour, God, appeared towards man, not by the workes of iuſtice which wee did, but according to his mercie he hath ſaued vs by the lauer* OF REGENERATION AND RENOVATION OF THE HOLIE GHOST, *whom he hath powred vpon vs abundantly, by Ieſus Chriſt our Sauiour; that being iuſtified* BY HIS GRACE, *wee may be heires according to hope of life euerlaſting. Tit. 3. v. 4. 5. 6. 7. He that doth iuſtice is iuſt*, (how?) *euen as he* (Chriſt) *is iuſt. 1. Jo. 3. 7.* and He is iuſt intrinſecally. *Before him* (God) *iuſtice hath beene found* IN ME. *Dan. 6. 22.* It is alſo manifeſt by Theologicall demonſtration, that *iuſtice* is intrinſecall: for the diſpoſition which the ſoule hath, by grace, and by the Theologicall, and by other infuſed Vertues, is intrinſecall: and this diſpoſition is the iuſtice of the ſoule, therefore the iuſtice of the ſoule is intrinſecall.

Laſtlie, that the iuſtice which is in man, is ſuch before God: wee doe know by Scripture. *Bleſſed be God, the Father of our Lord Ieſus Chriſt, &c. as he choſe vs in him, before the conſtitution of the world, that wee ſhould be holy and* IMMACVLATE IN HIS SIGHT *in charitie. Epheſ. 1. v. 3. 4. Zacharie & Elizabeth were both iuſt before God, walking in all the commaundements and iuſtifications of our Lord without blame. Luk. 1. 6.* In Geneſis, God ſaies to Noë, *I haue ſeene thee iuſt in my ſight. Gen. 7. 1.* So then, wee haue men iuſt, not onelie in our opinion, or imagination: but really, in the ſight of God. And this, by *grace, charitie*, and *iuſtice*, in them: which is the thing propoſed in the ſecõd place.

place. Neither can it be imagined how otherwise any at all should be saued. For, *the vniust shall not possesse the kingdome of heauen.* 1. Cor. 6. 9. *There shall not enter into it any polluted thing.* Apoc. 21. 27. Wherefore before, (in this life,) the *state* of the man, must be *changed*: the sinnes, abolished: & he, of a Sinner, be made *iust*: otherwise he will be among those that *shall not* enter. And God in his iudgment cannot mistake in the qualitie of the person: nor forget his decree of admitting nothing that is *vncleane.*

Obie. 1. It is obiected *first* that the iustice whereby wee are iustified, is said, not to be ours, but of God: the words are these. *I esteeme all as detriment &c. that I may gaine Christ, and may be found in him not hauing my iustice, which is of the law, but that which is of the faith of Christ, which is of God, iustice in faith.* Philip. 3. 9. *Answer.* The Apostle heere doth distinguish *two kinds* of iustice, *one*, grounded on the naturall knowledge of the law, which he cals *his owne*: because nature doth worke it. And this, though it seeme

Estis Epistola Christi, scripta non atramento sed Spiritu Dei

viui &c. Ecce quemadmodum ostendit quia illud extra hominem scribitur vt eum forinsecus terrificet: hoc in ipso homine, vt eum INTRINSECVS *iustificet.* S. Aug. de Spir. & lit. c. 17. *Quid est aliud iustitia cum* IN NOBIS, *quàm interioris hominis pulchritudo? & certè secundum hanc pulchritudinem magis quam corporis, facti sumus ad imaginem.* Epist. 85. ad Consent. *Si ergo in virtute intelligibili qualis est iustitia, mentem dicimus seu nouimus seu volumus pulchram, & secundum hanc pulchritudinem reformamur ad imaginem Dei, profectò &c.* Ibid. *Formatur in nobis Christus, Sancto Spiritu nobis diuinam quandam* FORMAM *per sanctificationem & iustitiam* INDENTE. *Sic enim in animis nostris eluceat character substantiæ Dei.* S. Cyrill. Alex. lib. 4. in Esa. c. 44.

ſeeme to men true iuſtice, (he doth reiecte,) as vnſufficient. *The other*, grounded on ſupernaturall knowledge, which he cals, *iuſtice in faith*, and *of God*: becauſe grace doth worke it in a man; ſuppoſing faith, whereby the obiect of true iuſtice is apprehended and knowne. This commenſuration as I may ſay, to the law, this fullneſſe, this loue, this charitie, this iuſtice, he deſired to haue. And herein he did wiſelie, for this is *true iuſtice* in the ſight of God. Where you are to note, that, though it be the *iuſtice of God*, as the cauſe and giuer, for it is He that doth moue the Soule, and iuſtifie, or make it iuſt: yet the Soule hath it within it ſelfe, it is * immanēt, and inherent; as you did heare before. *As faith* (quoth S. Auguſtine, expounding the words obiected,) *is called Chriſts, not* (as) *by which Chriſt beleeues; ſo that iuſtice is called Gods*, (yet) *not whereby God is iuſt: both of them*, (faith and iuſtice) *be ours*; but *therefore it is ſaid* to be *of God and Chriſt, becauſe through his liberalitie they are giuen vs.* Another familiar example is of the light: the light in the aire, is called *the light of the Sunne*, not becauſe it is inherent

S. Aug. de Spir. & lit. c. 9.

* *Intelligendum eſt iuſtitiam legis non impleri ſecundum iuſtitiam qua in lege eſt vel ex lege, id eſt ſecundum iuſtitiam hominis: ſed ſecundum iuſtitiam qua eſt in Spiritu gratiæ, ergo ſecundum iuſtitiam Dei, id eſt, qua homini ex Deo eſt.* S. Auguſt. li. 3. con. du ep. Pelag. cap. 7. *Non propterea Iuſtitia Dei dicitur, quoniam Deus iuſtus eſt, ſed quia homini ex deo eſt.* Ibidem.

Iuſtitia Dei, nō qua Deus iuſtus eſt, ſed qua induit hominem cùm iuſtificat impium. S. Aug. de Spir & lit c. 9. *Charitas Dei dicta eſt diffundi in cordibus noſtris, non qua nos ipſe diligit, ſed qua nos facit dilectores ſuos: ſicut Iuſtitia Dei, qua iuſti eius munere efficimur, & ſalus, qua nos ſaluos facit & fides Ieſu Chriſti, qua nos fideles facit. Hæc eſt Iuſtitia Dei, qua non ſolum docet per legis præceptum, verum etiam dat per Spiritus donum.* Ibidem cap. 32.

herent in the Sunne: it is inherent you know, in the aire, but, because the Sunne doth cause it. And it would be called candle-light, if it were caused by a candle: though it were not inherent in the candle. Iustice is the candor of the Soule; it is a heauenly kind of *light*: and the iust, are in Scripture, called the * *sonnes of light*: our Sauiour is the fountaine of light, the b *light of the world, the light of Nations.* he came into the world to illuminate the soules of men; to iustifie them; to make them iust; and the iustice which is in their soules, they haue from him; it is *his iustice*, but, *in them*.

* Luc. 16 Ioh. 12. Ephes. 5. 1. Thess. 5
b Ioh. 1. & 8. Act. 13.

It is obiected *Secondlie* that Christ *is made vnto vs wisdome from* God, *and iustice, and sanctification, and redemption. Answer.* In the same place you see, he is said to be made to vs *wisdome*; & *iustice*; and you will not inferre that wee are wise *formallie* by the wisdome existent in Christ: wisdedome is immanent; inherent. No more can you make vs beleeue that men are iust *formallie* by the iustice existent in Christ. The meaning of the place is that, he, our Sauiour, satisfied for vs; and so was made to vs a cause of iustice in vs; a cause of wisdome in vs; so that wee haue it by him, causing it in vs, and no otherwise. Thus *he was made to vs from* God *wisdome and* c *iustice, and sanctification*; and this, by way of *redemption. Vide S. Aug. cit. pag. præced.*

Obie. 2. 1. Cor. 1. 30.

c Efficeremur iusti a Dei in ipso, *id est, in eius corpore quod est Ecclesia, cui ipse est Caput* S. Anfel. 2. Cor. 5. fine.

It is obiected *thirdlie* that the iustice inherent in our Sauiour is imputed to vs, and wee thereby formally iust; because it is said in Scripture that Abrahams faith was *reputed to him to iustice. Answer.* It is not there said that *our Sauiours iustice* was reputed to Abraham, & he esteemed iust thereby: but that

Abra-

Abrahams faith was reputed to him to iuſtice. And this is true; for it was indeed *an act of iuſtice*. Which is the next thing I am to ſpeake of, becauſe you cõtend there are in the regenerate no *iuſt workes*

§. 3. *Works of iuſtice.*

WHerein you contradict the Scripture; & the Councell of Trent: & all good Diuinity. For, if a man haue *Iuſtice* in him, he may worke according to it; as iron when it is hot, may heate: but men (as you haue heard from the Scripture) haue *Iuſtice* in them; they haue the three Theologicall, and other ſupernaturall Vertues, faith, hope, charity, religion, iuſtice, fortitude &c. therefore they may worke according to them, & to their inclination; eſpecially, hauing a diuine rule to direct them; many good thoughts, by the Holy Ghoſt put into their minds; and innumerable occaſions of doing well, preſented: as to pray, to giue almes; to exhort; &c. and God, with actuall grace, mouing the will, which is furniſhed with habits and in a readineſſe, to conſent and worke. But you (an aduocate, it ſeemes, for darkeneſſe) would perſwade the world, that euery worke which a iuſt man doth, is a mortall ſinne. A way to make men not work at all; not giue almes, nor pray; nor beleeue; for who would not feare to cõmit mortall ſinnes? What could the diuell wish more, who would haue all men to be damned? as they would be all, if the caſe were as you pretend; for you know what is written before the gates of heauẽ, NOTHING SHALL ENTER THAT IS VNCLEANE.

See Apoc 21. But the case is otherwise then you conceaue, as I will presently declare in this

THIRD ASSERTION. All the workes of the Iust are not mortall sinnes; he may doe, and doth, some that are no sinnes all; but good, and iust.

The *first* kind of proofe is out of the *end* of our Sauiours cõming hether; He came into the world, prayed vnto his father; and gaue his life, *that wee might serue him, in holinesse and iustice before him, all our daies. Luc. 1. 75. Who gaue himselfe for vs that he might redeeme vs from all iniquities, and clense to himselfe a people acceptable, a pursuer of good workes. Tit. 2. 14.*

The *second* proofe is taken out of the *interior disposition* of the man that is regenerate and borne a child of God; for, such a one, may worke according to that new forme; and therefore, well. *Euerie one that is borne of God committeth not sinne, because his seede* (grace) *abideth in him, and he cannot sinne, because he is borne of God. 1. Ioan. 3. 9. Euerie one which is borne of God, sinneth not: but the generation of God preserueth him, and the wicked one toucheth him not. 1. Io. 18. A good tree cannot yeeld euill fruits; neither an euill tree good fruits. Mat. 7. 18. I am the vine; you the brãches, he that abideth in me, and I in him, the same beareth much fruite. Ioan. 15. 5.*

The *third* proofe taken out of the *meanes*. We *are his worke, created in Christ Iesus, in good workes which God hath prepared that wee should walke in them. Ephes. 2. 10. There is now no damnation to them that are in Christ Iesus, that* WALKE NOT ACCORDING TO THE FLESH: *for, the law of the Spirit of life in Christ Iesus*

Iesus, hath deliuered me from the law of sinne and of death. For that which was impossible to the law in that it was weakned by the flesh, God sending his Sonne, euen of sinne damned sinne in the flesh, that the iustificatiō of the law might be FVLFILLED IN VS *who walke not according to the flesh, but acccording to the Spirit. Rom.8.v.1.2.3.*

The *fourth* proofe containes the expresse testimony of Scripture, touching *the goodnesse* of diuers workes. Of the workes of Abel, it saieth, *erāt iusta, they were iust.1. Io.3.4.* Daniel auouched, that *Iustice was found in him. Dan.6.22. Phinees stood &c. and it was reputed to him, to Iustice. Psal.105.31.* The Saincts of the old Testamēt are said to haue *wrought iustice. Heb.11.33.* And; *If these three men shall be in the middes thereof, Noë, Daniel, & Iob, they, by their iustice shall deliuer their owne soules saith the Lord of hosts. Ezech.14.14.* Zacharie and Elizabeth did *walk in all the iustifications of our Lord without blame. Luc.1.6.* The *fist* proofe is taken out of those places that insinuate and tell how diuers, in many of their actions, did *not offend.* Iob, in the Scripture, is commended for *a man simple, and right, and fearing God, and departing frō euil. Iob.1.v.1.* Againe, *in all these things, Iob sinned not with his lips; neither spake he any foolish thing against God. v.22.* and in the next chapter God againe giues him the former testimonȳ, that he was *simple and right &c.* Adding this, that he was *yet retaining innocency. c.2.v.3.* Whence it followes, that he had not sinned as much as in thought. And yet further, Iob makes his profession, *from the commaundements of his (Gods) lips I haue not departed, and I haue hid the words of his mouth in my bosome. c.23.v.12. Thou saiest a few names in Sardis, which haue not defiled their gar-*

ments, and they shall walke with me in whites, for they are worthie. Apoc. 3. 4. If thou take a wife, thou hast not sinned; and if a Virgin marry, she hath not sinned. 1. Cor. 7. 28. The *sixt* proofe is taken out of those texts of Scripture that auouch *keeping the commaundements* and *merit*; which I will put downe in their place, and order. In the meane tyme I would know, how any man can lawfully do any worke at all, if euery worke in execution be damnable, and consequently forbid by the diuine law? and how God doth not contradict his owne commaundements, forbidding vs to sinne at all, and yet bidding vs doe many workes, which (if your doctrine be true,) it is vnpossible for vs to doe without sinne, without offending God, and mortally.

Obie. 1. It is obiected *first* that wee *all offend in many things. Iac. 3.* and, there is *no man that sinneth not. Eccles. 7.* and all our iustices as the *cloth of a menstrued woman. Isa. 64.* I answer, to the *two* first places, and others of like nature; that there is no man which doth not sinne, at least, *veniallie*, some times. But hence it doth not follow, that a man cannot doe some acts which are not sinnes. The Scripture doth not say as you doe, that *euerie act* is sinne; that *none* are good and iust; that *no man* which is iustified doth any action that is good: this you doe not find in Scripture; and if you could, there would be contradiction found in Scripture; for it hath affirmed the contrarie, in direct words. To the *third* text

Suprà. pag. 416. answer, that (as Luther and Caluin, your Masters do graunt in their Commentaries vpon that place) it is impertinently alleaged; because the Prophet speakes not there in his owne person, as appeares by

by his words; *there is none that calls vpon thy name* Vers. 7. *&c.* but in the person of the Iewes; and not the Iewes at all times neither, but of that time preſēt: nor of all the Iewes of that time present, but of the wicked ones: nor of all their workes vniuerſally; but of thoſe that were donne by the power of nature. Of their new moone, and Sabaoth; and other Isa. 1. v. festiuities, and iuſtice according to their esteeme, 12. 13. whereof the ſame Prophet ſpeakes in the firſt chapter. Now, there is no conſequence, from ſome, to all; from the wicked, to all kind of men: nor, from all men in one tyme, to all men in all tymes; from the ſtate of the law to the ſtate of grace: and finally, from ſome actiōs, to all, vniuerſally. Wherefore, notwithſtanding this text, or any other, it will ſtand good, that, *ſome actions in the regenerate are good and iuſt.* But *note*, that

Wee doe not equall the ſtate of the iuſt heere, with the Saincts in heauen: they doe ſee the eternall truth cleerely; they loue it immoueably; and neuer ſinne at all: not, as much as, once, venially: &, being there at their iourneyes end, their Charity is at full: neuer failing: neuer encreaſing. Heere, Charity is growing: not yet come to the full, not yet arriued vnto the meaſure which it ſhall haue: not yet excluding all little imperfections, or veniall ſinnes: the beſt doe commit many. Neither yet doe wee ſo abaſe the ſtate of the Iuſt, as to thinke they doe neuer well. Againſt this

It is obiected *ſecondlie* out of S. Auguſtine, *that which is leſſe then ſhould be, is, ex vitio, out of ſome fault.* Ep. 29. and S. Gregory, *all the merit of our vertue,* * *is vice, if it be ſtrictly iudged by the inner arbiter.* * *Vitium.* 9. Mor. c. 1. *Anſwer.* The

first of these two places, hath an easie sense in the word *debet; ought to be.* what is performed by a mã, lesse then was from him due, all things considered, is, no doubt, a fault. But S. Augustine, there, doth declare himselfe, in the same Epistle, by *vitium*, to meane *fomitem, siue radicem peccati*; the *incentiue* or *roote of sinne*: that is, *concupiscence*; which, as he tould vs before, *is not properlie a sinne*, but the cause or occasiõ. And his meaning is, that, our *defectes*, in the performance of our duty, do arise out of that imperfection: and that by reason of it, no man is so constant in good, but that sometimes he is deficient and doth sinne: at least venially. Which those doe not, that are in heauen, where all the wounds and imperfections of nature are mended; and *Charitie* is, as he speakes, *plenißima*, full in the highest degree, according to the measure of *knowledge*: which is not there, in part or darke, as heere: but open; face to face. There, *actuall Charity* is *continuall* and excludes all, euen *veniall sinnes*: but here, it is not so.

Supra pag. Quis ergo sine aliquo vitio, id est fomite quodam vel quasi sine radice peccati? S. August. ep. 29.

Vitio and *pecco*; *vitium* and *peccatũ*, are not all one.

Sainct Gregory cals that, *our* vertue, which wee haue by nature: for, that is most properly, *ours*: and that which would be thought *in it* to be *merit*; is not so: but vnsufficient, & defectiue, in the iudgmẽt of God, (and therefore largely called, vice:) howeuer it appeare to men. Moreouer, if a man should attribute to his owne forces, the workes which are indeede good, and of grace; comparing them with the iustice which is in God: he would spoile all: being not able, *to answere, one, for a thousãd.* That in God, would infinitely exceede: and he (for comparing:) be found arrogant & proude. Where-

Qui accepta bona sibi arrogat suis contra Deum potius pugnat S. Greg. 9. Mor. c. 1.

fore,

fore, let a man that is wise, containe his thoughts humbly within compasse, and not compare. It is further to be obserued that S. Gregory and S. Augustine doe not stick to call that which is truely iustice, *iniustice*, *respectiuè*: if compared to the Iustice of God: because it hath not that essential perfection which the diuine and increated iustice hath. As if a man should call the light of a candle, darkenesse, because it is lesse thē the light of the Sunne. *Mans iustice*, S. Gregory saith, *being compared to the diuine iustice, is iniustice. A lampe is seene to shine in the darke: but is darkened in the raies of the Sunne.* Lib. 5. Moral. c. 26. *All humane things which are iust and beautifull, be neither iust nor beautifull, compared to the diuine iustice and beauty.* Lib. vlt. c. 1. *If in comparison of the iustice of God, the holy Angels in heauen be said, not to be iust: it seemes to me no inconuenient speech: not for that they, to become such, be falne from iustice: but because they be made, and be not God: and cannot haue so much spirituall light as He, by whom they haue beene made. For there is the soueraigne iustice, where there is the soueraigne wisdome: and this is God, of whom it is said: to God onely wise.* S. Aug. lib. ad Oros. c. 10. *tom.* 6. and, a little after. *By whose participation they be iust, in comparison of him, they are not iust.* Obserue heere, that they be *said to be iust*; and by intrinsecall iustice; they being the *blessed* Angels of whom he

Iustitia secundum quam iustus ex fide viuit, quoniam per Spiritum gratiæ homini ex Deo est, VERA IVSTITIA EST, *quæ licet* NON IMMERITO *in aliquibus iustis pro huius vitæ capacitate* PERFECTA *dicitur, parua tamen est ad illam magnam, quam capit æqualitas Angelorum.* S. Aug. con. duas ep. Pelag. li. 3. c. 7. *Minor ista iustitia facit meritum, maior illa sit præmium.* Ibid.

ſpeakes:and alſo be *denied*, in another acceptiõ of the word(*pro primo analogato*,)to *be iuſt*:for,iuſtice, in that ſenſe,they haue not. The *iuſtice*,in creatures, is infinitely ſhort of the thing anſwering to the name in the Creator,as the glory of the creature, is short of the Creators glory. God is *eſſentially* iuſt; eſſentially happie; as hauing in him the eſſence without bound or differẽce:Creatures are iuſt and happy by *participation*: their happines, is not, as Gods, infinite; but limitted: though greate. Moreouer, heere below, where our knowledge is obſcure, no man liues without veniall offences; and therefore all heere, come short of the Iuſtice in Saincts.

§.4. *Commandements kept.*

YOur next plea againſt workes,is made out of the conſideration of theLaw,& therefore my diſcourſe muſt follow thither. You diſpute much againſt that obligation, thinking perchance to shake it of,and be at liberty,to do,not any good, (for you diſclaime from ſuch workes;)but the bad ones:for,all yours(you confeſſe) are ſuch.And you pretend,and in good earneſt too,that the law is impoſſible,euen, to the regenerate. Wherein you ſeeme not to conceaue the power of grace; nor the nature of charity, or loue, that makes all things eaſie. Our Sauiour, did ſumme vp all the lawe, in the LOVE *of* GOD *and our* NEIGHBOVR: and *Charitie*,the Apoſtle tels vs, *is the* FVLNESSE *of this law*. The Will, moues all other powers of the Soule;as,the vnderſtanding,to conſider; the eie,to

ſee;

ſee: the hand, to worke. And Charity, which is the chiefeſt Vertue, looking vpon the *ſummum bonum*, and higheſt *End*, moues, and applies, all the reſt of the Vertues; and all the powers of the man: to their worke. It moues & applies, faith, to beleeue: hope, to reſt in God: religion, to adore: iuſtice, to giue each his due; temperance, to abſtaine when time is: fortitude, to indure: mercy to pitty. It moues the feete to goe to viſit the diſtreſſed; the hand, to giue almes; the tongue to exhort: in a word, it moues all powers, and vertues, to their worke: and thereby, ſeeing all obligations performed, *fullfils the lawe. He that loueth his neighbour* (I repeate againe the Apoſtles words) *hath fulfilled the lawe*; (& his reaſon) *for, thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet*, (marke that, for your obiection of *non concupiſces*,) *& if there be any other commaundement, it is compriſed in this word, Thou ſhalt loue thy neighbour as thy ſelfe. The loue of thy neighbour worketh no euill.* (He concludes,) *loue therefore is the fulneſſe of the law. Rom. 13. v. 8. 9. 10.* and I haue concluded too, *before I haue* put my propoſition: but yet you ſhall haue it anon and the proofe with it, as it comes in order; that I may keepe the forme propoſed in the beginning of this chapter.

Charitas omnia ſuffert, omnia credit, omnia ſperat omnia ſuſtinet, &c. 1. Cor. 13

No man will imagine that God meant to mocke the world, or to rule it tyrannically, when he, as Lord, and Preſident of Mankind, with greate ſolemnity, did promulgate the Law, at Mount Sinai, *Exod. 19. & 20 Deut. 5. & ſeqq.* commaunding his people to keepe it, *Deut. 5. v. 32. & 6. v. 5.* to haue it in their hart: to tell it to their children: to medi-

tate

Vide S. Aug de Nat. & Grat. ca. 69.

tate on it sitting; walking; rising; *v.*7. calling it, *his couenant with them. c.*5. *v.*2. *Exod.*19. *v.*5. and assuring that it is not *aboue* them &c. but very neere: euen in their mouth; and hart; to do it. *Deut.*3. *v.*14. proposing blessings, to the obseruers, *v.*16. threatning punishments to the transgressors, *vers.*18. calling heauen and earth to witnesse, that he hath put in mans election, life and death: blessing and cursing: *v.*19. and, exhorting him, to choose life, *v.*20.

Yet what would this whole action of God be, if the thing were not possible to be donne? if no man euer did or could keepe this law? Our blessed Sauiour also, comming into the world, did exact the obseruation of it, in his diuine Sermon, related by S. Matthew *cap.* 5. 6. 7. wherein he declared, that he came not to loose or dissolue, but to *fulfill* it: *ca.*5. *v.*17. adding, that all should be fulfiled: and, that he should be called greate in the Kingdome of heaue that should teach and *do* it. *v.*19. that they who do the will of his eternall Father, shall enter Heaue, & not euery one that cries Lord, Lord. *c.*7. *v.*21. that the poore in Spirit, the meeke, the mourners, those that hunger and thirst after iustice, the cleane of hart, are happy: *cap.*5. whence it followes, that he who will follow His direction, in matter of Religion, must keepe the commaundements. There was no way in the Old; there is none in the New, but this, to goe to God. Wee are His creatures: made, by Him: to serue, Him: and must doe what He doth commaund vs. This is our taske, and imployment. Nature indeede, of it selfe, is not able to performe all: but He doth assist with his grace to the performance: inabling vs to fulfill his Will,

that

that ſo He may haue glory in his worke. In regard nature alone, is not able to beare this burden, it is ſaid *heauy*; ſuppoſe, to nature alone; to the flesh, vnpoſſible. In regard Charity, *diffuſed by the Holie Ghoſt in our harts*, doth all things willingly, and that the grace of God is ready to aſſiſt, it is ſaid to be *light*. *I can doe all*, the Apoſtle ſaieth, *in him that ſtrengtheth me. Philipp.* 4. 13. If he could do all, he could keepe the commaundements; all: for thoſe were things to be donne, of ſuch as would be ſaued. *If thou wilt enter into life, keepe the commaundements. Mat.* 19. 17.

The FOVRTH ASSERTION. The commaundements are not impoſſible to thoſe that are *iuſtified*, and in grace. This I prooue, *firſt* becauſe God doth not commaund in earneſt, and exact of vs, more then wee by his grace and aſſiſtance can doe; he doth not preſide tyrannically ouer men: but he commaunded in earneſt, and exacteth the obſeruation of the lawe, *Exod.* 20. *Mat.* 5. *&c.* as I haue noted before: & c. 19. 17. therefore by his aſſiſtance wee can doe it. *Secondly*, the Scriptures ſay, they are not hard, but eaſie. *In this wee know that wee loue the children of God, when as wee loue God and keepe his commaundements; for this is the charitie of God that wee keepe his commaundements; and his commaũdements are not heauy. Becauſe all that is borne of God ouercommeth the world.* 1. *Ioa.* 5. *v.* 2. 3. 4. *My yoke is ſweete, and my burden light. Mat.* 11, 30. *Thirdly*, the grace of God, can inable vs ſufficiently to keepe them; and God hath promiſed efficacious grace to the Church, to his purpoſe. *I will power out vpon you cleane water, and you ſhall be cleanſed from all your contamina-*

taminations; *and from all your Idols will I cleanse you. And I will giue you a new hart, and will put a new Spirit in the middes of you: and will take away the stony hart out of your flesh, and will giue you a fleshy hart, & I will put my spirit in the middes of you: and I will make that you walke in my precepts and keepe my iudgements and doe them. Ezech. 36 vers. 25.26.27.* Is God as good as his word? or doth he vndertake more, then he is able to performe? *It is God that worketh in you, both to will, and also to accomplish, according to his good will. Philippen. 2. 13. Fourthly,* men in this life may loue God, and their neighbour; and *loue is the fulnesse of the lawe. Rom. 13. 10. Fiftly,* the Scripture doth testifie that * many haue kept the Commaundements. did mention Iob aboue; and Zachary, and Elizabeth, who *were both iust before God, walking in all the commaundements and iustifications of our Lord, without blame. Luc. 1. 6. Dauid had donne right in the eies of the Lord, and had not declined from all things which he commaũded him, all the daies of his life, except the matter of Vrias the Hetheite. 3. Kings. 15. 5.* Iosias *returned to our Lord, in all his hart, and in all his soule, and in all his power, according to all the lawe of Moyses. 4. Kings 23. 25.* The Apostles, as our Sauiour himselfe doth testifie, to his Father; *They haue kept thy word. Io. 17.* 6. and heereby wee know to that they had *perfect* Charity; for so wee are taught by S. Iohn, saying *he that keepeth his word, in him in verie deede the Charitie of God, is perfited: in this wee knowe that wee are in him indeede. 1. Io. 2. 5.* as also by their martyrdom for *greater loue then this no man hath, that a man yeeld his life for his frinds. Io. 15. 13. Finallie,* the contrary would argue that heauen were shut so, that none shou

* *Mihi abunde sufficit, neminem extitisse vnquam qui legi Dei satisfecerit, nec vllũ posse inueniri.* Calu. Antidot. Conc. Trid. sess 6. c. 12.

τετελειωται. *Perfecta est.*

should enter; which is the thing the Diuel (whose procuratour you make your selfe) desires. For none can enter, but vpon cõdition, that heere, in this life, he keepe the commaundements. *If thou wilt enter into life, keepe the Commaundements.* *Matt.*19.17. if the *condition* be not performed, the graunt houlds not; becauſe it was onely *vpon condition.*

It is obiected *firſt* that no man can loue God heere with all his hart. *Anſwer.* He may: for, this is the proper *acte* of Charity, which is *diffuſed in our harts by the holy Ghoſt*; and nothing hinders this habit, or Vertue, from making an *acte*. Moreouer the Scripture doth tell vs, that diuers, haue *turned* to God, (this conuerſion, is *loue*,) and ſought him with *all their hart*, and haue been *perfect in heart*, before him. As (*a*) *Dauid*; (*b*) *Ioſias*; (*c*) *Azarias*. And what I pray you was wanting in the Apoſtles, that actual-

Obie. 1.

a Pſal. 118. 10. 3. Reg. 14. 8. & *cor eius perfectũ erat cordi Domino*

c. 15. 3. *cor Aſa perfectum coram Domino.* Ib. v. 15.

b 4. Reg. 23. 25.

c Dan. 3. 41.

Impium eſt aſſerere præcepta Spiritus Sancti impoſſibilia eſſe obſeruatu. S. Baſil ad illud Attende tibi. *Ne impoſſibilia putemus eſſe præcepta, quæ certè & vtilia nobis ſunt, & valde facilia, ſi tota vtique mente vigilemus.* S. Chryſ. hom. 18. in Mat. *Sciendum eſt Chriſtum non impoſſibilia præcipere ſed perfecta, quæ fecit Dauid in Saul &c.* S. Hier. in c. 5. Mat. *Deus poſſibilia mandauit, hoc nulli dubium eſt.* Idem li. 2. cont. Pelag. *Latum mandatum Dei in omnia ſpei noſtræ genera diffunditur, vt non difficile ſit ſi adſit voluntas, præcepto Dei obtemperare.* S. Hilar. ad Pſal. 118. Latum mand. *Dubitare non poſſum, nec Deum aliquid impoſſibile hõmini præcepiſſe; nec Deo ad opitulandum & iuuandum quo fiat quod iubet, impoſſibile aliquid eſſe; ac per hoc poteſt homo ſi velit, eſſe ſine peccato, adiutus à Deo.* S. Aug. de Pecc. mer. & remiſſ. li. 2. c. 6. *Dicimus lege fieri vt Deus, quid fieri velit, audiatur; gratia vero fieri vt legi obediatur.* Idem con. du. ep. Pelag. li. 3. c. 2. *Secundum fidem Catholicam credimus, quod acceptæ per baptiſmum gratiæ, omnes baptizati Chriſto auxiliante & cooperante, quæ ad ſalutem pertinent, poſſint & debeant, ſi fideliter laborare voluerint, adimplere.* Conc. Arauſ. 2. cap. 25.

actually deposed their liues for our Sauiour? the loued him more then the world; and more the themselues; and more then Angels; because the loued him as God their Creator; and why then not aboue all? what other thing did they lou more, or esteeme equally with him?

De Spit. & lit. ca. vlt. serm. 50. in Cant.

Secondly it is obiected. If S. Augustine say true that precept, *thou shalt loue God with all thy hart*, ap pertaines to the next life. And S. Bernard saith, *cannot be fulfild in this life by any man.* *Answer.* As t diuine beauty, is diuersely conceaued, here and heauen; so the measure of loue, here, and there, different: there, Gods perfection is reueiled, a openly, in it selfe, to the behoulders; and bei thus approached to the wil, breeds in it a *lou* perfect, that it excludes all morall imperfectio whatsoeuer; according as that glorious light the vnderstanding doth exclude all kinde of t rour. And this latitude or *totalitie* of *loue* is prop to that state; here, wee haue it not. They loue co tinually, to the highest degree of their ability, o dering their actions, all, perfectly, to the glory Him whom they loue thus; to witt, God; the chiefest good, cause, and end. Here below, Go perfection & beauty is knowne but obscurely, *ænigmate*: and therefore, though it breed in ou harts a *loue*, for, it is beauty; & a *diuine loue*, for, it diuine beauty; and *aboue all* other things belouec for, of beauties it is absolutely the best, as bein cause of all the rest, and vniuersally compleate i perfection. Yet this *loue* bread here, is not fully o that vigour, ability, power, and strength, as the for- mer; but yonge and tender in respect of it. And, a

Obie. 2.

faith

faith, which shewes it the *summũ bonum*, doth abide in an Vnderstãding which sometimes mistakes in things not vnder obligation of beleefe: so this vertue lodgeth in a Will, which now and then doth misse in little things; so it do not contrary to the *maine* obligation of the law. It consists with veniall sinnnes; not with mortall: as faith dot consist with some errous about other inferiour obiects, but not with infidelity. For little faults, a man breaketh not with his freinde; neither doth God for such break with vs: so we doe rest in him as our best Good, soueraigne Lord, & chiefe End, of our selues & all our powers, which *rest*, or order of the soule to and in, Him, is Charity.

Reuelatio manifesta. Præceptũ graue.

Now, out of this discourse, I answer your obiection, thus: there is a double *totality* of *loue*, the one opposite to *all sinnes* and morall imperfections: the other

Iustos esse concedo; sine omni autem peccato omnino, non assentior. Etenim absquo vitio, quod Græcè dicitur κακία, *hominem posse esse, aio:* ἀναμάρτητον, *id est, sine peccato esse nego.* S. Hier. Aduers. Pelag. l. 2. *Planè multi iusti dicti sunt sine querela, quod intelligitur sine crimine. Crimen autem est peccatum graue, accusatione & damnatione dignissimum.* S. Aug. in Ioh. tract. 41. *Si quis sine crimine est, sicut est homicidium, adulterium, &c. cum cœperit ea non habere homo, debet autem non habere omnis Christianus, homo incipit caput erigere ad libertatem.* Ibidem. *Sicut sine minutis peccatis nullus vnquam aut fuit aut esse poterit; ita sine capitalibus criminibus, donãte & auxiliante Deo, omnimodis esse possumus & debemus.* Serm. 56 De tempore. *Licet in hac mortali vita, quantumuis Sancti & iusti in leuia saltem & quotidiana, quæ etiam venialia dicuntur, peccata, quandoque cadant, non propterea desinunt esse iusti. Nam iustorum vox illa est & humilis & verax;* dimitte nobis debita nostra. Conc. Trid. Sess. 6. c. 11.

other opposite to *all mortall* sinnes, but not vniuersally to all sinnes. Taking the text obiected, as importing the former totality, it intimates a perfection of the *next life: taking it as importing to the later totality, it intimates a perfection, not only possible, but necessary to be had, in *this*. That the precept, vnderstood in the former sence is fulfild heere, wee defend not: in the later sence it is heere fulfild; and consequentlie, as Sainct Austen saith, the rest. (a) *Grace* saith he, *doth effect, that by* LOVE *the commandements of God be* FVLFILD; *which could not be fulfild by feare.* (b) *By the law no man can fulfill the law; for charity is the fulnesse of the law: & the Charity of God is diffused in our hartes; not by the law, but by the holy Ghost, which is giuen vs: therefore grace is shewed by the law, that by grace the law may be* FVLFILD. Concerning the *possibility*, he saith further (c) *Gods commandements, if wee doe vse them well, be very good: for, in as much as it is most constantly beleeued, that God, being iust & good* COVLD NOT *command things impossible; hence wee are admonished both what wee haue to doe in easie things: and in hard matters, what wee are to aske: for all are made* EASIE *to Charity, to whom alone the burden of Christ is light: or*, rather *she her selfe is the burden which is light.* Againe. (d) *God doth not command things impossible.* (e) *Wee detest their blasphemy, who say that God hath commaunded man any thing impossible.* (f) *By grace it is* BROVGHT TO PASSE, *that the law, is* OBAIDE.

Saint Bernard, whose authority is obiected also, doth say that it is necessary for vs here in this vale of misery, by the helpe & aide of grace *decalogum legis implere*, (g) to fulfill the decalogue of the law.

And

* S. Aug. *supra.*

a S. Aug. conc. 26. in Psalm. 118.

b Idem de Grat. Christi c. 9.

c Idem de Nat. & gra. c. 69.

d Ibid. c. 43.

e Sermõ. 191. de Temp.

f Idem con. du. ep. Pel. l. 3. c. 2.

g *Necesse est nos decalogum legis implere* S. Bern. Serm. 3. de Ieiun. Quad.

nd that (h) charity doth *make that lawes be fulfild.* hich he confirmes out of our Sauiours mouth, ame not to breake the law, but to fulfill it. Neier is he contrary to himselfe: or, to S. Augustine: , to the Councels: or to the Scriptures, in the ords obiected out of him: for he meanes only at, *loue*, excluding, *all sinne* at *all times*,) such as is Saincts, is not in this life: and that if you take precept of loue, before mencioned, in this sense, one heere doth or cā obserue it: but, as it imports oue, opposite to *all mortall sinne*, so here it may & is obserued as he tould you. And many testionies of it there are, euen in Scripture; as, of the postles; *they haue kept thy word. Ioh.* 17. 16 of some Sardis, who *had not defiled their garments. Apoc.* 3. of Zachary and Elizabeth who did *walke in all commaundements without blame. Luc.* 1. 6. Of Iob, o *departed not from the commaundements of* Gods *Iob.* 23. 12. of Asa, *whose hart was perfect before our rd.* 3. *Reg.* 15. 15. of Iosias, who *returned to our Lord all his hart, and in all his soule, and in all his power, ording to all the Law of Moyses.* 4. *Reg.* 23. 25. Neier is it to be imagined, that the fulfilling of the w, is a priuate miracle; particular in one or two; some Ministers would haue you beleeue: but it he thing promised by God vnto his people. *I l make, that you walke in my precepts, & keepe my gments, and doe them. Ezech.* 36. 27 which he doth ilie by giuing Charity, into our harts; for *loue is fulneße of the Law. Rom.* 13. 10.

(h) *Seruorū & mercenariorum leges; Charitas non destruit sed facit vt impleatur.* Idem. ep. 11. ad Carth.

Thirdly it is obiected that, The commaund *non concupisces*, thou shalt not couet, cannot be fulfild in this life: for, Rom. 8. 3. it seemes to be said im- Obie. 3.

possible. *Answer.* Euen that Law, in this life, may be kept; as wee know, *first* by the generall rule already proued by Scripture. *Secōdly* particularly by S. Paul, who vndertaking to prooue, that *loue is the fulnesse of the* law, shewes how this precept *non concupisces*, is concluded in the loue *of our neighbour*, which loue is by diuine helpe and assistance, in our power. *Thirdly*, it is a principle in Diuinity, well knowne and vniuersally receaued in S. Augustines time, that *what is not voluntary, is no sinne.* Which rule is thus applied vnto the motions of concupiscence, whereof you speake; Such motions, did the will consent, could the intellectuall part say *ego operor*, I doe them: they are Sinnes. If the intellectuall part, the inner man, delight in the law, constantly adhering vnto it, and can truely say, *non ego operor*, I am no cause of it, I doe not as much as consent vnto it, no not *interpretatiuè*; but, oppose myselfe what I can; it is no sinne. This is also the doctrine of the Apostle, in that place, if his words (which to such as are no Schollers, seeme obscure) be vnderstood. He puts downe the combate betwixt the *flesh*, and the *Spirit*; the rebellious motions of the blind *sensuall appetite*, against the inner man. And saies. *I see another law of my members, repugning to the law of my mind, and captiuing me in the law of sinne which* (law) *is in my members: vnhappy man that I am who will deliuer me from the bodie of this death?* (Not will; the Protestant would say; but, he answers) *the grace of God by Iesus-Christ our Lord.* This grace will do it. *Therefore I my selfe*, saith he presently, WITH THE MIND SERVE THE LAWE OF GOD; (marke this:) *but with the flesh, the law of sinne.* The flesh

Rom. 7. v. 23 24. 25. & c. 8 v. 1. 2. 3. 4

mous

moued rebelliously; but *his intellectuall part* by the helpe of grace, stucke vnto the lawe, obseruing it; so he consented not to the flesh, and consequently that motion, (being not from the mind, or free,) was not sinne. He proceedes, *There is now therefore no damnation to them that are in Christ Iesus: that walke not according to the flesh.* (God condemnes them not of sinne, that do not consent to those motions;) *for the law of the Spirit of life in Christ Iesus*, HATH DELIVERED *me from the law of sinne* AND DEATH. *Concupisces*, is the law of sinne; and the Grace whereof he spake before, deliuereth his mind frō it;) *For, that which was impossible to the lawe in that it was weakened by the flesh*, God *sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh; that the iustification of the law might be* FVLFILLED IN VS, *who* WALKE *according to the spirit*. Heere concupiscence, you see, cannot preuaile against the intellectuall part and inner man, or gaine consent of it, wherefore the diuine law is not violated by him that vnderstands it, that is, by the *inner man*. He remaines, notwithstanding the temptation, firme in the diuine law, seruing it. *Reply.* That motion, though not yeelded to, but resisted,

Vide Cyrill. Alex. l. 3. co. Iul. & Chrys. in hunc locum.

Priuatio originalis iustitia per quam voluntas subdebatur Deo, est formale in peccato originali; omnis autem alia inordinatio virium animæ se habet in peccato originali sicut quoddam materiale: inordinatio autem aliarum virium animæ præcipuè in hoc attenditur, quod inordinatè conuertuntur ad bonum commutabile; quæ quidem inordinatio communi nomine potest dici concupiscentia. Et ita peccatum originale materialiter quidem est concupiscentia, formaliter verò defectus originalis iustitiæ. S. Tho. 1. 2. q. 82. ar. 3. *Ignorantia & fomes sunt materialia in peccato originali, sicut & conuersio ad bonum commutabile in peccato actuali.* Idem q. 3. de malo a 7. Vide eundem in 2 d. 32 q. 2. 1. ad 1. & in 4. d. 17 q. 1. a. 1. qu 1.

possible. *Answer.* Euen that Law, in this life, may be kept; as wee know, *first* by the generall rule alreadie proued by Scripture. *Secōdly* particularly by S. Paul, who vndertaking to prooue, that *loue is the fulnesse of the* law, shewes how this precept *non concupisces*, is concluded in the loue *of our neighbour*, which loue is by diuine helpe and assistance, in our power. *Thirdly*, it is a principle in Diuinity, well knowne and vniuersally receaued in S. Augustines time, that *what is not voluntary, is no sinne.* Which rule is thus applied vnto the motions of concupiscence, whereof you speake; Such motions, did the will consent, could the intellectuall part say, *ego operor*, I doe them: they are Sinnes. If the intellectuall part, the inner man, delight in the law, constantly adhering vnto it, and can truely say, *non ego operor*, I am no cause of it, I doe not as much as consent vnto it, no not *interpretatiuè*; but, oppose my selfe what I can; it is no sinne. This is also the doctrine of the Apostle, in that place, if his words (which to such as are no Schollers, seeme obscure) be vnderstood. He puts downe the combate betwixt the *flesh*, and the *Spirit*; the rebellious motion of the blind *sensuall appetite*, against the inner man. And saies. *I see another law of my members, repugning to the law of my mind, and captiuing me in the law of sinne which* (law) *is in my members: vnhappy man that I am, who will deliuer me from the bodie of this death?* (None will; the Protestant would say; but, he answers) *the grace of God by Iesus-Christ our Lord.* This grace will do it. *Therefore I my selfe*, saith he presently, WITH THE MIND SERVE THE LAWE OF GOD; (marke this:) *but with the flesh, the law of sinne.* The flesh moued

Rom. 7. v. 23 24. 25. & c. 8 v. 1. 2. 3. 4.

moued rebelliously; but *his intellectuall part* by the helpe of grace, stucke vnto the lawe, obseruing it; so he consented not to the flesh, and consequently that motion, (being not from the mind, or free,) was not sinne. He proceedes, *There is now therefore no damnation to them that are in Christ Iesus: that walke not according to the flesh.* (God condemnes them not of sinne, that do not consent to those motions;) *for the law of the Spirit of life in Christ Iesus*, HATH DELIVERED *me from the law of sinne* AND DEATH. (*Concupisces*, is the law of sinne; and the Grace whereof he spake before, deliuereth his mind frō it;) *For, that which was impossible to the lawe in that it was weakened by the flesh*, God *sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh; that the iustification of the law might be* FVLFILLED IN VS, *who* WALKE *according to the Spirit*. Heere concupiscence, you see, cannot preuaile against the intellectuall part and inner man, or gaine consent of it, wherefore the diuine law is not violated by him that vnderstands it, that is, by the *inner man*. He remaines, notwithstanding the temptation, firme in the diuine law, seruing it. *Reply*. That motion, though not yeelded to, but resisted,

Vide Cyrill. Alex. l. 3. co. Iul. & Chrys. in hunc locum.

Priuatio originalis iustitia per quam voluntas subdebatur Deo, est formale in peccato originali; omnis autem alia inordinatio virium animæ se habet in peccato originali sicut quoddam materiale: inordinatio autem aliarum virium animæ præcipuè in hoc attenditur, quod inordinatè conuertuntur ad bonum commutabile; quæ quidem inordinatio communi nomine potest dici concupiscentia. Et ita peccatum originale materialiter quidem est concupiscentia, formaliter verò defectus originalis iustitiæ. S. Tho. 1. 2. q. 82. ar. 3. *Ignorantia & fomes sunt materialia in peccato originali, sicut & conuersio ad bonum commutabile in peccato actuali.* Idem q. 3. de malo a. 7. Vide eundem in 2 d. 32 q. 1. a. 1. ad 1. & in 4. d. 17 q. 1. a. 1. qu. 1.

fisted, is called sinne. *Answer.* It is so called *analogically* as I tould you before, for it is a *materiall part* of sinne; and the *occasion* or inducement, and an *effect* of sinne, and, hath *proportion* like it, as neere as a thing *not partaking libertie*, or intellectuality, can haue: but the *forme of sinne* is not in it. Wee say cold is *slugglish*, for it makes one so; and that ones writing is his *hand*, for that it made it: and a deade corps is called sometimes *a man*; for it is the matter of a man, and hath a figure like him too; but the true nature of man is not in the thing. 2. *Reply.* Cõcupiscence, S. Austen saies, is sinne, *because there is in it* * *disobediẽce against the soueraigntie of the mind.* *Answer.* It is in a large sence, and *analogically* sinne: but not strictly and *formally*, as long as it is against the will, as he tould you many times: according the *tenet* which he held, and was in his daies, he saith common, that speaking properly, *what is not voluntarie is no sinne.* When you haue proued that *the inferiour appetite* or the sence, cã perceaue what thing *a Superiour*, is; and, *why* he ought to be obaid; and in *what*: then you may talke of *formall disobedience* in *that* power: till then, you must giue me leaue to thinke that when it is against the Will, and Superiour part, it is but *analogicallie* so called, in regard of a proportiõ betwixt such an act or disposition, and another whose obiect is proposed by the *intellective* power. And as it is thus largely and *analogically* disobedience, so is it sinne onely in a large sence, and *analogicallie.* See aboue pag. 406. 408. and consider Sainct Austens words (there cited) who tels you that man is by grace *perfectly renewed*, and freed from *all sinne*, *ab omnibus omni*

* If this Argumẽt did conclude *a sinne*, it would prooue *Caietans* opinion that in the lower appetite of man may be a *veniall sinne* the superior part not concurring and thiswere all could be made of it.

no. That the baptized is deliuered from *the guilt of all ſinnes*; that he hath *no ſinne, caret omni*: and that, *not to be guilty of ſinne is not to haue ſinne.* cited pag. 403. that ſinnes are *not ſhaued but taken away*, that *nothing is ſinne which is not committed by the will*, that originall ſinne can be no where but *in the will.* That if wee conſent not to the deſires of ſinne wee neede not aske God *forgiueneſſe*. pag. 405. that concupiſcence in the regenerate *is not ſinne.* pag. 408. & con. du. ep. Pelag. c. 13. but onely ſo called for other reſpects, as, for that it hath in it a large kind of *diſobedience* to the ſoueraignty of reaſon; and for that it is *the effect*; and (if it preuaile) *the cauſe* of ſinne. Ibidem. & lib. 1: con. Iul. c. 3.

Fourthly. It is obiected that Chriſtians are not bound to keepe the commaundemẽts, becauſe the lawe is not made to the *iuſt* man but *to the iniuſt* and diſobedient 1. Tim. 1. I *anſwere* firſt, that were the *Iuſt* exempted, Proteſtants could not hereupon ground their liberty from the lawe; for that, as long as they liue, they be in their ſoules intrinſecally *iniuſt*: their ſinne, by their owne confeſſion, ſtill abiding there: and their actions, euen the beſt, being, as they confeſſe, damnable. Now ſuch people are not to be reconed among the *Iuſt*, by ſuch as doe know that blacke is not white. Secondly I anſwere, that a lawe may be conſidered, either as it is *directiue*; and ſo it is made, euen, to the Iuſt; or as it is *coactiue*, punishing; and ſo it is not made to to the Iuſt. It carries with it terrours; but, not for the *Iuſt* ones: keepe it, and you neede not feare. But you miſtake much, if you thinke that our Sauiour hath not coumaũded it to be kept. *If thou*

wilt

wilt enter into life, keepe the cõmandements. Mat.19.17. Your Obiections of the *ceremoniall* law, I omit as impertinent; becauſe wee ſpeake heere of the *morall*; yet you may reflect on the teſtimony of the Holy Ghoſt touching Ioſias, Dauid, Zachary, &c.

Fiftly Is oppoſed that of our bleſſed Sauiour, *When you haue donne all things that are commaũded you, ſay, wee are vnprofitable ſeruants, wee haue donne that which wee ought to do.* Luc.17.10. *Anſwer.* This is an excellent leſſon of humility: but neither contrary to our aſſertion of keeping the Commaundemẽts, nor yet of merit; againſt which it is vrged alſo. Yea the obſeruation of the commaundements, is twice in this short ſpeech, ſuppoſed to be in our power. *When you haue donne*, what? *all that is commaunded you*; what then? *ſay, wee are vnprofitable ſeruants.* You haue donne God your Lord and Maſter no good at all whence he receaues any profit: it was your duty to do ſo, to do as you haue donne, *videlicet what was commaunded*, you. See l.1.pag.163.

§.5. *Workes meritorious.*

THe good workes of the Iuſt, in regard they proceed frõ a perſon gratefull to God, moued in the doing of thẽ by the Holy Ghoſt inhabiting and directing them according to Gods will and good liking; are diſpoſitions tending to the increaſe of habituall *iuſtice* in this life; and haue the *reward* of glory promiſed in the next; whereunto they diſpoſe the ſoule, and therefore be ſaid meritorious: for *merit is a diſpoſition to reward.*

THE FIFT ASSERTION. The Iuſt by their good workes

wotkes doe merit euerlasting, life. This is proued, *first*, becauſe *a reward* is not giuen but for *merit*; and euerlasting life, is giuen, as a reward. *Be glad and reioyce, for your reward is greate in heauen. Matt. 5.12.* more *Mat.20.8.& 1.Cor.3.8. Apoc.22.12. Secondly*, becauſe God doth giue glory, for *good* workes; *Come you bleſſed of my Father, poſſeſſe &c.* FOR, *I was hungry and you gaue me to eate &c. Matt. 25. v. 34. 35.* more *Ib. v. 21. & Rom. 2. 6. Apoc. 7.14. As alſo* he doth damne, for *bad workes. Get away from me you curſed, into euerlaſting fire*, FOR, *I was hungrie and you gaue me not to eate. Mat.25.41. As death*, ſaith S. Auguſtine, *is rendered to the merit of ſinne, as the pay: ſo, euerlaſting life is rendred, as the pay, to the merit of Juſtice. Epiſt.* 105. and this pay, he, in another, place, calles, *the pennie*, which each workeman is to receaue. *De Sanc. Virgin. cap.26. Thirdly* the Scripture ſaith, the workes of the Iuſt doe *worke* in them *glorie. That our tribulation which preſently is momentanie, and light, worketh aboue meaſure exceedingly, an eternall waight of glorie, in vs. 2.Cor.4.17.* more *Philip. 2.v.9. 12. Gal.6.8.* this *working*, cannot be vnderſtood but in way of *merit*; for, how els can our tribulations, worke *the ſight of God*, which is the eſſentiall, and ſuperabundant glory, of thoſe that are in bliſſe? *Fourthlie*, the Scriptures calles euerlasting life, * *a crowne*, therefore it is giuen for labour; and, *of Juſtice*: therefore *due* to the worke, ſuppoſing Gods promiſe. *I haue fought a good fight, I haue conſummate my courſe, I haue kept the faith: concerning the reſt, there is laid vp for me a crowne, of iuſtice, which our Lord will render me in that daie, a iuſt Iudge: and not onelie to me, but to them alſo that loue his cōming. 2.Tim.4.v.7.8.*

* Apoc. 2.v.7.11. 17. & c.3. v.5.12.21 & c. 21.v 7.

Fifthly, the Scripture doth yet further vnfold this point; declaring, that men are glorified, becauſe they *are worthie* and doe obſerue it. *Thou ſaweſt a few names in Sardis which haue not defiled their garmẽts*, (there, is purity & iuſtice) *& they ſhall walke with me in whites* (in eternall glory, there is the reward: and the cauſe doth followe,) *becauſe they are worthie*, becauſe they deſerue it. *Apoc. 3. 4.* And obſerue, that he ſaith not, becauſe *Chriſt* is worthie: but becauſe *they* are worthy. They haue this worth & merit indeede *from Chriſt*, (as I tould you before the aier had light from the ſunne,) but it is intrinſecally in them.

Neither is this any dishonour to our Sauiour, that others, vnder Him, and by vertue receaued from Him, can merit; but an honour to Him; and an argument of the greatneſſe of His vertue, and power in this kind, able to communicat it ſelfe ſo, as to make others partakers of this vertue. Iuſt as, to make other things light, is an argument in the Sunne, that it is exceding light; and, to haue particular cauſes working vnder it, is a glory to the firſt and vniuerſall cauſe. It comes not, I ſay out of the inſufficiency of our Sauiours Merit, that other, vnder him, can, and doe merit: His merits, are infinite: but, it comes out of the diuine Ordination, whereby God hath diſpoſed, that heauen ſhall be giuen as a *reward* and *crowne*, to thoſe that by their good cariage, ſhall be found worthy, and deſerue it; and out of our Sauiours power, goodneſſe and grace, whereby He doth inable vs Chriſtians his members to do (according to our proportion) ſome thing in this kind, as particular agents, vnder Him Chriſt the vniuerſall, & our Head. Thus, God

the

the Father hath proposed heauen, to be obtained: and God the Sonne doth enable vs thus, to get it. And this also is in it selfe the best way: that men, should not be happy whether they would or no; but, as intellectuall free Creatures, make choise of it: and their choise be supernaturall, and of grace: as the *good it selfe*, is aboue nature.

It is obiected heere *first*, that heauen is an inheritance: *if sonnes, then heires. Rom.* 8. *I answere*, that it is both *an inheritance*, and *a crowne*: for the Scripture doth giue it both names. Those who are regenerate, & doe fight too, as S. Paul did; haue it by *both titles*: those that neuer fight, but are onely regenerate, & then die before they know the distance of good and euill, as litle children; haue it *onely* by the title of inheritance. The former is the happier, and therefore the better; the later, haue not so greate a degree of glory. Both the foresaid titles the Apostle hath in one sentēce; *whatsoeuer you doe, worke it from the hart, as to our Lord; and not to men, knowing that you shall receaue of our Lord the* RETRIBVTION *of* INHERITANCE. *Coloss.* 3. *v.* 23. 24. for *retribution*, the Greeke text hath ἀνταπόδοσιν, which word doth signifie that which is giuen for recompence. Obie. 1.

It is obiected *secondly* that euerlasting life is the *grace of God*, & that *the passions of this life are not condigne to the future glorie*. I *answere* that glory is called *the grace of God*, *first*, because he freely without any merite of nature, hath elected vs to it. *Secondlie*, because he giues all meanes, and merits, to attaine it. *Thirdly* because without any obligatiō of his part, he freely promised it, as a crowne, to our workes; which are his guifts. *Fourthly*, he might (S. Augustine Rom. 6. 23. & 8. 18. Obie. 2.

saith

saith answering the same obiection) haue said also that it is *the reward of Iustice*; but would not; least any should thinke wee had this Iustice of our selues. *Finallie*, the Greeke word χάρισμα, signifies, *donatiuum* a largesse giuen in regard of an exploite well performed, as Tertullian hath noted long agoe; so that the place makes for merit; and proues that which wee say. To the other place, I answere, that sufferings of this life, be not euery way equall to the glory of the next: the *sufferings* are litle and short, the *glory* is aboue measure great and euerlasting

Translated; *grace.*

Tert. de res. carn. c. 47.

Nullane igitur sunt merita Iustorum?

SVNT *plané.* (& probatur,) *quia* IVSTI SVNT. *Sed vt iusti fierent, merita non fuerunt. Iusti enim facti sunt cum iustificati sunt; sed sicut dicit Apostolus*, iustificati gratis per gratiam ipsius. S. Aug. Ep. 118. ad Sixt. *Quod est ergo meritum hominis ante gratiam quo merito percipiat gratiam, cùm omne bonum meritum nostrum, non in nobis faciat nisi gratia: & cum Deus coronat merita nostra, nihil aliud coronet quam munera sua?* Ibidem. *Non frustra Deo cantatur* Et misericordia eius præueniet me; & Misericordia eius subsequetur me. *Vnde & ipsa vita aterna quæ vtique in fine sine fine habebitur, & ideo* MERITIS *præcedentibus* REDDITVR; *tamen quia eadem merita quibus redditur, non à nobis parata sunt per nostram sufficientiam, sed in nobis facta per gratiam, etiam ipsa* (vita æterna) *gratia nuncupatur, non ob aliud nisi quia gratis datur, nec ideo quia meritis non datur, sed quia data sunt & ipsa merita quibus datur.* Ibidem. *Sicut merito peccati tanquam stipendium redditur mors, ita merito iustitiæ tanquam stipendium vita æterna.* Ibidem. *Cùm posset dicere, & recte dicere; Stipendium autem iustitiæ vita æterna; maluit dicere* Gratia autem Dei vita æterna. De Gra. & lib. arbitr. cap. 9. *Coronate in miseratione, quia eius miseratione bona operamur quibus corona reddetur.* Ibidem. *Quia & ipsa vita æterna* QVAM CERTVM EST BONIS OPERIBVS DEBITAM REDDI, *à tanto Apostolo gratia Dei dicitur, cùm gratia non operibus redditur, sed gratis detur; sine vlla dubitatione confitendum est ideo gratiam vitam æternam vocari quia his meritis redditur, quæ gratia contulit homini.* De correpț. & grat. c. 13.

ſting. But yet if they be conſidered as proceeding from diuine grace, and dignified by the worth of the Perſons ſuſtayning them out of the higheſt motiue; (theſe Perſons being the children of all-mighty God, and heires of heauen;) they haue proportion ſufficient, not in way of exact *equalitie* according to the nature of each; which is the thing, heere inſinuated by the Apoſtle: but in way of diſpoſition and *meritorious efficacie*; as he teacheth in another place before alleadged, *Our tribulation which at preſent is momentanie and light*, * *worketh aboue meaſure exceedinglie an eternall waight of glorie in vs.* 2. *Cor.* 4. 17. Where, Note 1. the litleneſſe of the tribulation in it ſelfe. 2. the exceſſiue greatneſſe of the glory: & 3. the efficacy of the one in working the other. 1. *Replie.* If grace it ſelfe heere, be not equall in degree and greatneſſe to that in heauen, how then can it cauſe a thing bigger then it ſelfe? *Anſwer.* It is a kind of heauenly *ſeede*, which God ſoweth in the heart; and moueth, to make (in that kind, that is, by way of merit,) this increaſe; hauing promiſed the foreſaid glory for a *reward*, and by promiſe made himſelfe a * *debtor* (ſo the Fathers ſpeake) to pay when their worke is donne. There are examples common for explication, in all kinds of *ſeedes*, they are leſſe then the fruite by many degrees; graines then eares of corne, accornes then oakes,

Io. 1. 12. Rom. 8. 17.

* κατεργάζεται.

* *Debitorem ipſe ſe fecit, non accipiendo ſed promittendo S.* Aug in Pſ. 83. *Bonum factum habet Deum debitorem.* Tert. li. de Pœnit. c. 2. Cum rediero omnia reddam tibi; *Reddes ergo Domine quod debes, beati quibus es debitor.* S. Ambroſ. li. 7. in Luc. Vide S. Tho. 1. 2 q. 114. a 1. *Non quod efficiatur* ſimpliciter *debitor nobis, ſed ſibi ipſi, vt ſua ordinatio impleatur.* Ibid. ad 3.

oakes,&c.& grace,is inScripture,reconed as I ſaid, among *ſeedes*,& is there called *ſemen Dei*,*the ſeede of God*.1.*Joh*.3.9. and the fruite of it indeede is heauẽly and diuine. 2. *Reply*. Man cannot be made *worthy* of a glorious reward in heauen. *Anſwer*, It is falſe;and againſt the text expreſſely.*Sap*.3.5,*Luc*. 20.35. 2. *Theſſ*.1.5.*Apoc*.3.4.See p.437. Eternall life is *rendred* as *due* to good workes,S. Auguſtine ſaies, cited p.440. & *certum eſt*,ſaies he,it is out of queſtiõ,*there is no doubt of it*.3.*Reply*.The reward is not giuẽ for our merit or worth,but for our Sauiours only.*Anſwer*. That our Sauiour moues vs to this meritorious actiõ,& giues vs power and aſſiſtance to performe it,wee confeſſe:that the reward is not giuen for the merit of the worke,wee deny.*Behold I come quickly, and my reward is with me to render to euery man according to His workes*.*Apoc*.22.12.*Euerie man ſhall receaue his owne reward according to his owne labour*.1.*Cor*.3.8.*They ſhall walke with me in white becauſe they*(he doth not ſay, becauſe Chriſt is,but becauſe they)*are worthie*.*Apoc*.3.4.

4. *Reply* There cannot be iuſtice betwixt God and a Creature. *Anſwer*.As much as is neceſſary to the nature and eſſence of merit,there may be,and is. 2. *Tim*.2.But you muſt not looke heere for that ſtrict kind of iuſtice which it betwixt man and man: that which is betwixt God and man,is analogicall. If you be a Scholler,ſee S. Tho.1.2.q.114. a.1.& 3.& 3.p.q.85.ar.3.

§. 6. *Increase of Iustice.*

IF workes cã merit glory, as hath beene proued, they may merit *increase of glorie*; and if they merit increase of glory, they may also merit *increase of grace* and iustice; which *increase* is called *a second iustification*: according to that in Scripture, *feare not to be iustified, euen till death*; *Eccles.* 18. 22. and, *he that is iuste let him be iustified yet, and let the holie be sanctified yet*. *Apoc.* 22. 11. touching this, is

The SIXT ASSERTION. A man in the second iustification, is iustified by workes. That is, he that was iust before, doth, by doing good and iust workes, increase in iustice. This is prooued *first* by that which is already said of merit; for, if the passions of this life doe *worke an eternall weight of glorie*; as the Scripture saith they doe, thẽ they worke also *increase of grace*: since the glory in heauen hath proportion in degrees with the grace heere. And, if merit can extend to the *end*, which is blisse; much more, it both can and doth extend to that which is the *way* to that end, that is, increase of grace. *The path of the iust, a shining light, proceedeth euen to perfect day*. *Prou.* 4. 18. *Hauing therefore these promises, my deerest, let vs cleanse our selues frõ all inquination of the flesh & spirit*, PERFECTING SANCTIFICATION *in the feare of God*. 2. *Cor.* 7. 1. *Secondlie, Abraham beleeued God and it was reputed to him to iustice*. *Rom.* 4. 3. his beleefe was esteemed, and by God, an act of iustice; and thereby he was made more iust. *Thirdlie, not the hearers of the law are iust with God, but the doers of the law shall be iustified.*

fied. Rom. 2.13. *Fourthlie, Pietie is profitable to all things; hauing promise of the life that now is, and of that to come.* 1. *Tim.* 4.8. *Abraham our father* was *he not iustified by* workes, *offering, Isaac on the altar? Iac.* 2.21. and againe, *Seest thou that faith did cooperate* with *his* workes, *and by the* workes *the faith* was *consummate?* v. 22. if faith did *cooperate* with workes, to iustification, then workes did cooperate with faith to it: for, to cooperate to a thing, is to worke it with another that doth also worke it.

συνήργει τοῖς ἔργοις αὐτοῦ.

Rom. 3. 24. & 28

It is obiected out of S. Paul that wee *are iustified gratis*; and, wee account a man to be iustified *by faith without the* workes *of the law*. *Answer.* S. Paul ād S. Iames are not contradictory: the one speakes of the *first iustification*, & that is gratis without* merit of our workes: the other speakes of the *second iustification*; and that is by workes: not workes donne by the power of nature, those haue not sufficient proportion: but workes donne by grace & grounded in faith. See l. 1. p. 159. whereunto you may adde touching *formall Iustice intrinsecall*: that, it hath essence, and integrity of being: the *essence* of iustice

*Cùm verò Apostolus dicit, *iustificari hominem* per fidem, & gratis, ea verba in eo sensu intelligenda sunt, quem perpetuus Ecclesiæ Catholicæ consensus tenuit & expressit; vt scilicet PER FIDEM *ideo iustificari dicamur, quia fides est humanæ salutis initium, fundamentum & radix omnis iustificationis; sine qua impossibile est placere Deo, & ad filiorum eius consortium peruenire:* GRATIS *autem iustificari ideo dicamur, quia nihil eorum quæ iustificationem præcedunt siue fides, siue opera, ipsam iustificationis gratiam promeretur. Si enim gratia est, iam non ex operibus; alioquin, vt idem Apostolus inquit gratia iam non est gratia.* Conc. Trid. Sess. 6. cap. 8.

iuſtice hath in it two parts; the materiall (a) as it were, and the formall: the *materiall* part, is faith & hope: the *formall* is Charity. Theſe do concurre to make vp the right order or iuſtice of the Soule: & when Charity is gonne, iuſtice is not there in the man, though the materiall part (which S. Iames compares with the body,) doth remaine: as when the Soule is departed out of the body, that which remaines is not a * mā. There are alſo, other Vertues, infuſed; which accompanie Charity, & order the Soule well towards other obiects: and theſe may be ſaid to appertaine to the *integritie* of iuſtice; as eies, hands, and feete, appertaine to mans integrity or entire being, though they be not included in his definitiō or eſſence. And as eies, and hands are inſtruments of the Soule: ſo theſe vertues are inſtruments of Charity, moued and applied by her, to their acts; *Supra* §. 1. & 3. and in all together, doth conſiſt the beauty of the inner man.

a Iac. 2. 26.

*Yet was it an *eſſentiall* part of man: and in the generall reſurrectiō will be ſo againe.

The SEVENTH ASSERTION. A man is iuſtified by workes, and not by faith onely. It followeth out of that which hath beene ſaid aboue, and is the doctrine of S. Iames in expreſſe words. *By workes a man is iuſtified, and not by faith onelie. Iac.* 2. 24. For *diſpoſitions*, See Eccleſ. 1. 28. Prouerb. 28. 25. Ezech. 18. 31. Matth. 4. 17. Luc. 7. 47. Hebr. 11. 6. and Concil. Trid. Seſſ. 6. c. 6. And thus farre touching this clauſe by the authority of Scripture.

Now concerning your abſurde manner of *relatiue iuſtification*, wholly vnknowne to the auncient Church, and contrary to the word of God; I deſire you

you to shew me this proposition in Scripture, *videlicet, men are iustified onely relatiuelie by their apprehension of our Saviours iustice, and not intrinsecallie by true iustice existent in them.* Nulla est Religio *in orbe terrarum* quæ hanc sententiam de *Justificatione* (per fidem solam) admittat; & nos ipsi priuatim *egrè eam credimus*, quamquam publicè eam doceamus. *Luther. in cap. 53. Isaiæ, to. 4. fol. 200.* You must also shew, the place, could you (as you cannot) find one to haue beene so expounded by *the Church*: and let vs see your *tenet* descending through all ages from the Apostles, with such vniuersality and consent as you demaund of vs in other things. It is a substantiall peece, and the FVNDAMENTALL POINT of your Religion; the specificall and *essentiall difference*, as your selues conceaue, constituting and defining it. It is the ground of many points that you maintaine, and do persecute vs for not subscribing to; wherefore I shall expect (if impossibilities may be lookt for) to see this demonstration. You knowe that wee beleeued as wee now do, before Luther came; if you will reforme vs, you must deale fairely: conuince our vnderstandings;

Quamquam nemo possit esse iustus nisi cui merita passionis Domini nostri Iesu Christi communicantur; id tamen in hac impij iustificatione fit, dum eiusdem sanctissimæ passionis merito per Spiritum Sanctum Charitas diffunditur in cordibus eorum qui iustificantur, atque ipsis inhæret: vnde in ipsa iustificatione, cum remissione peccatorum hæc omnia simul infusa accipit homo per Iesum Christum cui inseritur, fidem, spem, & Charitatem. Ita de prima iustificatione Conc. Trid. Sess. 6. cap. 7. De secunda verò. *In iustitia per Christi gratiam accepta, cooperante fide bonis operibus, trescunt, atque magis iustificantur, &c. Hoc verò incrementum petit Ecclesia cum orat; Da nobis Domine fidei, spei, & Charitatis augmentum.* cap. 10.

dings; shew the thing cleerely, as far as I demaund: and bring *fuller euidence* then I haue donne for our side; els, how can you thinke that wee shall, now at length, against such open Scripture, and against † Antiquity, and against Councels, embrace that which you call a reformation? Meane while you haue no reason to find fault with vs for saying that in Baptisme *sinne is taken away, the conscience cleansed*, the man *sanctified and iustified*; and *Charitie powred by the Holy Ghost into the heart* or soule, which Charity *hopeth all, beleeueth all*, and *is* THE FVLNESSE OF THE LAW. Wee confesse that litle defects, veniall sinnes, euery man falls into; & therefore no man is so iust in this life as that God (who knowes all) can find no * fault in him: but there are many, yea all that enter heauen, & these are innumerable, who be found, by him, to be with-

Rem. 3. 12.

*And he may punish that he findes S. Greg.

Ipsam Fidem non facit vtilem, nisi Charitas: sine Charitate quippe Fides potest quidem esse, sed non prodesse. S Aug. li. 15. de Trinit. cap. 18. *Apostolica Epistola, Petri, Ioannis, Iacobi, Iudæ, contra eum maximè dirigunt intentionem, vt vehementer astruant fidem sine operibus nihil prodesse: sicut etiam ipse Paulus non qualemcumque fidem quæ in Deum creditur, sed eam salubrem planéque Euangelicam definiunt, cuius opera ex dilectione proceduns.* De fide & oper. c. 14.

† *Profert* (Bellarm.) *quædam testimonia ex Caluino & Centuriarum Scriptoribus. Isti quosdam Veterum errores annotarunt quos cum Papistis communes habuerunt, nempe de libero arbitrio, de meritis, &c. respondeo verum esse quod Caluinus ait, & qui Centurias scripserunt, in multis erratum esse à* VETERI ECCLESIA, *vt de limbo, de libero arbitrio, de operum meritis, &c.* VVhittak. Contro. 2. qu. 5. c. 7. *All the Bishops and learned writers of the Greeke Church, and Latines also for the most part, were spotted* With *doctrines of free Will, merits, inuocation &c.* Whitgif. Defen. pag. 473. See S. N. Controu. 21. pag. 124. & seqq.

without mortall ſinne. Zachary and Elizabeth walked *without blame*, Noë was *iuſt*; Iob, *innocent*: Ioſias turned to our Lord *in all his heart, in all his power*. Abels works were *iuſt*; diuers haue wrought *iuſtice*: Abrahã was *iuſtified by his workes*: man *is iuſtified, by the works of the* SPIRIT of God *in him*; and *not by faith only*. *Tribulation* ſuſtained for Gods loue *workes an eternall waight of glorie*. Many haue *not defiled their garments*: many haue *fought a good fight*, depoſing their liues (the *greateſt* Charity) for the loue of God: and haue receaued *a reward, a crowne*, a crowne *of iuſtice*: each *according to his workes*, becauſe *they were worthy*. Wee know, God, is mercifull; & powerfull; performing his promiſe. He puts *his* *Spirit *in the middes of his people*, & makes them that they walke *in his precepts, and keepe his iudgmẽts and do them*. He ſpeakes *peace vpõ his people; and vpon his Saincts, and vpon them that are conuerted to the heart. His ſaluation is nigh to them that feare him, that glorie may inhabit in our land. Mercie and Truth haue met each other; Iuſtice and Peace haue kiſſed. Truth riſen out of the earth; and Iuſtice hath looked downe from heauen. For our Lord certes will giue benignitie, and our land ſhall giue her fruite. Iuſtice ſhall walke before him and* (you traſlate) *ſhall ſet* *her ſteps* (not only in Heauen, *in patria*, but) *in the way*.

* *The Charity of God is powred forth in our harts by the Holy Ghoſt which is giuen vs.* Rom. 5.

Pſal. 84.

* *Vide Genebrar in Pſ.* 84.

The fourth Section.

I Profesſe alſo that in the Maſſe there is offered vnto God, a true, proper, and propitiatory Sacrifice, for the quick and the dead; and that in the moſt holy Sacrament of the Euchariſt there is truely, really, and ſubſtantially the bodie and blood, together with the ſoule and diuinitie of our Lord Ieſus Chriſt: and that there is made a conuerſion, of the whole ſubſtance of the bread into the bodie, and of the whole ſubſtance of wine into the blood; which conuerſion the Catholike Church calleth tranſſubſtantiation. I confeſſe alſo that vnder either ſole ſpecies, all and whole Chriſt, and a true Sacrament, is receaued.

THE FIFT CHAPTER.

Of the reall Preſence.

WHEN wee diſpute, you graunt the Reall Preſence, not able otherwiſe to make anſwer to Scripture and antiquity; but when you diſpute, you declare manifeſtly that you beleue it not. You will not beleeue you ſay, that the bodie of a man can *be vnder the forme or ſhape* of breade; that the ſame thing can be *in heauen and on the alter* too. If you beleeue not this, how do you beleeue the Reall Preſence? how do you beleeue the words of Ieſus Chriſt, ſaying of the Sacrament in his hād, *this is my body*, and of the Calice, *this is my bloode*? if that thing were his body, then was his body in the ſhape of breade; and at once in diuers places. If you ſay that thing was not his body, you contradict Mat. 26. v. 27. 28.

him: you do not really beleeue the presence to the *signes*. I doe not say, to your imagination, but to the *signes*; this really you beleeue not.

As for your oppositions, they are sent backe with this answere, that nature indeede cannot effect those things, they are out of the spheare of her actiuity: but the power of God is infinite, and the things in themselues include no contradiction wherefore God can effect thē. And being grounded in his word, wee beleeue them without more adoe. Man is not able with his wit to discouer all the wayes of God, or to comprehend the whole obiect of his power. Our knowledge wee gather from those fewe things wee see, or perceaue by some exteriour sense; and the perfection of almighty God is infinitely aboue all this. He knoweth more then wee doe, and being truth his nature cānot lie, wherefore if he tell vs any thing though wee vnderstand it not, wee must beleeue it.

Hebr. 11. *Faith is an argument of things not appearing.* That the Deity be three persons, each distinct really from the other two, yet all the same God, is a greate mystery, it is obscure, our vnderstanding cannot reach it: but *faith* giuing credit vnto God who saith it is so, doth beleeue it. That our Sauiour is the second Person in this holy Trinity, consubstantiall with God the Father, is obscure too, yet faith doth beleeue it also; because God who cannot deceaue nor be deceaued, doth auouch it. Wee trust his knowledge, and take his word. Nature is Gods worke, she hath not the perfection of her maker; & therefore must not compare and equall her selfe with him in vnderstanding, or offer to staine with aspers

aſperſion of Errour all that is not within the cir-
uite of Her acquaintaince. God knowes more
hen she doth, and therefore she may learne.
Schollers that are ingenuous beleeue their Maſters
nd ſo come to knowledge, whereas thoſe who
eleeue nothing, are euer rude and vnlearned. A
Scholler heareth his Maſter ſay the Sunne * is
bigger then the Earth, and beleeuing falls to learne
he demonſtration: The clowne takes meaſure of
he obiect with his eie, and eſteeming it no bigger
hen the Cheeſe he cutte yeſterday when he came
rom plough, will not beleeue the Philoſophers,
or the Mathematicians, nor all the bookes in the
orld, before his owne eies; not he, no that he
onnot. Wee are in the Schoole of Religion: our
rofeſſors and Inſtructors are the Paſtors vnder
ur great Maſter IESVS-CHRIST, who cleerely
oth ſee the truth of all he doth auouch. You ru-
ely take meaſure of things as in your ſilly imagi-
tion they appeare, making ſenſible things there,
r the short knowledge you haue of them, the rule
nd compaſſe of all Being ſo denying in effect that
od is able to doe any thing further then you cā
irect him. As if in your heade were as much Art
s God hath, and your knowledge were direction
ufficient, for Gods omnipotence.

But what is the thing you ſtumble at? *Subſtance*
s not of it ſelf determined to place; (a) but hath
his *reſpect* by reaſon of ſome Accidēt. Intelligēces,
he Philoſopher thought, might be without (a) place.

* The *Sunne* is accordig to the Aſtronomers *a hundred ſixtie ſix* times bigger then the whole earth.

(a) Alia quidem *per ſe* sūt in loc⁹,

omne corpus aut ſecundum loci mutationem aut ſecundum augmentum mobile, alicubi per ſe exiſtit: cœlum autem ſicut dictum ſt non eſt alicubi totum, neque in quopiam loco, ſiquidem nullum

ipſum

Boeth. *Li. An omne quod est bonum sit.*

Arist 4. Phys.t. 45

Substãtia panis cõparabatur ad locum illũ mediantibus propriis dimensionibus. Substantia autẽ corporis Christi (illi succedens) comparatur ad locum illũ mediãtibus dimẽsionibus alienis.

S. Tho. 3 p q. 76. a. 5.

place. *It is the common opinion* (*communis animi conceptio*) *amongst wise men*, saies Boëtius, *that incorporeal things be not in place*. Bodies, some are. Some I saie, for the Vniuerse, Aristotle saies and proues, is not. *Omne autem non alicubi est, quod enim alicubi est, ipsum aliquid est, & adhuc aliud quiddam oportet esse extra hoc, in quo continetur: extra autem omne & totum nihil est.* The interiour spirituall acts and habits of our Soule, knowledge, loue, hope, &c. and the Soule herself, be not *per se*, in place: *per accidẽs*, they be. Our bodies by their quantitie, situall extension and vbication, be properlie in place, as *containing in it, and coextended to it*. And our Blessed Sauiours bodie in Heauen is so too. It is there *in loco per se*, by reason of it's *owne dimensions*. In the besseed Sacrament, *not so*; but it is there compared to place by reason of *the dimensions of bread*, which being extended situallie and cõpassed about (with air for example) be properlie in place. And in this manner it may be, at one and the same time, by the operation of Gods Omnipotence, put in millions of places, and is so: not extended to place, as naturallie bodies are; but without such extension, as indiuisiblie there existent; rather as a Spirit, your Soule, is in place.

ipsum continet corpus. ..... Alia verò *secundum accidens*, sicut ..... *ma*, &c. *Arist. 4. Phys. t. 45.* Simul autem manifestum est quod ne locus neque vacuum neque tempus est extra cœlum..... Quapropter *neque quæ illic sunt nata sunt esse in loco*, neque tempus ipsa facit senescere, neque vlla transmutatio vllius eorum est eux sui extima dispositã sunt latione; sed inalterabilia & impassibilia optima habentia vitam & per se sufficientissimam, perseuerant toto æuo. *Li. 1. de Cœlo. t. 99. & 100.* Vide S. Tho. Ibid. & in 1. dist 37. q. 3. ad 4 & Caiet. & Nazar. 1. p.

You *replie* that the very ſame thing cannot without contradiction be at once preſent in many dimenſions without being deuided. *Anſwer.* This is falſe: the thing may haue indiuiduation or vnity in it ſelfe, & by it ſelfe; & yet be in many dimenſions too. The ſoule of man is one and indiuiſible, and yet in the dimenſions of all the members of the body. That which is in the heade is in the feete (not a peece, for the ſoule hath no peeces, it is indiuiſible; but all) God is heere and in heauen too, and yet not diuided, though betwixt this place and heauen there be many other things.

Againe you *reply*, that the ſame bodie cannot be at once in many mouthes. *Anſwer.* Why not, if it be at once in many dimenſions? The ſoule, an indiuiſible thing, is naturally at once in many members: it is at once in the heade, hands, feete, fingers, and toes; and in each member, all: and this, without any contradiction or diuiſion; why then may not GOD, whoſe power is infinite, ſupernaturally put *one and the ſame Bodie* at once in many mouthes? It is no contradiction; He may doe it. Meaſure not his power by your witte. The thing may be aboue your conceit, no meruaile, it is ſupernaturall. The exiſtence of the ſoule in many members *all*, is naturall. Tell me firſt how this is donne? It is in the heade and in the feete, yet hath no diſtance in it ſelfe. It is in many fingers, yet one. It is in euery part of an extended body, and yet not extended. It is in the hart, and in the ſides, in the tongue, and in the mouth that is roũd aboute it, it is in the heade, that doth compaſſe the braine, and it is within the braine *all*, vnleſſe in your braine peraduenture it

be not. Shall I now argue out of this that it is *with-in* and *without & round aboute* it ſelfe? if I meant to trouble an vnlearned reader, and turne his braine as you doe, I would. When you haue made him vnderſtand theſe things touching the naturall exiſtence of his ſoule, he will be able to anſwere all that you can ſay touching the ſupernaturall exiſtēce of the body of Ieſus Chriſt in many mouthes; and if he doth not yet vnderſtand that, being naturall, no maruaile if he doth not vnderſtand this myſterie, it being ſupernaturall.

The other peece of your difficulty is, that a body is naturally extended, and a mans body fills a greate place, therefore it cannot be within that litle roome. I anſwere, that ſubſtance *of it ſelfe* fills no place, but by an Accident called Situall extenſion or Locality: as, by it ſelfe it is not viſible, but by an Accident, Colour. Theſe Accidents are diſtinct from the Subſtance: they are not Subſtance. If God take away the Colour, or will not let it mooue the eie, the ſubſtance is not ſeene: if God take away the locality, it filles no place. He is the Creator and may doe as he liſt. The Body of our Sauiour in the Sacrament hath not ſituall extenſiō or Locality, it ſucceeds into the roome of breade. Before, breade was vnder thoſe dimenſions which you ſee, and the body is now vnder the ſame. It is true that the nature of a body requires extenſion, but God is Author of nature, and needs not pay but when he pleaſe. His Dominion is abſolute. Humane nature hath a proper ſubſiſtēce due vnto it, yet in Chriſt it hath none but diuine.

To your queſtion, how this is donne? I anſwere that

that other Infidels had the like difficulty in other matters, as how he who filles heauen and earth should be in a Mothers armes, a litle child Almighty God? Do you vnderſtand how this doth come to paſſe? how is the indiuiſible Subſtance of God in each part of the world *all*? *I ſaid God is enery where* (ſaith a learned Father) *but I doe not vnderſtand it: I ſay that he is without beginning, but doe not vnderſtand it: I ſay that he hath begot a Sonne &c.* You ſhould attend to the counſell of S. Cyrill, in ſuch high things *neuer to queſtion how*; when God works leaue the way and the knowledge of his worke vnto himſelfe. *As the heauens are exalted aboue the earth, ſo are my wayes exalted aboue your waies, and my cogitations aboue your cogitations*, ſaith allmighty God. This *how*, is the Iewes queſtion in this matter as the Father before named doth wel obſerue. Our Sauiour had ſaid that the *bread* which he would giue was *his flesh*, and that he who did eate it ſhould liue for euer. Wherevpon the Iewes moued this queſtion, *how can this man giue vs his flesh to eate?* If they had beleeued he was *God*, they might thē haue knowne that he was able to turne breade into his flesh and ſo giue flesh in the forme of breade to be eaten: but they did not beleeue him to be *God*, and therefore moued the queſtion *how can this* MAN &c. Which qneſtion I leaue a while in your mouth, & betake my ſelfe to the text, where I finde that he gaue his body and blood to the diſciples; and thus I argue.

S. Chryſ. in ep. ad Hebr. Hom. 2. S. Cyrill. Alexand. l. 4. in Io. c. 13. Reade there an excellent diſcourſe to this purpoſe. Iſa. 55.

Io. 6.

That which our bleſſed Sauiour did affirme, is true; for God cannot lie, and He (our Sauiour) is God: but he did affirme, the Euchariſt which he gaue *Argumēt*

gaue vnto his disciples, to be his body and blood; *This is my* BODY, *This is my* BLOOD; *Mat.* 26. therefore it is so. And wee doe well in beleeuing it; for, wee must beleeue GOD. In a matter so commonly knowne, it is not necessary to put the reader in minde of more argumēts; they will easilie occurre: wherefore I will only see what is said to this one by such as will not see the truth. *First* of all, you question his power; and tell vs that it was more then God could doe; God could not (you say) put a body in the forme of bread. *I reply* that, his words in propriety of speach import it already donne; and I beleeue him: he is omnipotent. Of this, enough is said already. *Secondly* you say, that could a body be put there by the power of him that is omnipotent, yet bread could not be turned into Flesh, wine into blood; which is the thing wee beleeue. *I reply* that nature can change breade into flesh, wine into blood; as all Philosophers, do graunt: why then cannot the Author of Nature?
C. 7. & 8 The sense of the words import a change; and the Fathers did beleeue there is one made heere, at consecratiō. *Thirdly* you would shuffle the matter of, saying it is the *figure* of the body. *I reply* that the SCRIPTVRE saith *it is the bodie, & blood:* that Body which *was deliuered for* vs? that Blood which was *shed for vs. Mat.* 26. *Luc.* 22. 1. *Cor.* 11. these were no *figures*, bread, wine; Breade was not *crucified*; or wine shed, for vs. *Fourthlie*, you tell vs the words must not be taken in their proper sense. This is poore too: you might aswell offer to persuade vs that nothing about the Trinity, the Incarnation, and other mysteries of religion; nothing in the Bible;

Nothing

Nothing that any man doth say; were properly to be vnderstood. But I *reply*, that according to the generall rule of vnderstāding Scripture, the speach is to be taken *properlie*. And all circumstances; as, of the Matter; the Speaker; the Persons present; and the Time; (which circumstances the Church hath waighed maturely,) required plaine and proper speach. It goes hard with your cause, when comming to heare Sentence from His mouth, whom you acknowledge lawfully in the place of Iudge, and infaillible; your conscience tels you that all is lost if you stand to the proper signification of His words. *Fiftlie* you tell vs that by conference of places, you finde the speach, as it came from our Sauiours mouth, not to be proper. *Reply*. The more wee conferre, the more wee be confirmed in the contrary to that you say. Wee find in Scripture, a *Promise* of this Sacrament, and there it is called *flesh* and *blood*; and wee are tould, the Church must *eate flesh*, & *drinke blood*; that our Sauiours *flesh is meate indeede*, and his *blood drinke indeede*. *Ioh. 6*. There is also the *Institution* recorded in four seuerall places; *Math.26. Marc.14. Luc.22. 1.Cor. 11*. and still it is deliuered simply in termes that expresse *a reall presence*, such as wee beleeue. There is also the *Vse* of it; & this, in *two manners*, *1*. as it is a *Sacrifice*; and so this heauenly Bread, is said to be *broken* and *giuen* FOR the Church, & the Cup to be *shed* FOR it: *1.Cor. 11. Mat.26. Luc. 22*. which argue that it is not indeede breade and wine, as before consecration; but *flesh* and *blood*. 2. As it is a *Sacrament*; and so Christians that are to receaue it, are, in Scripture, taught to distinguish this *heauenly bread*, from

Collation of Scripture to Scripture

from other; by this *difference*, that it is *the bodie of our Lord. 1. Cor.* 11. So that, *Conference*, you see, doth confirme that which wee beleeue. And if you would looke about on other *circumstances*, as *Altar* and *Priest*, wee find them in Scripture too. *Isaie* 19. & 66. *Hebr.* 13. *Sixtlie* you say wee haue not the *Spirit* to iudge and perceaue the meaning of the text. Where, if you meane the Protestant Spirit, I graunt we haue it not; and he who had it in greater measure then your selfe, saw no such thing with it as you doe. (a) Luther, Melancthon, and others; Protestants; doe contradict you; to your face; in your owne Church; at home. So doth your owne conscience too many times, if all were knowne. But as for the true Spirit, *I reply* that his Assistance is in *the Church*; where He determines Controuersies; and hath branded your glosse, with the foule marke of Heresie. *Seuenthly*, you would proue your *figure* by some speaches found in the writings of Tertullian, and S. Augustine. Wherein, *first* you leaue your pretended hold, of Scripture, as vnsufficient; after all your brags, of cleere

(a) *Si quispiam mihi persuadere potuisset, in Sacramento praeter panem & vinum esse nihil, magno beneficio me sibi deuinctum reddidisset. Grauibus enim curis anxius in hac excutienda materia multùm desudabam, cùm probè perspiciebam hac re Papatui cum primis me valde incommodare posse Verùm ego me captum video nulla euadendi via relicta, textus enim Euangelij nimis apertus est & potens.* Lutherus Ep. ad Argentin. *Quid fiet in tentatione cùm disputabit conscientia quam habuerit causam dissentiendi à recepta sententia in Ecclesia? tunc ista verba*, Hoc est corpus meum, *fulmina erunt &c. Itaque sequor veteris Ecclesiæ sententiam quæ affirmat adesse corpus Christi in cœna, ac iudico hanc habere Scriptura testimonium.* Melanchon, Lib. de Verit. Corp

cleere text and now looke another. *Secondlie* you appeale from the Iudge of Controuerſies, God ſpeaking in the Scripture, (he you ſay, is Iudge only) to be tried by men. *Thirdly* the Fathers, you ſay, might erre in ſuch maters; and *what might haue happened to anie one*, you ſay, *might haue happened to euerie one*; ſo, all, euery one might haue myſtaken; according to the principles of your Schoole. What then were you the neerer, could you (as, you cannot,) finde any of the Fathers on your ſide? Li. 3. c. 10

Some of our Aduerſaries labour out of the pluralitie of places wherein wee ſaie our Sauiours bodie is, to inferre pluralitie of bodies: but in vaine. The bodie hath indiuiduation in it's owne kind, and independentlie of Sacramentall vbication. Neither do I thinke that theſe aduerſaries will graunt thēſelues to be *ſubſtātiallie other* from what they were, as oft as they change place. But they *Replie*; Were the bodie of our Souiour at once in ſeuerall dimenſions, it might be the *terminus à quo*, and the *terminus ad quem* of theſame direct motion, and ſo be moued from it ſelf, and diuided ſubſtātiallie. This Argumēt proceeds out of ignorāce both in Diuinitie & Philoſophie. The anſwer of it is in the *Relection*, which (becauſe you haue not perchāce the Book at hand) I will heere infert.

„ That which is heere the *ſubiect* of locall motion,
„ or *the thing which properlie is moued*, whē the prieſt
„ (for example) takes an hoaſt out of the Pix, are
„ the *dimenſions* of bread: which dimenſions haue
„ localitie or ſituall extenſion, and are *in loco* in (b) a place

(b) Locus eſt ſuperficies ſine *terminus continentis, immobilis, primus*. Ariſt. 4. Phyſ. text. 41.

„ place *per se*. The *terminus à quo* of which motiō is
„ not our Sauiours bodie, but the *Pix* where it
„ was: & the *terminus ad quem* is the communicants
„ *mouth* wherein he puts it. Our Sauiours bodie
„ which is in thoſe dimenſions, it not *in loco, per ſe*;
„ but *per accidens*: that is to ſaie, though that *Acci-*
„ *dent place*, which is *terminus continentis &c.* doth
„ not affect it in *it ſelf*, yet is it in the dimenſiōs of
„ bread which dimenſions are ſo affected. And, as
„ it is *per accidens in loco*, ſo is it locallie moued *per*
„ *accidens*, not *per ſe*.
„ The ſacramētall *ſpecies* be not *locus* the place of
„ the bodie, properly ſpeaking; neither is it (the
„ bodie) commenſurated to the place of the *ſpecies*.
„ The bodie is not there after the manner of a bo-
„ die, extēded ſituallie; but rather according to the
„ manner of a Spirit: though not altogether that
„ way neither, but another more *vndetermined* and
„ ſupernaturall way, whereof the Philoſopher
„ wanting faith had no knowledge. The *Soule* Ari-
„ ſtotle ſaith is *in loco per accidens*. 4. *Phyſ.t.*45. and
„ his Commentator there, *Anima eſt in loco quia*
„ *ſubiectum eius quod eſt corpus, eſt in loco*. And the
„ *Soule* is moued *per accidens*, becauſe the *bodie* or
„ the *part* wherein it is, vnited; is moued: this mo-
„ tion being nothing els but a *ſucceſſiue* compariſon
„ to place. *Motis nobis neceſſarium eſt & quæ in nobis*
„ *ſunt omnia, ſimul moueri*, ſaies Ariſtotle 2. *Topic.lo-*
„ *co* 24. and 4. *Phyſ.t.*31. *Motum autem aliud mouetur*
„ *per ſe, & aliud mouetur per accidens. & illud quod*
„ *mouetur per accidens, aliud eſt quod poteſt moueri per*
„ *ſe, verbi gratia membra hominis & clauus in nauis*
„ *& aliud non poteſt, ſed ſemper mouetur per accidens,*
verbi

„ *verbi gratia albedo, & cognitio; ista enim non mutant*
„ *sua loca, nisi quia illa in quibus sunt transferuntur.*

„ The connexion or vnion of the *Soule* vnto the
„ bodie (disposed) wee know by nature: and by
„ reason of this connexion it comes to passe that
„ mouing the bodie vnto a place, the *Soule* conse-
„ quentlie is also there. The connexion of the bo-
„ die of our Sauiour with the *species*, is *reuealed and*
„ *made* by the forme of consecration which is pra-
„ ctical; *This* in the shape of bread *is my bodie*. And
„ the Councels acknowledge it when they say it is
„ *contained* in the *species*; *Sub speciebus panis & vini*
veraciter continetur, so the Lateran Counceil: and
„ the Councell of Trent, in the same tenour, *In*
„ *sanctissimo Eucharistiæ Sacramento continetur verè,*
„ *realiter, & substantialiter, corpus &c.* and *sub singu-*
„ *lis cuinsque speciei partibus separatione facta totus*
„ *Christus continetur*. So that a double *relation* is vn-
„ derstood there, one of the bodie to the *species*:
„ another of the *species* to the bodie; which re-
„ maine (so that no force in nature can dissolue or
„ separate them) whilst the *species* remaine vncor-
„ rupted; and this by vertue and power of conse-
„ cration and of the diuine omnipotencie. This
„ for the *an est* of this vnion or connexion: the *mo-*
„ *dus* of it in particular saint Thomas saith is *in-*
„ *effabilis*. It sufficeth to know there is such a con-
„ nexion: by which it comes to passe that mouing
„ the *species* to a place, the bodie of our Sauiour is
„ also there: for, the *species* and the *bodie*, cannot be
„ separated or diuorced. And, as it is there, in place
„ in the sence aboue specified; namelie *per accidens*;
„ so is it moued, *per accidens*.

Conc. Later. sub Inno cent. 3. c. firmiter. § vna est Conc. Trid. Sess. 13. c. 1. & 3.

It is

„ It is further to be noted that when a thing
„ one in it ſelf, is *multiplex ſecundum eſſe*, (I take the
„ word heere in a great latitude,) it may be
„ moued, and not moued, *ſecundum diuerſa*. The
Vado ad Patrem, quia Pater mei eſt. Io. 14. „ Sõne of God, our bleſſed Sauiour, who is in him-
„ ſelf one, *vnum Ens*, was moued according to his
„ humane forme; and, according to his diuine for-
„ me he was immoueable. Your *ſoule* which is but
„ one, may be moued as in your arme; & vnmoued
„ as in your breaſt: and your bodie may be moued
„ according to one accidentall forme, as qualitie,
„ though it be not at the ſame time moued ac-
„ cording to another, ſuppoſe quantitie. *Cum ali-*
„ *quid eſt vnum ſubiecto*, ſaith our Doctour S. Tho-
„ mas, *& multiplex ſecundum eſſe, nihil prohibet ſecun-*
Were this in English he that is no Scholler could not vnderſtand it. „ *dum aliquid moueri, & ſecundum aliquid immobile*
„ *permanere: ſicut corpori eſt aliud eſſe album, & aliud*
„ *eſſe magnum, vnde poteſt moueri ſecundum albedinem,*
„ *& permanere immobile ſecundum magnitudinem.* 3. p.
„ *qu.* 76. *a.* 6. And in the ſame place, anſwering an
„ Obiection which was made to proue that our
„ Sauiours bodie is in the Sacrament *mobiliter, quia*
„ *nobis motis mouentur ea omnia quæ ſunt in nobis*, as
„ before was ſaid out of Ariſtotle; he anſwers, *Di-*
„ *cendum quod, ratio illa procedit de motu per accidens,*
„ *quo ad motum noſtri mouentur ea quæ in nobis ſunt:*
„ *aliter, tamen ea quæ per ſe poſſunt eſſe in loco ſicut cor-*
„ *pora; & aliter ea quæ per ſe non poſſunt eſſe in loco, ſi-*
„ *cut formæ, & ſpirituales ſubſtantiæ. Ad quem modum*
„ *poteſt reduci, quod dicimus Chriſtum moueri per acci-*
„ *dens ſecundum eſſe quod habet in hoc Sacramento, in*
„ *quo non eſt ſicut in loco.*

„ Out of theſe words I take an inſtance to de-

clare

clare the ſolution of your Argument. whereby you would proue that if our Sauiours bodie were in ſeuerall dimenſions ſacramentally, it might be moued from it ſelf, and ſo be ſubſtantiallie diuided in it ſelf. The anſwer is that, *diuiſion in it ſelf*, followes not out of that *motus per accidens*. My *Soule* whilſt I write, as in my hand, is moued *per accidens*, from it ſelf, as in my breaſt; without ſuch a diuiſion as you conceaue. It ſtill remaines *one*, and the ſame within it ſelf. And it is ridiculous to think as you do that I cannot moue my fingers without diuiding an indiuiſible, and deſtroying that immortall thing on which the motion it ſelf dependeth. As for the *termini, à quo*, and *ad quem*, they be thoſe that be the *termini* of the *motus per ſe*. When your bodie is in London (in your Chamber) *per ſe*, your *ſoule* is there, *in eodem loco*, (your chamber) *per accidens*: the place is *one*; but the *manner* of being in it, is diuerſe. *Perſe*, and *per accidens*, diſtinguish the *manner*. When your bodie is in motiõ thither (to your chamber) *per ſe*, your ſoule is moued thitherwards too, to the ſame *terminus ad quem*, (your chamber,) *per accidens*.

Suppoſe you be ſitting in your ſtudie, at your table, holding your right hand on the one end, and your left hand on the other end. When you moue your hands to the middle of the table, & put them there together, the *termini à quibus* in in theſe two motions be not your ſoule, which is, and was, in either hand; but the two ends of the table where your hands were be the *termini* from whence you moued them: and the *terminus*

„ *ad quem* is not your ſoule which is in your hands
„ now being together, but the middeſt of the
„ table is the *terminus ad quẽ*. You muſt now keepe
your hands there together ſtill, for feare leaſt at
„ parting them againe you diuide your ſoule (ſub-
„ ſtantiallie) into two, by mouing it from it ſelf
„ whilſt you moue the right hand wherein it is, *all*
„ from the left wherein it is likewiſe *all*; or, put o
„ your too melancholie imagination of a contra-
„ diction to enſue in caſe a thing should *per acci-*
„ *dens* be moued from it ſelf; or be in two dimen
„ ſions whereof *one* is locallie moued frõ the *other*
„ Of diſtance, or reſting it is the ſame. Whilſt you
„ hands or armes do moue, one from the other
„ your breaſt and other parts, may reſt; and ſ
„ may your *Soule as in thoſe parts*, be ſaied eithe
„ to reſt or to be moued. Moued, how? *per accidens*
„ that is, it is in a part of dimẽſiõ which is moue
„ Reſteth, how? *per accidens*; that is, it is in a par
„ that doth reſt. *Of it ſelf* it is not the ſubiect o
„ theſe corporall *accidents* or *affections*. See again
„ the words of Ariſtotle, pag. 452. & 460.
„ Applie this to the *bodie*, exiſting according t
„ the *manner of a ſpirit*, (and after a more *elevate*
„ high manner thẽ that of the *ſoule*, and more in
„ *contracted*, more *indetermined*, more *independen*
„ of locall affections) in ſeuerall dimenſions; ſom
„ reſting, ſome moued; ſome neerer, ſome farth
„ of: and when any man offers to conclude a co
„ tradictiõ, looke neere, whether there be *affirma-*
tio

Petrus mutat locum *ſecundum manum* ergo Petrus mutat locum
Eſt a dicto ſecundum Quid ad dictum ſimpliciter. Anima *ut in di-*
gito mouetur, ergo Anima mouetur.

„ *tio* and *negatio eiusdem de eodem* and *secundum idem*,
„ according to the same dimension; and you will
„ smile at their ignorance who by their wits do
„ striue to put Gods omnipotencie to the *non-*
„ *plus*.

Other Aduersaries, hearing that the *Accidents* of bread and wine are by Gods omnipotencie abstracted from the *Substance* (which is turned into the bodie and blood of Christ) and conserued in being without dependence on it, crie out that this is without doubt a contradiction. Quicklie saieds but not so quicklie, nor yet possible to be proued. *Contradictio est affirmatio & negatio eiusdem de eodem secundum idem.* To affirme and denie the same attribute vpon the same subiect, in regard of the same, this is to contradict. Now heare their Argument.

Ob. Accidents cannot haue the nature of Substance; therefore they cannot be without a subiect. *Answer.* They cannot be *naturallie* without a Subiect, a Substance may: *supernaturallie* they may be without a subiect, 1. *Replie.* Could an Accident be without a subiect, it would be a Substance; which doth implie Contradiction. *Answer.* Could it be naturallie without a subiect it would be substance, as you saie: not, if supernaturallie onlie it be conserued without a subiect. Still it will retaine the same essence or nature which it had before; and of it self require to be in a subiect, and to depend on it. And if the subiect be existent, no force no power

but Omnipotence can keepe it out. This is the nature of it; but God being aboue Nature, and Authour of it, can abstract it from the subiect and keepe it still in being; disposing of the subiect as he pleaseth. He cã worke aboue nature. Do yo not beleeue that he can, keepe a mã frõ dying, fir frõ burning, heauie things frõ sinking into water formes without subiectes, the great world or vn uerse from falling or failing; and that he suppo teth all things with the power of his word?

2. *Replie.* Can there be whitnes, and nothin ( ) be white? *Answer.* Yes, supernaturallie.

3. *Replie.* There would be a white nothing *Answer.* Bethinke your self better. *Album concretum*; *Albedo* is not. There would not (i that case) be *album*, but *albedo*. When your C pote were pulled ouer your eares, and you naka or dead, there would be *Vestis*, not *Vestitus* o *Vestitum*. The boies in Logick before they com to the Predicaments know the distinction be wixt *Abstractum* and *Concretum*; if you do not g learne of them.

§. 2. T

(c) Contra omnem sæcularis Philosophiæ rationem & intel lectum mutata panis substantia in aliam substantiam, ad quæ dam mysterij obsequium quędam accidentia quę illi inhærebat sic transtulit non mutata, vt Corpus Domini licet adsit albed non faciat album, nec rotunditas rotundum. *S. Anselm. li. de f uin. Off.*

§. 2. *The words of Institution vindicated, and explaned.*

AGainst the proper sence of our Sauiours words wherein wee ground ourselues, you obiect many things which I am to take notice of; but first becauſe you cauill about the State of the Queſtion, I will ſet it fully downe.

Wee do not heere diſpute whether the Euchariſt be a Sacrament, and giues grace to ſuch as receaue it worthilie, nor whether it be a memoriall of the bloodie Paſſion of our Sauiour, and an Image and Figure of it, or whether our Sauiours bodie be heere as in a ſigne, or in vertue: Of theſe things I ſaie wee do not heere diſpute, they be not in controuerſie, but the Queſtion is, *Whether the bodie and blood of Chriſt be within the formes of the conſecrated bread and wine reallie, according to the ſubſtance of the things ſignified by theſe words, bodie, blood?* In which Queſtion the *Verum* being taken away, there remaines this Affirmatiue propoſition. *The bodie & blood of Chriſt be within the formes of the conſecrated bread and wine, reallie, according to the ſubſtance of the thing ſignified by thoſe words.* Which propoſition the Catholike Church doth beleeue and defend. *Conc. Trid. Seſs. 13. cap. 3. & Can. 1.* They are there, *verè, realiter, & ſubſtantialiter; trulie, reallie, and ſubſtantiallie;* theſe are our (d) tearmes. Wee do not ſaie *carnallie;*

The State of the Queſtion.

(d) *Si quis negauerit, in ſanctiſſima Euchariſtiæ Sacramento contineri* verè, realiter, & ſubſtãtialiter, *corpus & ſanguinem vna cum anima & diuinitate Domini noſtri Ieſu Chriſti, ac proinde totum Chriſtum, ſed dixerit* tantummodo eſſe in eo vt in ſigno, vel figura, aut virtute; *anathema ſit.* Conc. Trid. Seſſ. 13. can 1.

that word ſignifies the *manner* of being; as, with locall extenſion: nor corporallie, for the ſame reaſon: but, the bodie, (it is the ſame of the blood) is there (wee ſaie) *trulie, reallie, and ſubſtantiallie.* The *thing* being there, is *fleſh*; a *bodie*; the *manner* of it being there is *ſpirituall*, Myſticall, Sacramentall; it not there viſiblie but inuiſiblie.

In this holie Euchariſt therefore wee conſider two things. 1. the interiour ſubſtance, which is inuiſiblie within, I meane the bodie and blood of Ieſus-Chriſt; and 2. the exteriour forme or ſpecie of bread and wine. The exteriour is a ſigne of the interiour, that which is within it: and by reaſon of the ſame exteriour formes this Sacrament or Sacrifice (for it is both) is an Image and figure commemoratiue of the bloodie Paſſion that is paſt. Being a Sacrament it is a ſigne of grace alſo: the fountaine of grace is reallie there, within; and by the exteriour formes it is viſible, for thoſe do not *recede from their* eſſentiall *nature, they may be ſeene before.* This all is there before the vſe, before the Sacrament be receaued, or by the receauer actuallie beleeued. If he beleeue, & receaue worthilie, it cauſeth in his Soule increaſe of grace, and doth nourish him to life eternall; If he doth not beleeue and receaue worthilie, the bodie notwithſtanding ſtill is there, and *he doth eate Judgment himſelf not diſcerning it.*

The Contradictorie to that which wee beleeue is this, *The bodie and blood of Chriſt be not within the formes of the conſecrated bread and wine reallie according to the ſubſtance of the thing ſignified by thoſe words.* This *negatiue* is held by Atheiſts, Mahumetans, &

Ieweſ

Iewes, who denie the peculiar myſteries of Chriſtian Religion, againſt whom I diſputed in the ſecond booke: heere I am not to medle with them. And it is held alſo by heretiks, who admitting the Euchariſt to he a Sacrament or holie ſigne, denie the ſubſtance of bodie and blood to be within it; ſo leauing *ſignes*, & (as they ſaie) *ſacred*, cõſecrated; but emptie. Theſe Heretickes becauſe they ſtick thus in the ſignes excluding the veritie frõ within, wee call Sacramentarians. For the exteriour they profeſſe to beleeue the ſame that wee, that the Euchariſt is a Sacrament, a ſigne, a memoriall, an Image of the Paſſion, and in the effect they will not ſeeme to diſagree; ſome will not; But they diſagree from vs, they contradict vs, about the interiour; wee *Affirme* they *denie* that the bodie and blood of Chriſt be there *truelie, reallie and ſubſtantiallie.*

Denying that the bodie is there reallie according to the veritie of the thing, it remaines that according to them it is onlie there as in a ſigne; type, Image, or figure. And ſo much themſelues profeſſe, ſaying that the Sacrament (the Euchariſt they ſpeake of) *Is not the bodie of Chriſt, not his true flesh but another thing different from it, not the thing it ſelf of this myſterie, not our ſpiritnall foode.* That it is *nothing els but bread, nothing but a bare creature, nothing but a ſigne or figure.* That it *is onlie a ſigne, onlie a ſeale, onlie a token, only a ſanctification, onlie a ſymbol, onlie a type of Chriſts bodie, onlie a ſimple ceremonie.* That it *is ſo the bodie as the Paſchall Lambe was Chriſt, eadem prorſus ratione; as the Doue was the Holy Ghoſt, as the water of Baptiſme was the blood of Chriſt, as a keie is a howſe.*

The Protestants opinion of their Sacrament.

howse That *it is the bodie onlie figuratiuelie, by resemblance, and no other wise, symbolicallie, metonymicallie, tropicallie, significantlie.* That *it hath onlie the name of Christs bodie.* That *the bodie it self is present only by speculation, and meere imagination.* That *Christ is no more in the Supper communicated then in the Gospell;* That *nothing more is giuen in the Supper then at Preaching, No more offered by the Sacrament then by the Word; no more receaued in the Sacrament then in the Word;* yea that *the Sacrament is inferiour to the Word; and the memorie of Christs bodie more fullie refreshed by the Word then by the Sacrament.* Thus our Aduerlaries (cited at large in the *Conference. Lib.* 1. *cap.* 10. *a. primo.*) interprete and expresse their owne opinion.

Collat. Doct. Catholi ac Protest. cum expressis S. Scripturæ verbis. li. 1. c. 10.

And indeed speaking of their Sacrament, what can be more in it? The *bodie* of Christ (they saie) is *in Heauen onlie*, no neerer now, at any time. The *relation* founded in their words of Consecration, (if they vse any) is no reall thing. Gods *omnipotence* (did he to the receauers of it giue grace) is not the Sacrament; nor *grace*, nor the Receuers *faith*, or *deuotion.* These things be not the Sacrament; nor parts of it. Grace is an effect (*) not a part. The receauers faith and deuotion be dispositions to receaue it; and within the receauer. The bodie of Christ in Heauen, or on the Crosse, that is the thing signified onlie; you saie, by it (as it was signified by the Paschall Lambe) but not reallie and substantiallie within it. Omnipotence is not the Eucharist. Relatiõs founded in words be not reall things as Boyes in Logick know. What then is there reallie in *your* Sacrament more then bread

(*) Of a true Sacrament.

and

and wine? What other reall thing is there in it? You can find none; and your fellowes (and those euerie one more learned then your self) tell you plainlie there is none. So much the more to blame are you for pretending (so to cozē simple People) that there is something more, so mysterious that it is ineffable.

A great mysterie sure it is that the thing signified is in the signe, veritie in a figure, séce in words or a mans face in a picture. If this be not all, what is *heere* more? *heere* I saie, in the Church, on the Communion table? In good soules God is by his grace: in our vnderstanding Christ is by faith whether wee receaue the Sacrament or no. Obiects, those you locke on, be in your eye, all, *obiectiuè*. What? is this the mysterie? were it so, this were not yet the point in Controuersie betwixt vs. Wee beleeue that God is in good soules by his grace; and that Christ and his passion are in the mind by faith, that in the vnderstanding there be (*obiectiuè*) many mysteries, which deuout soules in contemplation do spirituallie feed vpon. Wee beleeue too that the Eucharist is a Sacrament, a Signe, an Image commemoratiue, a memoriall, a Figure: this wee beleeue, no lesse, yea more trulie then you do. VVee be not opposed in this. The Controuersie betwixt vs is VVhether the *bodie* and *blood* of Christ be trulie, reallie, and substantiallie within it? you denie, wee affirme. Heere therefore wee are opposite; and our opposition is *contradictorie*, which hath no *medium* as you know.

The Question being stated, I am in the next place

place to consider the words of our Blessed Sauiour affirming and auouching that thing in his hand, which he gaue his Disciples, to be his bodie: and, that in the Chalice to be his blood: his bodie giuē *for vs*, that bodie: and his blood *shed for sinnes*, the verie same. *This is my bodie which is giuen for you.* Luc. 22. 19. & 1. Cor. 11. 14. *This is blood of the new testament which shall be* (or *is*) *shed for many.* Matt. 26. 28. Mar. 14. 24. These are our Sauiours words in the *Institution* of this B. Sacrament; which words as containing and deliuering a Dogmaticall point of Faith and Religion, the Church doth and euer did vnderstand κατὰ τὸ ῥητὸν, properlie. In which sence (e) they do *confessedlie*, import and auouch what what wee beleeue. The Circumstances of the text I haue vrged in the precedent paragraph. τοῦτο ἐστι τὸ σῶμα μου. τὸ διδόμενον. κλώμενον. τὸ αἷμα μου. τὸ ποτήριον τὸ ἐκχυνόμενον. and, ὑπερ ὑμῶν. περὶ πολλῶν. *this is my* owne *bodie. that which is giuen, deliuered, broken*, crucified. *my owne blood, this is the Cup* (or drink) *which is shed*, and, *for you, for many.* By these words it appeares manifestlie that the *bodie* which he speaks of, is no metaphoricall, figuratiue bodie; but his true bodie: and the *blood* no metaphorical

(e) *What necessitie there is to enquire in to the true sense of these Words* (This is my body) *will best appeare in the after examination of the diuers consequences of your owne sense, to* Wit, *your doctrine of transsubstantiation, corporall and materiall presence, propitiatorie sacrifice, and proper adoration: all which are dependants vpon your Romish exposition of the former* Words *of Christ. The issue will be this, that if the* Words *be certainlie true in a proper and litterall sence, then wee are to yeild to you the whole cause.* Morton. Institut. Sacram. l. 2. c. 1.

ricall figuratiue, improper, but true reall proper blood. For such was the bodie giuen, crucified; such was the *blood*, shed; *for vs*.

You are wont to bragge of Scripture, (how vnfortunatlie, it hath appeared oft before; (heere is Scripture, the word of God, plaine and vndeniable. The Iudge of Controuersies to whom you still pretend to appeale, Christ speaking in Scripture, hath there openlie determined the cause, for vs, against you. The Holy Ghost in the Church hath oft declared the same. All Christian Nations, all I saie, haue beleeued it. It is the Faith of the Catholike and (*)vniuersall Church; and the Iudgment of the Holie Spirit, which doth gouerne, direct, and teach her.

Your learned men haue also confessed in our behalfe that the Scripture taken κατὰ τὸ ῥητὸν, in the natiue, genuine, proper, literall sence, is plainlie for vs. And euerie man that will but open his eies may see that your sence which you putt vpon the words, is violent & forced; *Hoc*, this bread, *est* doth signifie, *corpꝰ meũ* my bodie; or, *Hoc* this bread *est* is, *corpus meum* the figure of my bodie. These interpretations I saie, be forced, violent, and repugnant to the circumstances of the Text. And whereas some of you complaine when wee saie that

* *Omnes qui Christianos se & esse & dici lætantur, veram Christi carnem verumque eius sanguinem, vtraque sumpta de Virgine, in hoc Sacramento se percipere gloriantur. Interroga vniuersos qui Latinæ linguæ, nostrarumve litterarum notitiam perceperunt, interroga Græcos, Armenios, seu cuiuslibet nationis quoscunque Christianos homines, vno ore hanc fidem se testaturos habere.* Lanfran. Archiep. Cantuar. l. de Euchar. con: Bereng.

that your Sacrament is but a meere figure, it is by theſe interpretations manifeſt that it is with you no more. For the words of Inſtitution you ſaie be figuratiue, and a figuratiue ſpeach is you ſaie, meerlie figuratiue: a trope is a meere trope, a metaphor a meere metaphor. Neither is there by theſe words effected according to you, any *reall* thing; but a *morall* or ceremoniall change only, in aſmuch as the bread is now deputed to holie vſe; which deputation doth adde no reall thing; but *ordinem rationis*, a relation, *obiectiuè* in your mind. And this being the chang which as you teach, is heere made, it is manifeſt that with you this type is a meere type, this memoriall a meere memoriall, this figure a meere figure; and this too in way of repreſentation leſſe perfect then were the figures in the Lawe; the Paſchall lambe for example which was a more liuelie figure of our Redeemer, and his Paſſion, flesh of Flesh, blood of blood, killing of killing, and that Lambe without ſpot of our Innocent Sauiour, then is your bread and wine. The Queſtion is now ſtated. Before I come to your obiections I will take the forme in ſunder and conſider the parts of it.

The word *Hoc*, *This*, doth not of it ſelf ſpecifie any Nature; & therefore may be vſed to *demõſtrate* what thing you pleaſe; which could not be were it of it ſelf determined to ſome one. Demonſtration may be made to the Sence; or to the vnderſtãding. This is hot wether, this is a ſtrong ſmell, this is a great noiſe, this is a diapaſon, this is a ſigne, this is a ſubſtance, *this is true God and euerlaſting life.* In the Propoſition whereof wee diſpute, *This is my bodie*, the

the pronoune *This*, demonſtrates, not an Accident principallie, one or more; but Subſtance. A Subſtance may be demonſtrated, either with abſtraction from formes that are ſenſible, and to the vnderſtanding onlie; or it may be demonſtrated as within a ſenſible forme. *Hoc erat in principio apud Deum. Io. 1. 2. This* (increated Word) *was in the beginning with God.* There is an example of the *former* way; and of the *later*, *Hic eſt Filius meus dilectus in quo mihi benè complacui, ipſum audite. Mat. 17. 5. & 2. Pet. 1. 17. This is my beloued Sonne in whom I haue pleaſed my ſelf, heare him.* The demonſtration wee ſpeake of is of this later kind; though not ſpeculatiue as in the example, but practick. The word *Hoc, This*, points to Subſtãce, *within accidents*, (thoſe of bread,) *which are ſenſible.* It demonſtrats *Contentum*; the thing within that forme; not *in ſpecie*, in particular; (the word doth not expreſſe any Nature;) but in generall. And it is a *Pronowne*, not a *Verbe*; wherefore it ſignifieth not with *tyme*; preſent, paſt, or to come; but (f) abſtracts from it. You will ſaie that the vnderſtanding hearing this *Cõtentum in genere*, is not ſatisfied till it know particularlie what this *Contentum* is. Good Sir, if you will know that, ſtay, till the reſt comes; for the firſt word

Nomen ſignificat ſine tempore. *Ariſt. l. 1. de Interp. c. 3.*

(f) *Nomen & pronomen* ſecundum Grammaticos non conſignificãt tempus, ſed *Verbo* id competit; quare *demonſtratio* per ſe *pronominis abſtrahit* à tempore; ſcilicet & quo profertur pronomen, & quo terminatur totius orationis prolatio, quare vtramque ſubſtantiam ſignificat, pro qua item poſſet ſupponere. At quia verbum, vt dictum eſt, conſignificat tempus terminatiuum orationis, virtute eiuſdem verbi *trahitur ſuppoſitio* pronominis ad corpus. *Soto in 4. diſt. 11. q. 1 a. 5. ex Richardo.*

word *Hoc* signifies no more: and you know not the Speakers minde but by signes; his words, I meane when I saie *This is* ..... pointing towards the Chalice, the speach is yet indetermined; you know not determinatlie what I speake of. I may saie golde, a cup, wine, water, blood; without changing the beginning of my speach. So might our Blessed Sauiour, speaking ouer the bread, and hauing said, *This is* ..... haue added, without changing the beginning of this speach, whatsoeuer he could by his Omnipotence haue put vnder that exteriour forme. That word, *This*, did serue to demonstrate a thing vnder that forme; but determined not the *species* or *Nature* of it.

The word *Corpus*, doth signifie a *bodie*. By the possessiue *meum*; it is determined to the speakers, our Sauiours, Bodie; and by the rest which followes, *which shall be deliuered for you*, it is put out of all doubt that he meant his (g) naturall bodie, that which he tooke of the blessed Virgine Marie.

The verbe substantiue *Est*, in a proposition *de tertio adiacente* as they speake, doth signifie the connexion or *identitie* of the thing signified by the *Subiect*, and the thing signified by the prædicate or *Attribute*, (the matter cannot be expressed without words of art,) which idētitie or connexiō cannot be vnderstood vntill both extreames be (h) con-

(g) Quæritur quid *sit Corpus meum; Sanguis meus*. Nos candidè & liberè ac libenter respondemus κατὰ τὸ ῥητον. interpretandum. *Chamier l. 10. de Euch. c. 2.*

(h) Ipsum *Est* consignificat compositionem quandam quam sine compositis non est intelligere. *Arist. 1 de Interpr. c. 3.*

conceaued: and in it be founded the determinate *references* of each to other. So that if you will know what the subiect *in the proposition* determinatlie relates vnto, being of it self indetermined, you must stay till you know the Predicate. As, if you would know to what determinatlie, and in particular, *matter* for example, relates vnto, you must looke what *forme* is actuallie connected or vnited to it. Your matter relates to your forme; mine in me to my soule or forme; of it self it is indifferent and vndetermined.

When the Apostles heard our B. Sauiour saie *This is* ..... they did not instantlie as soone as they heard the first word *This*, conceaue determinatlie what would be the predicate, or whereunto particularlie and in *specie* the subiect did relate; they knew not what he meant to (1) saie, but attended to the rest of his words. I point towards the paper before mee and saie *This is* ..... Can you tell what the Pronowne *This*, relates vnto? No. You cānot. If I adde, *English*; there is one thing: If *whitnes*, there is another. If I saie, a *good Character*, there is a third. If I saie, *bad ink*, there is a fourth. If I saie *paper*, there is a fift. *This is English; this is whitnes; this is a good character; this is bad ink: this is paper.* You know not when you first heare the Subiect of the speach, *This*, what it doth particularlie demonstrate.

Neither

(1) *Conceptus qui causatur per orationem prolatam non habetur per eam nisi in vltimo instanti prolationis orationis.* Rectè. Certum est enim nunquam posse totum obtineri nisi ex omnibus simul partibus. Quia autem oratio successiuè perficitur, non possunt omnes eius partes simul haberi nisi in instanti eius postremo, ideoque nec ipsa tota. *Chamier. l. 10. de Euchar. c. 20.*

Neither did the Apoſtles erre, or iudge amiſſe; iudgment doth ſuppoſe the propoſition true or falſe; that imperfect ſpeach (*This is* ....) was neither. It was not yet a *propoſition*. Veritie or falſitie is a proprietie; and proprieties do ſuppoſe the natures whoſe proprieties they be. The veritie of a propoſition doth ſuppoſe the propoſition. The *Subiect*, is not a propoſition; nor the *Copula*; nor both together. There muſt be an *Attribute* or predicate to make it vp. But this is not all.

Ariſt. de motu Animal. c. 4.

Propoſitions ſome are *ſpeculatiue*, ſome are *practick*. Sciences are ſo deuided too. Gods word is ſufficient to make a thing appeare, that before was not. *Dixit & facta ſunt. Verbo Dei cœli firmati ſunt.* Pſal. 32. *Portãs omnia verbo virtutis ſuæ.* Heb. 1. Our Sauiours words heere, *This is my bodie*, be accordig to the (k) Fathers

pro-

(k) Per *orationem* verbi Dei ab ipſo Euchariſtiam factum cibum ..... illius carnem & ſanguinem eſſe edocti ſumus. *S. Iuſtin. Apolog* 2. Qui eſt a terra panis percipiens *vocationem Dei* iam non eſt cõmunis panis, ſed Euchariſtia ex duabus rebus conſtans, terrena & cœleſti. *S. Iren. l.* 4. ... 34 *Benedictione* etiam natura ipſa *mutatur. S. Ambroſ. de myſt. init. c* 9 Quòd ſi tantum valuit humana benedictio (de miraculis loquitur, per Moyſen, aliiſque patratis) quid dicemus de ipſa conſecratione Diuina, vbi *verba* ipſa Domini Saluatoris *operantur? Ibidem.* Vide eundem *l* 4 *de Sacram. c.* 5 Panis *per Verbum Dei & orationem* ſanctificatur; non quia comeditur eo progrediente vt verbi corpus euadat, ſed ſtatim per *Verbum* in corpus mutatur, vt dictum eſt a Verbo, Hoc eſt corpus meum. *S. Greg. Nyſſ. in Orat. Catech. c.* 37. Vox illa (hoc eſt corpus meum) ſemel quidem dicta eſt, ſed per omnes menſas Eccleſiæ vſque ad hodiernum diem, & vſque ad eius aduentum ſacrificio *præſtat* firmitatem. *S. Chryſoſt de Prod. Iudæ. vide eundem Hom.* 2 *in* 2. *ad Tim.* Panis noſter & calix cerea conſerrtione myſticus *fit noh s*, non naſcitur. *S Aug l.* 20. *cont Fauſt. c.* 13 Abſit vt de his quicquam ſiniſtrum loquar, qui Apoſtolico gradui ſuccedentes, Chriſti corpus ſacro *ore conficiunt. S. Hier. epiſt. ad Heliod.*

practick, they cause what they signifie; and so do verifie themselues. Not as the *principall* cause, that is increate and infinite, Gods omnipotence; but as *instrumentall*, subordinate, & determinatiue. Which thing to our Sauiour was easie. By *words* he could signifie (*practice*) his bodie and blood present in these formes; & *by his Omnipotence he could verifie his words*, turning the substance of bread and wine into flesh and blood, and conseruing the species of both (l) to couer the mysterie. *Verbum carò, panem verum, verbo carnem efficit.* It is He that *with a word* called men from death to life, *Lazarus come foorth, young man arise*; who saied *Fiat lux & facta est lux*: who *called* the starres *and they said heere wee are; and they haue shined to him with cheerefulnes that made them. This is our God and there shall be none esteemed against him.* Baruch. 3

I haue beene long in deliuering this point; you shall haue it now more breefly from a better Scholler. *This speach, This is my bodie, hauing power (instrumentallie) to cause the conuersion of bread into the bodie* (for being the words of truth they must needs be true) *is compared to other speaches which haue significatiue but not effectiue power as the conceptiō* S. Thom. 3. p. q. 78 a. 5.

Ee of

Heliod. Transformatur arcanis verbis panis iste *per mysticam benedictionem*, & accessionem Spiritus S. in carnem Domini *Th. opriliact in c. 6 Ioan.* Virtute Spiritus S. *per Verbum* Christi, fit sanguis Domini. *Paschas. lib. de Corp. Dom. c. 12. Per* eius virtutem, & *prolatum* ab eo *Verbum*, quæ videntur tam sanctificata sunt, vt cunctum carnis sensum excedunt. *Isich. l. 6. in Leuis. c. 22* vide *infra. c. 7. § 2. & 3.*

(l) *Cyrill. Alex. Epist. ad Calos. Theophil. in Mar. 26. Ambros. 4. de Sacram. Haimo in Pass. Chr. sec. Mar. Lanfranc. li. de Corp. Bern. serm. de Cœna Dom.*

of the practick vnderstanding which is factiue or effectiue of a thing is compared to the conception of our speculatiue vnderstanding which is taken from the things; for words according to the Philosopher be signes of conceptions. And therefore, as the conception of the practick vnderstanding doth not presuppose the thing conceaued, but makes it; so the truth of this speach (which is the word of God) *doth not presuppose the thing signified but makes it: For so the word of God hath it self to the thing made by the word. Now this conuersion is not successiue made, but in an instant,* (an infinite power chiefly working it, and without any preuious disposition of subiect, it being not in any,) *and therefore we must indeed vnderstand the foresaid speach,* secundum vltimum instans prolationis verborum, *according to the last instant of the vttering of the words: yet not as that the thing which is the* terminus *of the conuersion be presupposed* ex parte subiecti, *as* (if wee saie *thus for exãple, The bodie of Christ is the bodie of Christ, nor must wee vnderstand it so as that the thing which was before the conuersion, to witt, bread, be presupposed* ex parte subiecti, as if the sence were, *this bread is the bodie of Christ; but that must be presupposed* ex parte subiecti *which hath it self* communiter *indifferently lie to them both, to the* terminus ad quem *and* à quo *bread and bodie*: and that is Contentum in generali sub his speciebus, *the thing contained vnder the formes, taken in generall. For the words do not make cause that the bodie of Christ be the bodie of Christ, nor that bread be the bodie of Christ, but that the thing contained vnder these formes, which was before bread, be the bodie of Christ. And therefore our Lord* (which is to be well obserued) *doth not saie This bread is my bodie*

Arist. 1. de Interp. c. 1.

Quæst. 75. a. 7.

I haue repeated some words, to the end the Reader may vnderstand the sẽce more easily.

r, this my bodie is my bodie; but in generall, This is my bodie, without adding any Nowne to the Subiect of his speach or proposition; and putting the Pronowne onlie, which signifieth substance in common without the qualitie, that is, without signifying a determinate forme or species. Thus he.

1. *Obiectiõ.* God cãnot make flesh of bread, blood of wine. *Answer.* Nature can in her kind, & doth euerie daie in thousands that are nourished with bread and wine: much more can he who is author of Nature. 1. *Replie.* The words cannot. *Answer.* as instruments of the Increated *Word* they may; as causes principall they cannot. They do significantlie determine, and so determining do cause what they signifie. 2. *Replie.* The words that the Priest speaks cannot do this. *Answer.* Not as principall cause; but as Instruments of the Increated *Word.* They are his words, from the Priests mouth; and He, Christ, maks them * good to the worlds end. His Omnipotence, in regard of the first Institution;

Vbi venitur vt conficiatur VENERABILE SACRAMENTVM, *iam non suis sermonibus Sacerdos, sed vtitur sermonibus Christi. Ergo sermo Christi hoc conficit Sacramentum. Quis sermo Christi? nempe quo facta sunt omnia &c.* S. Ambr. lib. 4. de Sacrament. cap. 4. *Antequam consecretur, panis est: vbi autẽm verba Christi accesserint Corpus est Christi. Ante verba Christi, calix est vini & aquæ plenus: vbi verba Christi operata fuerint, ibi sanguis conficitur qui plebem redemit.* Ibid. c. 5. *Sicut illa vox quæ dixit Crescite & multiplicamini & replete terram, semel quidem dicta est, ad omni tempore sentit effectum ad generationem operante natura: ita & vox illa* (Hoc est Corpus meum) *semel quidem dicta est, sed omnes mensas Ecclesiæ vsque ad hodiernum diem, & vsque ad Christi aduentum, Sacrificio præstat firmitatem.* S. Chrysost. Hom. de Prod Iudę. vide eandem Hom. 1. in 2. Ep. ad Tim. *Et S. Thom. 3. p. q. 78. a. 5.*

tution, *Hoc facite &c.* is euerie where readie, and engaged *to verifie* them: and you dare not denie but that he can do it. 3. *Replie.* They be speculatiue and work nothing. *Answer.* It is false: they be practike; and do (in their kind) verifie themselues. Should he that is no Priest saie ouer a peece of bread, *This is my bodie*, the words would be false. Our Sauiour (a Priest) saied them, and they were true. He did not lie; did he? If they were true, they did verifie themselues, (for that before was not our Sauiours bodie,) and so were practick. And hence it is further manifest that the proposition is not nugatorie and identicall in termes, as some Hereticks pretend; for such propositions whosoeuer vtters them be true.

Minister in hoc Sacramento perficiendo nō habet aliū actum nisi prolationem verborū *S. Tho* 3. *p* 9 78. *a.* 1.

2. *Obiection.* The Pronowne *Hoc* signifies *bread*. *Hoc, this bread. Answer.* Not in my Dictionarie. It is an Instrument apt to demonstrate any thing. Of it self it is indetermined. 1. *Replie.* In this propositiō *Hoc est Corpus meum*, it relates to some determinate thing; which is nothing els but bread. *Answer.* The *subiect* in a Proposition (if you speake of his respect as subiect) relates to the *predicate*: *Hoc* is heere the *Subiect*, and relates to *Corpus* which is the *predicate*; and this is not earthlie bread. 2. *Replie.* I speake not of that referenee. The word *Hoc* is a Pronowne demonstratiue, and doth demonstrate something then present when it is vttered; The bodie was not then present when our Sauiour said *Hoc*. *Answer.* It needs not be then precisely present in that instant wherein the word is first vttered. Things *past* or *future* may be demonstrated. *Hoc totum factum est factum est. Mat.* 1. *Hæc eo cogitante.*

Mat.

Mar. 1. *Hoc eſt præceptum meum vt &c. Ioan.* 15. *Hoc vobis ſignum, inuenietis &c. Luc.* 2. *Falſum eſt* (ſaies Chamier himſelf a Sacramentarian, and the beſt of your Schollers) *etiam in Pronomine, Aduerbiove demonſtrandi requiri rem præſentem; non enim eſt perpetuum.* and againe. *Omnia, tam præſentia quàm præterita, ſenſui ſunt demõſtrabilia; quia in ſenſibus aures ſunt, quibus per verba nihil non demonſtrari poteſt.* So he. Li. 10 de Euch. c. 18. Ibidem num. 21.

I *Anſwer* Secondlie that the word *Hoc* is heere part of a *practicall propoſition*, which doth demonſtrate not that which is alreadie being, but, that which it makes to be. The propoſition (I do not ſaie the *Subiect*, or *Attribute*, but the whole entire propoſition,) is the Cauſe, and the thing ſignified is the Effect; which effect the foreſaid propoſition demonſtrating doth make, and making doth withall demonſtrat it. Now the Cauſe (you know) is *according to the Order of Nature*, before the Effect, and therefore the whole propoſition is *before the thing* which it doth demonſtrate. The word *Hoc* taken alone, demonſtrates *Contentum in communi*, the thing contained *vnder theſe* accidents; and there ſtops: not determining the *ſpecies* or *nature* of the thing; nor *the time* preſent; for it doth not ſignifie with time, as Verbes do. 3. *Replie.* there is ſome particular thing demonſtrated. *Anſwer.* By the *propoſition there is demonſtrated* and made a particular thing; but it is neither made nor demonſtrated by the word *Hoc* preciſelie. If you will know particularlie what is demonſtrated, haue patience and expect till the demonſtratiue ſigne or Inſtrument be complete: before, you cannot haue it in particular. 4. *Replie.* The ſence cannot know things in

common, and the demonstration is made to sence.
Answer. Asmuch as sence can perceaue (the *exterior* forme) is particular: the rest (the *interiour*) *Faith* is to take notice of. To her the obiect is proposed; and *and not in one simple terme.* (Her act is a *Iudgment*) but in the whole speach. *This is my b die which shall be deliuered for you. Obiectū fidei est ex parte credentis aliquid complexum per modum enunciabilis.* Now, that the thing signified by *the speach* is a particular thing, you Confesse. But were to hastie whi you looked to find it in the word *Hoc*: you could not *discerue* it there, because nothing is there, in that word, distinct and *in specie.* 5. *Replie.* The word *Hoc* must be verified in something. *Answer.* veritie or falsitie be the proproprietie not of a simple *terme* speaking properlie, but of a *proposition*; and the proposition doth (as I haue repeated oft) verifie it self. *Hoc*, doth signifie; and, (as I told you before,) *confusedlie*; without determining any Nature. 6. *Replie.* In the end there is the bodie; therefore the proposition is speculatiue. *Answer.* It is there by force of the proposition verifying itself; therefore it is *practick.*

Ipsum (in aliena specie) *vides*, ipsum *tangis*, ipsum comedis. S. *Chrys. Hom.* 51. *in Matt.*

S. Tho. 2. 2. q. ar. 2.

Panis iste panis est ante cōsecrationem; vbi accesserit consecratio, de pane fit caro Christi *S. Ambr. l.* 4. *de Sacram. c.* 4 *Ioan.* 6.

3. *Obiection.* That which our Sauiour tooke was bread. *Answer.* True; that is the matter to be consecrated. By Consecration this bread was *changed* into flesh, as his words taken in their natiue, proper sence do confessedlie import. It was before *earthlie*, after *Heauenlie* bread. *The bread which I will giue is my is my flesh for the life of the world. My flesh is meate indeed, and my blood is drink indeed.* 1. *Replie.* It is broken, 1. *Cor.* 10. therefore it is earthlie bread. *Answer.* Adde as the Apostle doth, speaking

of

of the ſame thing in the next Chapter that it is broken for vs, τὸ σῶμα τὸ ὑπερ ὑμῶν κλώμενον, and the contrarie followes, *viz.*, that it is not earthlie bread; ſuch bread was not broken, deliuered, crucified, *for vs.* 2. Had you lookt on Caluin your Maſter, he would haue taught you that breaking in that place is immolating, *Frangi hic interpretator Immolari.* Of this enough hath beene ſaied aboue in the Controuerſie with *Heterodoxus lib. 3.* Calu in 1 Cor. 11.

2. *Replie.* Were the bodie of Chriſt in that forme it were true that the wicked eating the Sacrament do withall receaue his bodie, which is not ſo. *Anſwer.* There be two waies of receauing it, *One* with due reuerence & deuotion, *to life*; ſo the good receaue it: *Another* way is, without reuerence and neceſſarie preparation, *to iudgment*; ſo the wicked receaue it. And this is the doctrine of the Apoſtle in the place aboue mencioned, where he ſaith *he that eateth vnworthilie*, (the thing giuen by our Sauiour, when he ſaid *take yee and eate, This is my bodie* τὸ ὑπερ ὑμῶν κλώμενον, *which is broken for you,*) *eateth iudgment to himſelf.* He doth therefore eate it, not *ſpirituallie*, by faith and deuout meditation, he is wicked; but *orallie*, with his mouth he receaues it; and in ſo doing, *eateth Iudgment to himſelf, not diſcerning* (he doth not ſaie the figure, that was not immolated *for vs*, but) *the bodie of our Lord.* Note out of holy Scripture the diſtinction of receauing *the bodie*; worthilie *to life*; Io. 6. and *vnworthilie*, to *iudgment* 1. Cor. 11.

Replie. 3. The Fathers do ſometimes call it bread; and a ſigne or figure. *Anſwer.* So do wee call it bread to, ſuch as our Sauiour ſpeakes of *Ioa.* 6. that is *heauenlie*, not *earthlie* bread; and a ſigne or figure, but not an emptie ſigne or figure. The bodie reallie is within it, according to the ſubſtance and veritie. The reaſons Panem Sanctum vitæ æternæ. Canon. Miſſ.

why wee giue it ſometimes the name of bread, are ambiuous; firſt the analogie with earthlie bread; it doth nourish the ſoule, as that doth the bodie. Secondlie it is in the exteriour shape of bread; ſo Angels appearing in the forme of men be ſometimes in Scripture called men. Thirdlie it is by Conſecration made of bread; ſo man is in Scripture called duſt, and a ſerpent a Rod. 4. *Replie.* were it made of bread and by the words of Conſecratiõ thoſe words muſt ſignifie bread; at leaſt the word *Hoc* muſt. *Anſwer.* Not ſo. The words (being practick) muſt ſignifie what they make: and they do not make *bread.* 5. *Replie.* If no word in the forme ſignifie the *terminus à quo*, it can be no conuenient *practick* forme. *Anſwer.* I haue alreadie giuen you the reaſon why the forme is *practick*. The word *Hoc* doth of it ſelf determine neither bread nor bodie, but ſignifies in generall *the thing contained vnder theſe formes*; and is therefore a fit word to be *ſubiect* in this practick and conuerſiue propoſition. The *predicate* or attribute comming, determines the (*n*) *ſuppoſition* of it, though the *ſignification* be ſtill the ſame. 6. *Replie.* It ſtood for bread before the predicate was vttered. *Anſwer.* No. The ſuppoſition of it was as yet vndetermined. I point to-

(*m*) Propria ratio nominis eſt quam *ſignificat* nomen: id autem cui attribuitur nomen, ſi ſit rectè ſumptum ſub re ſignificata per nomen ſicut determinatum ſub indeterminato, dicitur *ſupponi* per nomen. S. *Thom qu* 9. *de Poten. a.* 4. *Talia ſunt ſubiecta qualia permittuntur à predicatis*, & propterea ante prędicata non habent *ſuppoſitionẽ* ſuã. *Caiet.* 3 *p q.* 78. *a.* 5 *Vbi id probat & explicat* Quia Verbum conſignificat tempus terminatiuum orationis, virtute eiuſdem verbi *trahitur ſuppoſitio* pronominis ad corpus, *Soto in* 4. *diſt.* 44. *q.* 1. *a.* 1.

towards the Chalice and saie *This is* ..... Do you know for what the word *This* doth *suppose*? you do not. 7. *Replie*. Will you make an Identicall predication? if the word *This* in the proposition stands for the bodie, you make the predication to be identicall. *Answer*. It is identicall for the *matter*, the verbe *est* (I told you before,) signifies Identitie; it is not identicall for the *manner*: the words *corpus* and *Hoc*, haue not the same signification. They be signes or notes of different (n) conceptions or acts of our vnderstanding; be they not? 8. *Replie*. It is nugatorie to saie my bodie is my bodie. *Answer*. But not to saie, *This is my bodie*. This is paper. This is colour. 9. *Replie*. it was true before, my bodie is my bodie. *Answer*. And this was Answered too before. This proposition, *Contentum sub his speciebus est Corpus meum*, was not true before consecration; was it? After it is true. Our Sauiours bodie might be *Contentum sub speciebus panis*; & it might be without such such a manner of existence; and was so before the Institution of the Sacrament. It is not therefore essentiall to it so to bee; to be I saie *Contentum sub speciebus panis*. Neither is it essentiall to *Contentum sub speciebus panis* to be our Sauiours bodie; before consecration something was *Contentum sub speciebus panis*, which was not our Sauiours bodie but a thing reallie distinct from it. This propositiõ therefore, *Contentum sub speciebus panis est Corpus Christi*, is not *ex vi terminorum*, true: but our Sauiour by his omnipotence did *make it* true; and he made it by speaking these words, *This is my bodie*, as before hath beene declared. Were the proposition *ex*

(n) See the *Relection* against Feat. and his Abbet. *in Respons. ad 5*. Where this matter is at large.

vi terminorum true as essentiall propositions are; whosoeuer saied ouer a peece of bread *This is my bodie*, the proposition would be true. Now, not so.

4. *Obiection.* That in the Cup is called *the fruite of the vine*, therefore it is not blood. *Answer.* Were it so called, your argument would not cõclude; for it might be so called metaphorically, as our Sauiour in the Gospell calles himselfe *bread*; and *a vine*. 2. But in Scripture it is not called so, as you thinke. 1. *Replie. I wil not drinke from hencefoorth of this fruite of the vine. Mat. 26. Answer.* There were at supper; two cupps; the *legall*, & the *Sacramentall*: the one, *shed for remissiõ of sinnes*; the other, bare wine. The words cited are spoken of this later. 2. *Replie.* Some vnderstand those words of the Sacramentall cup also. *Answer.* And they would tell you, that for substance it was the fruite, (not of an earthly, but) of a heauenly vine: of him that said *I am the vine*. Ioh. 15. v. 1. & 5. the rather so called, because it is by consecration made of wine; and in forme of wine. But reade the passage in S. Luke, where it is more at large, and you will see *two* cupps; one taken *before the consecration* of bread into the body of our Sauiour; which was the legall cup, there called *the fruite of the vine*. The other giuen *after the* said *consecration* of the body, which was the sacramentall cup, there called *the new testament*. This cup was also consecrated, and was not wine, as you may know by the same place; for, that which was shed for men, was not wine: this cup was shed for men; *this the calice which* (calice) *is shed for you. Luc.* 22. *v.* 20. and in the place obiected, *This is my blood of the*

new

new testament, which is shed for many to remission of sinnes. Math. 26. 28. therefore it was not wine. 3. *Replie.* the pronoune, *this*, is referred to the Sacramentall cup in S. Math. *I will drinke no more of this*; for there is in the words precedent no mentiõ of any other. *Answer.* No. It is referd to the *legall* cup; as I haue proued by the circumstance of the text; and by the relation of an other Euangelist, by whom the holy Ghost hath spoken more cleerely, what is at first sight, something obscure; (yet all things well considered, paine euough,) in S. Matthew. 2. That *hoc*, was not referd to any thing before in the text of S. Mathew; but to the legall cup, on the table before our Sauiour: and S. Mathew relates onely his words. So in another speach of his, *soluite templum hoc. Joh.* 2. that *hoc*, is not referd the materiall temple, before spoken of, as the Iewes thought, but to another, (whereof before, if you reade the text, you shall finde no mention;) for *he* spake it *of the temple of his body. Ib. v.* 21. I hope you, a Christian in profession, wil not commence such an action against *Saint Matthew* about the one *hoc*, as the Iewes did against *our Sauiour* about the *other*.

4. *Replie.* When our Sauiour bid the Disciples *drink*, speaking of the Eucharisticall cup, it was yet wine; for the words were vttered before Consecration. *Answer.* That it was wine before Consecratiõ wee graunt, but after, it was blood, if our Sauiour (truth it self) saied true, as wee beleeue he did; and the Disciples were not to drink it till after Consecration. The *bibite* was refered to that time; was it not? and so was the word αὐτοῦ, πίετε ἐξ αὐτοῦ πάντες. Of what? Of that which you finde

in

in the cup after consecration. What is that, Lord? *my blood of the new Testament which shall be shed for many vnto remission of sinnes.* Exteriourlie it hath the forme of wine; but beleeue me it is blood; that blood which shall be shed. S. Mark in his relation speakes of actuall drinking, before he spe: kes of Consecration; will you thence inferre that the Eucharisticall cup was first drunk, and then consecrated? In their bellies belike!

And they all drank ἐξ αὐτοῦ

Mar. 14.

5. *Obiection.* The thing in the Cup is called a Testament. *This the Chalice, the new testament in my blood.* Luc. 22. it is not therefore blood. *Answer.* It is euident by the text that your consequence is not good. *This the Chalice the new testament in my blood, which* (chalice) *is shed for you.* τὸ ποτήριον τὸ ἐκχυνόμενον. If shed *for vs*, it was blood. Wine was not shed for vs. This being certaine, wee are to looke in what sence this Calice (blood in forme of wine) is the *new testament*; for this is affirmed also. If you take the word *Testament*, for the Testatours interiour act or sentence, in that sence the Chalice or thing in it, is not a Testament: if you take the word *Testament*, For an authentike Instrument seruing to the execution of the Testatours interior will and decree, so this thing wee speake of, is a Testament. 1. *Replie.* Blood is the Confirmation of the Testament. *Answer.* Blood *in propria specie*, is the Confirmation of our Sauiours interiour will or Testament. *Hebr.* 9. Blood in the *species* of wine is, the Scripture saith, *testamentum*, a *testament*. Our Sauiour himself saied it; and I beleeue it. 2. *Replie.* Who euer heard of such a Testament? *Answer.* All Christians that haue heard

heard the Goſpell; for there it is. *Luc.* 22.
3. *Replie.* An exteriour Teſtament is a ſigne. *Geneſ.* 17. *Anſwer.* And this is ſo, is it not? though not an emptie ſigne. Wee are *not in ſhadowes* now. Heb. 10.

6. Obiection. Chriſt is called a vine, a Rocke, a dore, figuratiuelie. *Anſwer.* Theſe *Attributes* are not taken ῥητῶς, properlie. But in the propoſitions which wee ſpeake of, *This is my bodie, This is my blood*; the *Attributes* be taken ῥητῶς, properlie, as by the text appeares; *my bodie delinered for you*; *my blood shed for you many.* Theſe were his owne true proper bodie, and his owne true proper blood. *Replie.* In the words of Sainct Luke you graunt a figure *Continens pro contento. Anſwer.* Such figures as *exclude the veritie* of the bodie and blood, wee reiect; all wee do not. *Indigniſſimum ſanè flagitium eſt (Chriſti verba) à quibuſdam contentioſis & prauis hominibus ad fictos & imaginarios tropos* QVIBVS VERITAS CARNIS ET SANGVINIS NEGATVR, *contra vniuerſum Eccleſiæ ſenſum detorqueri.* Conc. Trident. ſeſſ. 13. cap. 1. & Can. 1. *Si quis* NEGAVERIT *in Sanctiſsimo Euchariſtiæ Sacramento contineri verè, realiter, & ſubſtantialiter Corpus & Sanguinem D. N. ſed dixerit* TANTVMMODO *eſſe in eo vt in ſigno, vel figura, aut virtute, Anathema ſit.*

THE

THE SIXT CHAPTER.

The Fathers vnderstood the Reall Presence as wee doe.

FOr the Reall Presence, out of Antiquitie are cited *Iustinus* the Martyr, *Ireneus*, *Tertullian*, *Hilarius*, both the *Cyrills*, *Ambrose*, *Epiphanius*, *Hesichius*, *Optatus*, *Augustine*, *Ierom*, *Leo*, *Gregory*, and others; by Zanchez, Coccius, Garetius and Gualterius. Your answer is that all are to be vnderstoode of a figuratiue, and not a reall Presence. You thinke the Body and Blood are in *heauen onely* and no neerer: but *wine* and *bread* you say are equiuocally called the *blood* and *Bodie*, though they be indeede nothing els but signes. This deuice doth not satisfie. For the Fathers haue directly expressed all the conditions of a reall Presence, such as wee defend; to the very last; and will not be *contented* with your figure. This I declare

First because in conceauing the Institution of a signe, there is no difficulty, it was easie to say, and for men to vnderstand, that bread was a signe or figure of the body, if our Sauiour had meant onely this; but the Fathers apprehẽded in the Eucharist a great and incomprehensible Mysterie. I will cite one or two, least you deny it, and will obserue the same manner of proceeding to the end of this Chapter. S. Chrysostome speaketh thus, *Good Lord what a wonderfull miracle is this? how greatis Gods loue towards mankinde? Behold he who sitteth aboue with his Father, in one and the same moment of time is touched by the*

§ Chrys. de Sacerd. l. 3. * *In alieno specie.*

the *HANDS *of vs all, and gineth* HIMSELFE *to ſuch as are deſirous to receaue and embrace him.* Againe. *Thinke with thy ſelfe what honour is done vnto thee, and what a table thou art made partaker of. Wee are vnited vnto, and are* FED *with that very* THING *at which the Angels when they behold it do tremble, neither dare they boldly gaze vpon it by reaſon of the bright ſhining ſplendour which iſſueth from it.* And, *In ſaying the* EVCHARIST *I open all the treaſure of Gods bleſſing.* S. Ephrem. *VVhy doſt thou ſearch things that are vnſearchable? If thou dive curiouſly into theſe matters thou ſhalt not be called faithfull but curious. Be thou faithfull and innocent, receaue the vnſpotted* BODY OF THY LORD *with an entire faith, being aſſured that thou eateſt the* LAMBE HIMSELFE *entire. The Myſteries of Chriſt are immortall fire: ſearch them not raſhly, leaſt in their ſearch thou be burned.* And againe. *This truely which the onely begotten ſonne Chriſt our Sauiour hath donne for vs,* SVRPASSETH ALL ADMIRATION, *all thought, and all ſpeach: for he hath giuen vs fire and Spirit to be eaten & drunke, that is, his body and his Blood.* Hence I argue thus. If the Fathers did apprehend in the Euchariſt a greate and vnſearchable myſterie, they apapprehended more then breade and wine with a *relation* vnto the body and blood, this being an eaſie thing and not incomprehenſible; but the Fathers did apprehend in the Euchariſt a great & vnſearchable Myſterie, as you haue heard; therefore more then bread & and wine with a relation to the body and blood of Chriſt.

Ide Hom. 60. ad Pop. Antioch.

Idē. hom 24. in pt. Cor.

Ibid. vocat calicē benedictionis *calicē formidolosū & horroris plenū.*

S. Ephr. l. de nat. Dei minimé ſcrut. c. 5

Ibidem.

Secondly. The Fathers ſay that bread and wine are chāged into the body & blood of Chriſt. You ſtriue indeed to put them of with an accidentall change

change, in *office*, and *vse*: as a counter when it stands for a crowne, hath a morall change by reason of this deputation, though the substance be stil the same it was: so here you admitte a change in accidentall reference, for of no signe it is made a signe, it hath a new reference: yet the nature you say is still the same: to wit; breade and wine. But this will not serue, For the Fathers say they are changed in *nature*; and esteeme it a worke of Gods omnipotence, comparing it also with other physicall changes, as of Moyses rodde into a Serpēt, water into wine, &c. S. Ambrose. *How many examples do wee vse to proone that the thinge is* (a) NOT THAT WHICH NATVRE MADE, *but that which the blessing hath consecrated, and the power of consecration is greater then the power of nature, for by consecration the very* (b) *nature it selfe is* CHANGED. Againe. *Thou hast learned therefore that of breade is* (c) MADE THE BODIE *of Christ, and the wine and water is put into the chalice, but* BY THE CONSECRATION *of the heauenly* word *it is made blood.* S. Cyrill. He. our Sauiour, *changed once* water *into* wine, *and is he not worthie to be beleeued of vs that he hath* (d) CHANGED *wine into blood? The breade and* wine *of the Eucharist before the sacred inuocation of the adored Trinitie* were *simple bread and* wine: *but the inuocation being once donne, the bread indeed is* (e) MADE THE FLESH *of Christ, and the* wine *his blood.* Serm. de Cœna. *The bread* which *our Lord gaue vnto his disciples, being* CHANGED, *not in shape, but in* (f) NATVRE, *by the omnipotence of the* word *is made flesh.* S. Gregory Nyss. *Wee doe rightly and with good reason beleeue that the bread being sanctified by Gods* word, *is* CHANGED *into the bodie of God the* word. Againe, *Christ through the*

S. Ambr. de myst. init. c. 9.

Id. l. 4 de sacr. c. 4.

S. Cyrill Hier. Cathec. Myst. 4.

Id Cathec. 1.

Auth. ser. de cœna. ap Cypr.

S. Greg. Niss. orat Cathec. c. 37

the dispensation of his grace entereth by his flesh into all the faithfull, and mingleth HIMSELF *with their* BODIES *which haue their substance from bread and wine, to the end that man being united to that which is immortall may attaine to be made partaker of incorruption: and these things he bestoweth* (h) TRANSELEMENTING *by the vertue of his blessing the* NATVRE *of the things that are seene, into it.* S. Cyrill, Alex. *God condescending to our infirmities doth flow into the things offered* on the Altar *the power of life* (i) CONVERTING *them into the* VERITIE *of his owne flesh; that the body of life as it were a certaine quickning seede might be found* IN VS. S. Gaudentius. *The Lord and Creator of Nature who of earth made breade, againe because he can doe it, and hath promised to doe it,* (k) MAKES *of breade his owne* BODIE: *& he that of water made wine, now of wine hath made his blood.* Now Sir, *Conuersion, change of Nature it selfe, transelementation* of breade and wine *into flesh* and *blood*, doe put flesh and blood REALLIE and SVBSTANTIALLIE in the remaining signes or exteriour formes of breade and wine.

Ibid.

S. Cyrill. Alex. ep. ad Calos.

S. Gaudent. in Exod. tra. 2.

As that which wee beleeue in this matter may be and is explicated in seuerall propositions, and by the Fathers too, so your Opinion may be vnfolded into diuers propositions by way of explication. I will briefly put them downe, and leaue your conscience to iudge both of my explication and of their accord with the Fathers, to whom the letters shall direct you in order as I haue put them downe. And first, your opinion, if it be stripped naked, is, that the Eucharist is *nothing els reallie but plaine breade and wine.* For, *relations* founded in exteriour deputation onely, are *not reall*: and the *sub-*

* CORPORALITER *Filius per benedictionem mysticam nobis* VT HOMO *vnitur;* SPIRITVALITER *autem* VT DEVS, *sui spiri-*

tus gratia nostrũ ad nouã vitam & diuinæ naturæ participationem spiritum redintegrans. S. Cyrill. Alex. l. 11. in Ioan. ca. 27. γίνεται μὲν γὰρ ἡμῖν ὁ διὰ, σωματικῶς μὲν ὡς ἀνθρωπῳ &c.

stãce of our Sauiours bodie you say is not at once in many places really. This supposed; your Opiniõ is that (a) the thing on the Altar is in *substãce* the *same it was*. That it is (b) not *really chãged* by cõsecratiõ, that the body of Christ is (c) not *made of bread*, nor his blood *of wine*. That *wine* is not (d) chãged into blood, that it is *really* (e) *the same* it was before Inuocation. That it is not chãged (f) *in nature*, not changed (g) *into the body*. That nothing is heere (h) *transelemented* into the body and blood of Christ. Nothing (i) *conuerted* into the verity of his flesh. That our Sauiour (k) maketh not of *bread* his *body*, & of *wine* his *blood*. I referre the *comparison* & *iudgment* to your selfe, or to any other man, learned or vnlearned; & goe on.

Thirdly out of that which is already said, I may cõclude with ease, that the Fathers thought the substance of breade & wine remained not in the Eucharist. For that which is *changed*, *conuerted*, *transelemented*, into *an other thing*, is no more existent in it selfe: & you haue heard them say that the *nature* of bread & wine is *chãged*, *cõuerted*, *transelemented*, into the *body* & *blood* of Christ: whence it followes that it is not existent in it selfe. But you shall heare thẽ further affirme that in the formes or accidents of bread & wine there is not breade & wine, but flesh & blood. S. Ireneus. *It is* NOT COMMON *bread, but Eucharist*, CONSISTING *of two things, the earthly*, the species, *& the heauenly*, the * Body. S. Chrysostome. *Let vs giue credit to God euery where, let vs not oppose against him, though what he saith doth* SEEME TO OVR SENSE *and to our thinking to* BE ABSVRD: *let his saying master our sense and our reason. Let vs doe this in all things and especially in the Mysteries, not regarding a-*

S. Iren. li. 4. c. 34.

S. Chrys. hom. 8. in Matth.

one the things which lie before vs: but holding fast his words, for by his words wee cannot be cozened, our SENSE may 1 easily be DECEAVED; his words cannot be vntrue, our sense is often times beguiled. Seeing therefore that our Lord hath said, This is my Body, let no staggering or doubt lay holdon vs, but let vs beleeue it, and see it with the eies of our vnderstanding: for nothing that is sensible is giuen vnto vs here by Christ, but in sensible things indeed, yet All that he giueth, is 2 INSENSIBLE. S. Ambrose. It is 3 NOT that which Nature made; but that which the blessing hath consecrated. By the blessing greater Nature it selfe is CHANGED. S. Cyrill. Ierus. Conceaue it not as bare breade & bare wine, for it is the holy bodie & blood of Christ: for though sense doth suggest this (that it is breade & wine) vnto thee, yet let faith confirme thee, that thou IVDGE 4 NOT ACCORDING TO THE TAST, but rather take it as of faith most certaine, without doubting the least degree that the bodie and blood is giuen thee. And, a litle before, With assurance let vs receaue the bodie and blood of Christ, for IN THE 5 FORME OF BREAD the bodie is giuen to thee, and in the forme of wine the blood &c. Knowing and beleeuing most assuredlie that, that which appeareth breade is 6 NOT BREADE, though it seeme so to the taste, but it is the bodie of Christ; and that which appeareth wine, it NOT WINE, as the taste doth iudge it to be, but the blood of Christ. S. Damasc. The bread, & wine & water, are supernaturallie changed, μεταποιθνται trans-made, into the bodie and blood of Christ, & they be not two bodies, but one and the same. The cõsecrated bread is NOT A FIGVRE, τύπος, of the bodie of Christ, ἀλλ' αὐτὸ τὸ σῶμα τοῦ κυρίου τεθεωμένον but, the VERIE DEIFIED bodie of our Sauiour. S. Anselme. To the 8 exterior sẽses it SEEMETH to the breade, but

πάντα νοητά. S. Ambr. de Myst. init. c. 9.

S. Cyrill. Hier. Catech. c. 4.

Ibid.

S. Ioan. Dam. l. 4. de fide orthod. c. 14. Similia habet Conc. Nic. 2. Act. 6. & Theoph. in c. 26. Matt.

know by the sense of your vnderstanding that is IS MY BODY; *not another, but the same in substance which shall be deliuered to death for your redemption.*

S. Ansel. in ca. 11. pri Cor.

The Protestant Opinion, our 1 *sense cannot erre.* The substance giuen vs is 2 *sensible breade*, it is 3 *that* which nature made. Of the substance contained vnder those accidents *iudge* 4 *according to the tast.* A *mans body* is not in *the* 5 *forme of bread.* It is *bread* and wine, 6 the *sense is to be beleeued.* It is not that *same bodie* 7, but *a figure.* It is *not that body which* was *deliuered*, but *that* 8 *which it seemeth to the exterior sense*, that is, plaine bread. Compare this to the Fathers words, and iudge of the difference in this point.

The Protestant explication of this point

Fourthly, out of the former places of the Fathers it is further cleere that they beleeued the body of Christ in the Eucharist to be *the same body* which is in heauen, and *the same blood* which issued out of his side to be in the Chalice. I will adde a place or two more of this. Origen. *When thou receauest the incorrupted bãquet ..... then our Lord doth enter vnder thy roofe. Wherefore humbling thy self imitate the Centurian and say, Lord I am not worthy &c. For where he* (a) *enters vnworthilie there he enters to iudgmẽt to the receauer.* S. Augustine. *Our Lord doth patiẽtly sustaine Iudas a diuel, a thiefe, his betrayer, he permitteth him to receaue among the innocent disciples that which the faithfull doe knowe* (b) THE PRICE *of our Redemption.* S. Chrysostome. *That which is* IN THE CHALICE *is that which did* (c) *issue from* our Sauiour *his side. The body the Sages did reuerence in the cribbe: thou seest not in the cribbe but* (d) ON THE ALTAR. *This mysterie makes the earth to be a heauen vnto thee: Open heauen*

Hom. 5. in diuersalo. Euang.

S. Aug. ep. 162.

S. Chrys. hom. 24. pr. Cor.

Ibid.

and looke in, or rather open the gates of the heauen of heauens, and then thou wilt see that which is said, to be true. τὸ γὰρ πάντων ἐκεῖ τιμιώτερον, τοῦτό σοι ἐπὶ τῆς γῆς δείξω κείμενον. *For what is there most precious or honorable, that I will shew vnto thee lying* (c) *heere on earth. For euen as in royall pallaces the walles and the gilded roofes are not esteemed the most magnificent thing of all, but the royall Person seated in his princely throne: so is the Kings body in heauen. Now* THIS *mayest thou see* HEERE *on earth. For heere I shewe thee, not Angels, nor Archangels, nor heauens, nor the heauen of heauens; but I shewe vnto thee* HIM *who is the very* LORD *of all these things. Thou perceauest now in what manner thou dost behold heere on earth that thing which is most precious, and most honourable of all other, & how thou doest not see it onely but also doest* * TOVCH IT, *and that thou doest not touch it onely but also* (f) *doest* EATE IT, *and eating of it returnest to thy howse. At the tyme of the Sacrifice the Angels stand about the* PRIEST, *and the whole companie of the Celestiall powers doe make a noise, and the place round about the* ALTAR *is full of Angelicall quires in honour of him who* (g) *is* THERE SACRIFICED. *Which thing those will beleeue easily who do consider the great Sacrifice which is then donne.*

Ibidem. Vide etiã Cyrill. Hier. *Catech. Myst.* 5.

* *In aliena specie.*

S. Chrys. de Sacerd. l. 6.

The Protestant opinion. *Christ* is not in the forme of bread. He doth not (a) *enter* into any that are *vnworthie. Judas* did *not* (b) *receaue the body*; or *blood*; but onely bread and wine. That in the Chalice was *neuer* (c) *in our Sauiours side.* The body which the Sages worshipped is *not on the* (d) *Altar.* The body of Christ is *not* (e) *heere on earth*, nor *in the dimensions wee do see, touch*, and (f) *receaue.* Christ

is *not* (g) *Sacrificed* on the *Altar* by the Priest. The humanity of Christ is *not on the Altar*. Compare it.

Fiftly, it being the same body which is in heauē, Christ I say being in the Eucharist, & the Fathers professing this: it followeth that he is, there also, in the Eucharist, to be ADORED; and this the Fathers also did acknowledge. You remember what I repeated euen now out of S. Chrysostome: take more out of others. S. Gregory saith of his sister Gorgonia. *She prostrateth her selfe with faith before the Altar, and with a great crie calleth on him who* IS WORSHIPPED *on it*; on the Altar. You must obserue heere that S. Gregory doth not onely declare the action of his Sister, but also the *Custome* of the primitiue Church, in these words *who is worshipped on it*; and then you will see that Christians in those daies did worship our Sauiour *on the Altar*. S. Augustine. *Our Sauiour tooke flesh of the virgin Marie, and because he walked heere in that flesh, and hath giuen vs that flesh to be eaten to Saluation, and no man eateth that flesh vnlesse he first* ADORE *it, behold wee haue found out in what manner such a footestoole of our Lords feete* (his flesh) *may be adored, and how that wee doe not sinne by adoring it, but wee sinne by* NOT ADORING IT. *The rich come indeed to the table, they eate & adore, but are not filled.* S. Ambrose. *By the footestoole vnderstand the earth, by the earth the flesh of Christ: which euē at this day* WEE ADORE IN THE MYSTERIES, *& which the Apostles did adore in our Lord Jesus Chr.* Theodoret. *The mysticall signes are vnderstood to be that they are made*, by consecration, *videlicet*, the bodie and blood of Christ *and they are beleeued &* ADORED, *as being that they are beleeued.* S. Dionysius the

S. Greg. Nazian. orat. 11.

S. Aug. in Psa. 98.

Id. Ep. 120. c. 27

S. Ambr. l. 2. de sp. s. c. 12.

Theodo Dial 2.

the Areopagite. *O most diuine and holy Sacrifice, open those mysticall and signifying vailes wherewith thou art couered: shewe thy selfe cleerely vnto vs, & 5 replenish our spirituall eies with thy singular & reueiled brightnesse.* S. Dion. Eccl. Hierarc. c. 3. *vide* Baron a. 109. *Mart. Delr. Vindic. Areopag. Gualt. Chron. c. 18. sect. 1*

The Protestant Opinió 1 No body is *worshipped* on the *Alter*. The flesh of Christ *in the* 2 *Sacrament* is *not to be adored*. It is *not to be adored in the* 3 *Mysteries*. the *Sacrament is* 4 *not adored*. there is no body in the Eucharist, or vnder those signes, that can heare or 5 is *to be prayed vnto*. Compare.

Sixtly the Fathers say the Body of Iesus Christ is heere IMMOLATED after an *Vnbloody* manner; and that this vnbloody Sacrifice offered by the Christians, is, in substance, the body of our Sauiour; that it is the host which was offered on the Crosse, and the price of our redemption: which things agree no more to bakers breade then adoration and the rest whereof I haue spoken before, but onely to the true body of Iesus Christ. Sainct Ambrose. WHEN WEE DO SACRIFICE (or say Masse) *Christ is* [a] *present: Christ is* [b] IMMOLATED. S. Chrysostome. *Wee do not offer one lambe to daie, to morrow another; but* STILL THE SAME *&c. els, in regard it is offered in many places are there therefore many Christs? No: but there is one Christ* [c] *euery where* (whereſoeuer this Oblation is made) HEERE WHOLE *existent, and* THERE WHOLE; *one bodie. For as* HE *who is* EVERY WHERE OFFERED, *is one body not many bodies; so the* SACRIFICE *is one. It is our High Priest who offered the hoast which cleãseth vs; & wee now also do offer the same which was thẽ offered & cannot be consumed.* And in another place. *Let vs heare, and tremble: He*, Christ, *hath put himselfe* IMMOLATED *before vs.* S. Gregory Nyssen.

S. Ambr. in c. 1. Luc.

S. Chrys. Hom. 17 in Ep. ad Hebr.

Idem Hom. 61 in Matt. & 60. ad Pop. Ant.

sen. He *doth not expect the wicked sentence of Pilate.....* *but with his purpose doth preuent their violent force; and with a secret kind of Sacrifice which could not be seene of men*, OFFERS HIMSELF *a Sacrifice for vs; and immolates a Victime*, HIMSELF *being both the Priest and the* LAMBE *of God, he who taketh away the sinne of the world. When did he this?* WHEN (e) *He gaue vnto his Disciples being gathered together, his Body to be eaten, and his Blood to be drunke*: THEN *he openly declared the Sacrifice of the lambe to be* NOW ACCOMPLISHED. FOR *the Body of a victime is not fit to be eaten if it be aliue; wherefore when he exhibited his Body to be eaten and his Blood to be drunke, euen* (f) THEN *the Body was* IMMOLATED *after an inuisible manner, as it pleased the power of him that performed the mysterie.* Saint Cyrill of Alexandria in the Ephesine Councell. WEE *celebrate in the Church the holy, quickning, and* (g) VNBLOODY *Sacrifice; beleeuing not that, that which is set before vs*, (the Eucharist) *is the body of some common man like vs, and his blood; but wee receaue it rather as the liue-giuing Words* OWNE (h) FLESH AND BLOOD: *for common flesh cannot giue life.* He alludes to that of our Sauiour, He that eates, this bread (the Eucharist) shall liue foreuer. Ioh 6. See also Ep. ad Nest. t. 1. c. 14. The Councell of Nice. *Neither rule nor custome hath deliuered, that such as* (i) *haue not power to* OFFER SACRIFICE (marke what was donne in the *Primitiue Church*) *giue the Body of Christ*, the Eucharist, *to such as* HAVE the foresaid power. *At the diuine table let vs not abase our thoughts to consider the breade & cuppe which is set thereupon, but rather erecting our minds let vs by faith vnderstand that* (k) *there is lying* VPON THAT HOLY TABLE *the lambe of God that taketh away the*

S. Greg. Nyss. Orat. 1. de Resurr.

S. Cyril. Alex. Declar. Anathem 11. in Cō. Ephes.

Conc. Nic. 1. Canone 14.

Act. Vatic. c. de diu mēsa

Hoc testimoniū agnoscūt Oecolāpadius, Caluin⁹,

the ſinnes of the world, who (l) *is* OFFERED IN SACRIFICE BY THE PRIEST *without ſlaughtering.* That is, Vnbloodily. S. Ignatius. *The* Simonians and Saturnias, Heretiks, *admit not Euchariſts and* OBLATIONS, BECAVSE *they do not confeſſe the Euchariſt* TO (m) BE *the fleſh of our Sauiour which ſuffered for our ſinnes.* Sainct Gregory the great. *This hoſt* (offered at Maſſe) *doth repaire vnto vs by myſterie, the death of the onely begotten, who riſing from the deade now dieth not: yet liuing in himſelfe immortally & incorruptibiie, he is,* AGAINE *Sacrificed for vs* IN THIS MYSTERIE *of the holy Oblation.* Hetherto appertaines that which S. Auguſtine writeth of his mother, a good Chriſtian woman of the Religion then common; that departing out of this world she deſired *memorie to be made of her at the Altar,* FROM (g) WHENCE *she knewe the holy* SACRIFICE *to be diſpenced wherewith the inditement* againſt *vs was blotted out.* Obſerue *what*, and *where*, this thing was. It was the *victime* or Sacrifice *wherewith the ranſome was paid* for our ſinnes; (this is not beaded trowe;) and *this*, was *on the Altar*; an THEREHENCE *diſpenced*, And it was there *adored* in the *myſteries*; as before. Hether alſo doth appertaine that which wee finde in Antiquity about offering SACRIFICE *for the deade*; whereof there is frequent mencion in the holy Fathers writings.

Boquinus, Keblitius. Vide Bell. l. 2. de Sacra. Euch. c. 10. S. Ign. ep. ad Smyr. apud Theod. dial. 3. S. Greg. l. 4. Dial. c. 58. *Pro nobis* ITERVM *in hoc myſterio ſacra Oblationis immolatur.* S. Aug. 9. Confeſ. c. 13.

The Proteſtant opinion (a) Chriſt is *not preſent*, (b) he is *not immolated when men do ſacrifice.* (c) he is not exiſtent *heere all* or whole; nor *there* neither; but in heauen onely. (e) he did *not immolate himſelfe then* (f) it was not immolated *then* after an *vnbloody manner.* (g) There ought not to be celebrated any *vnbloody ſacrifice.* (h) it is *not his fleſh & blood.* ( ) none

in

in the Church now haue *power to offer ſacrifice.* (k) the lambe is *not on the Altar.* (l) He is not *offered in ſacrifice by the Prieſt.* (m) it is not *the flesh which ſuffered for vs.* (n) the ſonne of God is *not againe ſacrificed for vs.* (o) the Victime is *not diſpenced from the Altar.* Compare.

Seuenthly, the Fathers did beleeue that the body of our Sauiour is preſent to out BODIES, & *mouthes*, when wee receaue the Euchariſt; which is another euident argument that they thought it ſubſtantially preſent *here on earth* where out bodies are; for a thing which is in heauen only cannot be ſo preſent. S. Cyrill. Alex. *Wee denie not that wee are Spirituallie ioyned vnto Chriſt by true faith and ſincere Charitie: but that wee haue* 1 *no coniunction with him at all* ACCORDING TO THE FLESH, *that verilie wee denie: and affirme it to be contrarie to the diuine Scriptures.* And, becauſe you are ready to runne to the Incarnation, it followes a litle after. *Doth he*, Neſtorius, *thinke perchance that wee knowe not the force of the myſticall benediction*, conſecration, *which being donne in vs, doth it not make Ieſus Chriſt to* DWELL 2 IN VS CORPORALLY *alſo, with the communication of the flesh of Chriſt?* which thing he doth prooue there, by Scripture. S. Auſten. *Wee receaue with faithfull hart and* 3 MOVTH, *the Mediatour of God and man, man Chriſt Ieſus, giuing vs his body to be eaten and his blood to be drunke;* THOVGH *it ſeeme more horrible to eate mãs flesh then to kill, and to drinke mans blood then to shed it.* S. Leo. *You ought ſo to communicate of the holie table that you doubt nothing at all of the truth of the bodie and blood of Chriſt, for* THAT *is receaued with* 4 *the* MOVTH *which by faith is beleeued.* Sainct Gregorie the great.

S. Cyrill Alex. l. 10. in Io. c. 13.

S. Aug. l. 2 contr. Adu. Leg. c. 9.

S. Leo. ſerm 7. dẽ Ieiun. menſ. 7.

What

What a thing the blood of the lambe is you haue now learned, not by hearing but by drinking: the which blood is sprinkled, vpon both the posts when it is receaued not onlie with the mouth of the bodie, but also with the mouth of the heart. And againe. *His blood is powered into the* MOVTHES *of the faithfull.* Tertullian. *The* FLESH *eateth the Body of Christ.* S. Gregor. Nyss. *Our Sauiour by his flesh entereth into all the faithfull, and* MINGLETH HIMSELF *with* 5 *their* BODIES, *to the end that man being vnited to that which is immortall, may attaine to be made partaker of Incorruption.* S. Cyrill. Ieruſ. *Wee are made* χριστοφόροι *bearers of Christ, when wee haue receaued* HIS BODY *and blood into* 6 *our* MEMBERS. So the Fathers; cõceauing the body of our Sauiour Christ indeed, to be, *in those dimensions*; and sõ to be in our *body* really, when the Sacrament is *in it*; and to be receaued with our *mouthes*. Whereas you, denying that he can be really here and in heauen too, must gape as wide as heauẽ if you will receaue the *signes and the bodie too* with your *mouth*; for the signes are here, and the body and blood according to you are onely there, in that *one place*.

S. Greg. Hom. 12 in Euãg. Idem. Dial. l. 4. c. 58. Tertull. de resurr. carn. S. Greg. Niss. orat Catec. c. 37. S. Cyr. Hĩ. Catec. 4.

The Protestant Opinion. The flesh of Christ is 1 *not neere* vnto *our flesh*. Christ is not 2 *in vs corporally*. Christ is not receaued with the 3 *mouth*, that which is beleeued is *neuer* 4 *in the mouth*, the *flesh eateth it not*, it is *neuer neerer then heauen is* to the earth, the *blood* of Christ is *no where* but *in heauen*: it is in *no bodies mouth* at any tyme. The *flesh* of Christ is *not neere our* 5 *bodies*. It is *as farre of* as *heauen* is from *earth*. The *body* of Christ is neuer 6 *in vs*. Compare.

Against

Against this doctrine of the Fathers you make some obiectiõs, which (that I mingle not any thing of mine heere in this chapter wherein hetherto they haue beene disputing,) you shall haue answered in their words. The *first Ob.* Sense tels vs it is bread. Answer. S. Cyrill. *Though it seeme bread it is not bread.* S. Chrysost. *let our Sauiours Words master our sense and reason. His Words cannot be vntrue, our sense is many tymes deceaued. The second Obiection.* It is not possible for one to haue his owne body in his owne hands. *Answer.* Saint Augustine. *In what manner this may be vnderstood of Dauid* (or another pure man) *wee cannot finde, but wee find it fulfilled in Christ, for* CHRIST WAS CARIED IN HIS OWNE *hands, when commending his owne body, he said this is my body, for then he caried and held* THAT BODY *in his owne hands.* If you did beleeue it were really in the Sacrament as the Fathers did, you would neuer sticke at this nor at any other thing, for all are grounded in the Sacrament all being. *The third Obiection.* Christ could not eate himselfe, the Sacrament he might and did eate. *Answer.* Saint Ierom. *He,* CHRIST, *was the Banquetter and* THE FEAST, *the eater and the thing eaten. Wee drinke his bloode, &c. The fourth Obiection.* Christ is ascended, therefore his flesh is not here. *Answer.* Saint Chrysostom. *Christ, both left vs his flesh and ascended hauing it. The fift Obiection.* The body should by this time be all consumed, for many thousands haue receaued it. *Answer.* Saint Gregory. *Wee must enquire how it can possiblie come to passe that the one onely body of Christ which is alwaies through out the world imparted to so many thousands of the faithfull, may*

S. Cyr. Hi. Catec. 4.
S. Chrys. hom. 83. Mat.
S. Aug. in Psal. 33. conc. 1.
S. Hier. ep. ad Hedib. q. 2.
S. Chrys. hom. 2. ad Pop. Ant.
S. Greg. Nyss. orat Cat. 37.

may be wholy in euery one in particular, and also remaine whole and entire in it selfe. His answere. *These things he,* Christ, *bestoweth by* TRANSELEMENTING *thorough the vertue of benediction, the nature of those things which appeare* (of breade, and wine) *into it,* his body. *The sixt Obiection.* A mans body cannot be in that forme. *Answer.* S. Epiphanius: *When he* Christ, *had giuen thankes he said, this is my* body, *and* blood, *and yet wee see that it is not equall nor like: not to the image in the flesh, nor in the inuisible deitie, nor to the lineaments of members. For this is of a round figure, and according to the power insensible, yet he vouchsafed by his grace to say this is my* body *and* blood *neither may any man refuse to giue credit to his words, For he that beleeueth it not to be true, falleth from grace and saluation.* S. Epiph. in Ancora. The reall Presence a *fundamentall* point.

Being here come to the end of this chapter, I wish you now to consider how vnpossible a thing it is for you to make it *euident* that Antiquity was *with you, against vs;* and to make such as haue witte and learning, to beleeue it. That which wee beleeue, wee finde in the Fathers as I haue declared; and the iudgment belonges not to you, or me, but to the CHVRCH; which, if the cause were obscure (by the diuine Assistance promised and present to her) could determine it: but this cause is cleere; the Fathers haue giuen as faire euidence on our side, as wee could wish; wee cannot yet expresse our meaning better then they haue donne. * *It is not common bread; it is not bread; it is not that which nature made; breade is made the bodie of Christ; That in the Sacrament is flesh; it is the flesh of Christ; made of bread: The nature is changed;* * The Fathers.

nature

Against this doctrine of the Fathers you make some obiectiõs, which (that I mingle not any thing of mine heere in this chapter wherein hetherto they haue beene disputing,) you shall haue answered in their words. The *first Ob.* Sense tels vs it is bread. Answer. S. Cyrill. *Though it seeme bread it is not bread.* S. Chrysost. *let our Saviours Words master our sense and reason. His Words cannot be vntrue, our sense is many tymes deceaued. The second Obiection.* It is not possible for one to haue his owne body in his owne hands. *Answer.* Saint Augustine. *In what manner this may be vnderstood of Dauid* (or another pure man) *wee cannot finde, but wee find it fulfilled in Christ, for* CHRIST WAS CARIED IN HIS OWNE *hands, when commending his owne body, he said this is my body, for then he caried and held* THAT BODY *in his owne hands.* If you did beleeue it were really in the Sacrament as the Fathers did, you would neuer sticke at this nor at any other thing, for all are grounded in the Sacrament all being. *The third Obiection.* Christ could not eate himselfe, the Sacrament he might and did eate. *Answer.* Saint Ierom. *He,* CHRIST, *was the Banquetter and* THE FEAST, *the eater and the thing eaten. Wee drinke his bloode, &c. The fourth Obiection.* Christ is ascended, therefore his flesh is not here. *Answer.* Saint Chrysostom. *Christ, both left vs his flesh and ascended hauing it. The fift Obiection.* The body should by this time be all consumed, for many thousands haue receaued it. *Answer.* Saint Gregory. *Wee must enquire how it can possiblie come to passe that the one onely body of Christ which is alwaies through out the world imparted to so many thousands of the faithfull,*

S. Cyr. Hi. Catec. 4.
S. Chrys. hom. 83. Mat.
S. Aug. in Psal. 33. conc. 1.
S. Hier. ep. ad Hedib. q. 2.
S. Chrys. hom. 2. ad Pop. Ant.
S. Greg. Nyss. orat Cat. 37.

may

may be wholy in euery one in particular, and also remaine whole and entire in it selfe. His answere. *These things he,* Christ, *bestoweth by* TRANSELEMENTING *thorough the vertue of benediction, the nature of those things which appeare* (of breade, and wine) *into it,* his body. *The sixt Obiection.* A mans body cannot be in that forme. *Answer.* S. Epiphanius. *When he* Christ, *had giuen thankes he said, this is my* body, *and* blood, *and yet wee see that it is not equall nor like: not to the image in the flesh, nor in the inuisible deitie, nor to the lineaments of members. For this is of a round figure, and according to the power insensible, yet he vouchsafed by his grace to say this is my* body *and* blood *neither may any man refuse to giue credit to his words, For he that beleeueth it not to be true, falleth from grace and saluation.* S. Epiph. in Ancora. The reall Presence a *fundamentall* point.

Being here come to the end of this chapter, I wish you now to consider how vnpossible a thing it is for you to make it *euident* that Antiquity was *with you, against vs*; and to make such as haue witte and learning, to beleeue it. That which wee beleeue, wee finde in the Fathers as I haue declared; and the iudgment belonges not to you, or me, but to the CHVRCH; which, if the cause were obscure (by the diuine Assistance promised and present to her) could determine it: but this cause is cleere; the Fathers haue giuen as faire euidence on our side, as wee could wish; Wee cannot yet expresse our meaning better then they haue donne. * *It is not common bread; it is not bread; it is not that which nature made; breade is made the bodie of Christ; That in the Sacrament is flesh; it is the flesh of Christ; made of bread: The nature is changed;* * The Fathers.

nature

nature it selfe is changed; it is changed by Gods omnipotency, it is transelemented. The senses may be deceaued; beleeue them not; beleeue the words of Christ. It is not breade, though the tast esteeme it so; it is changed, not in shape but in nature: it is the flesh which suffered for vs; that which did hang vpon the crosse: the price of our redemption. It is bread our Lord; the Mediatour; the Lord of all, the lambe that taketh away the sinne of the world. He is immolated, againe, vnbloodily, on the Altar, by the Priest. And he did immolate himselfe too, after an inuisible manner, euen then when he gaue his bodie and blood to be eaten, before his passiō. Wee also do sacrifice & offer the same victime. It is euery where (where soeuer the Priest doth sacrifice) *existent; the same which was then offered, entirely; all heere, all there. It is worshipped, on the altar; innocated: they sinne that adore it not. It is the same body which the Sages adored in the cribbe: the flesh borne of the Virgin. Our Sauiour had his bodie in his owne hand, it is dispenced, frō the altar, by the Priest; and wee do receaue and eate it, with our mouthes; with our flesh, into our bodies, into our mēbers: it is ioyned vnto our bodies, mingled with our bodies. That in the chalice is not wine, it is blood, it is that which issued out of our Saviours side. Wee drinke blood, though it seeme* (to such as vnderstand not the mysteries) *horrible; wee drinke blood with our mouthes: it is powred into our mouthes; that which faith beleeueth the same wee receaue with the mouth. It is a dreadfull chalice, it surpaßeth all admiration, all thought: angels tremble when they looke on that wherewith wee are fed. O the benignity of our louing God! ô the miracle!* So the* Fathers. Our blessed SAVIOVR; *This*, in my hand, *is my bodie*, *deliuered for*

you

you. This, in the chalice, *is my blood, shed for you.* I conclude with Saint Hilary. *There is no place left of doubting of the truth of the flesh and blood; for now, both by our Saviours profession, and our beleefe, it is truely flesh and truely blood. And these being receaued and drunke, do bringe to passe that wee be in Christ, and* CHRIST IN VS. S. Hilar. l. 8. de Trin.

* Nondum vobiscum apud istos Iudices aliquid agebamus, & apud eos acta est causa nostra. Nec nos nec vos eis noti fueramus & eorum pro nobis latas contra vos sententias recitamus. Nondum vobiscum certabamus, & eis pronunciantibus, vicimus. S. *Aug. li. 2. con. Iulian. fine.*

THE SEVENTH CHAPTER.

Obiections out of the Fathers, answered.

COmming to answer your *Obiections out of the Fathers*, I must heere put downe the State of the Controuersie in this Chapter, proportionablie to that which was before setled in *the Fifte*. Wee now dispute of *the Fathers beleefe* and doctrine, touching *the Blessed Sacrament*, & the *Question* is, *not* Whether any of them euer called it a signe, type, antitype, memoriall, or figure; *nor*, Whether they held that the bodie and blood may spirituallie be fed vpon by faith; *but*, Whether they *denied* that (*after Consecration*) *the bodie and blood be present in it* (according to the substance by these words imported) *trulie, reallie and substantiallie*? I told you before what wee beleeue & haue cited them for the same: your taske is to

The state of the Questiō treated in this Chapter.

is to shew (for so you pretend,) that they beleeued and taught *the contrarie* to that which wee beleeue.

And I desire you to marke diligentlie that I speake of the time *after Consecration*; for if Question be made what was *before* Consecration, wee beleeue and teach (as I tould you too before,) there was *bread and wine*, which be the matter of the Blessed Eucharist; which matter doth not remaine according to the interiour substance, (according to the exteriour shape or forme it doth,) but is changed into flesh and blood. There were some (Hereticks) who did vse other things for the matter of this Sacrament; either alone, or mixed with bread and wine; as appeares by S. Cyprian, S. Epiphanius, S. Augustin, the Councell of Carthage, and other auncient records, which was the reason why the Fathers (writing against them) do many times particularlie specifie the matter of it; saying that it is *bread*, and *wine*; This they taught, and this wee beleeue. The Question betwixt vs & you heere to be discussed, is not of this matter; but what they beleeued was there, in or vnder the formes, after Consecration.

Cyp. l. 2. Ep. 3. Epip. hęres. 49. & 72. Aug. hęres. 26. 27. 46. Conc. Carth. 3. can. 24. Trull. can. 57.

The Reader obseruing this, will be able of himself to answer many of your Obiections which do speake of that which was, not *after, but before Consecration*. Before Consecration, & vntill the words were ended, there was *earthlie bread*, such as our bodies are nourished withall; there was an old and legall figure; there was wine of the grape, tempered with water: this was before Consecration. But, after Consecration, there was within those exteriour

teriour formes, flesh and blood, the food of soules, and pledge of immortalitie; the bodie *which did suffer for vs*, and the blood *wherewith wee were redeemed.*

If you finde them called after Consecration, bread and wine; I shall answer that the speech is *improper*, as that wherein man is called *dust*, because he was made of dust; the Serpent made of Aarons rod, called *a rod*; the wine made of water in Cana of Galilee, called *water*; and he who was raised to life at Naim, called νεκρὸς, *a dead man*. When he sate vp and began to speake, he was not then dead, but aliue; yet the text saith ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, *the dead man sate vp and began to speake. Luc. 7. 15.* When Aarons rod GAPED to deuoure the rest, it was not then properlie a rod but a *Dragon*; yet the Scripture saith *Aarons rod deuoured the* other rods. Exod. 7. 12. When the Master of the feast tasted that which the seruant brought it was wine; yet the Euangelist speaking of it saith *when the steward tasted the water &c. Ioan. 2. 9.* It was *a man* to whom God saied *puluis es; thou art dust. Gen. 9. 19.* In like manner, that which is on the Altar after Consecration, the προσὰ εὐχαριστηθεῖσα, is *the flesh and blood of Christ*, as the Primitiue Church (Saint Iustine saies) *was taught*: though sometimes you may finde it called bread and wine. The *names* it may still haue, because the *things* were turned into it. But the speach is improper; as the rest, you confesse, are. *Concedo*, saies your Chamiere, *solere quæ mutata sunt vocari de nomine pristino. Lib. 10. de Euch. c. 22.*

Vide *Relect.* pag. 28. & 84

Vide §. sequ. in Iustino.

You know too, that in Scripture many times

things are named according to their exteriour forme. So diuers things in the Temple; 2. Paralip. c. 3. & 4. *I lifted vp mine eies, and I saw* saith Daniel. c. 10. v. 5. and *behold, a Man clothed in linnen &c.* Where your marginall note is, *This was the Angel of God.* When Iosue was in the field of Ierico, *he lifted vp his eies and saw a Man standing against him, holding a drawne sword &c. Ios. 5. v. 13.* This, you think *was God.* I dispute not heere who it was; the text it self v. 14. will tell. How soeuer, it was *not properlie* a man; though so called because in that forme or outward *species.* When Abraham had lifted vp his eies *there appeared to him three Men standing neere him. Gen. 18. v. 2. That is,* say you, *three Angels in mans shape.* And shortlie after (in your note vpon v. 17.) you obserue that one of them is in the Hebrew text called *Iehouah.* There are diuers other like examples in Old Scripture. And, in the new; The pious women entring into the monument, *saw a yong Man sitting on the right hand, couered with a white robe. Mar. 16. v. 5.* This was say you, *the Angel of God in the likenes of a yong man.* When the Disciples looked after our Sauiour ascending into heauen, *behold two Men stood beside them in white garments &c. Act. 1. v. 10. These were Angels in mens forme;* say your Notes vpō the place. This, for Instance doth suffice, to shewe that things may be, & in Scripture sometimes are, *named* according to their exteriour forme. Now, the *flesh* & *blood* of our Sauiour, were in the formes of bread and wine; *Take, eate, This* (in forme of bread) *is my bodie. And taking the Chalice he gaue thanks, and gaue to them saying, drink yee all of this. For this* (in forme of wine) *is my blood Mat. 26. v. 27. & 28.* wherefore they might in this

regard be called bread and wine.

And, as hearing the word *Man* preciſelie, you do not know whether he that vtters it meanes thereby to ſignifie that which is *properlie* and in ſubſtance a man; or that which is *not properlie* but in exteriour shape onlie ſo; but muſt learne it out of the reſt of his ſpeach: ſo hearing the word *bread* (it is the like of other names;) you know not, vntill you heare more, what he that vtters it, meanes: whether, bread *properlie*, or *ſomething els* in forme of bread: the name being appliable (for diuers reaſons) to ſignifie diuers * things. This being conſidered, you will not be able to finde out a ſpeach, which a meane Scholler will not eaſilie interprete. Be it, for example, ſuppoſed that you should light on this; *Bread is our Sauiours bodie*; or on this, *He called bread his bodie*; or this, *He called the figure of his bodie* his bodie. There be many waies of interpreting theſe, and the like, words; I take heere that which I but now ſpake of; and interprete: *Bread*, that is the thing vnder the shape and exteriour forme of bread, *is our Sauiours bodie*. The word *bread* doth ſignifie *that thing*, the *thing vnder* that forme, whatsoeuer it be; for the reaſon aboue ſpecified; It ſignifieth, I ſay, the *contentum ſub ſpeciebus panis*. You remember what was ſaid euen now, of the word *Man*. *He called bread*, that is, the thing vnder the shape of bread, *his bodie*. In the ſame manner would I interprete, if you should in the place of the word *bread* put a lõg deſcription that doth anſwer to the name *as impoſed from that which outwardlie appeares*. *He called the figure of his bodie*, that is, the thing vnder the exteriour

* What-ſoeuer may *by Gods Omnipotence* be put vnder that *forme*; or be *made of* bread; may be called by that *name*, bread.

teriour forme and shape of the figure of his bodie *his bodie*. If you demaund, what *that thing vnder the forme of bread*, or, *vnder the exteriour ſpecies of the figure*, was? I anſwer that *the thing* vnder that forme or *ſpecies*, *before Conſecration*, was earthlie bread; *the thing* vnder it, after Conſecration, was heauenlie bread; flesh; the bodie of our Sauiour. The word *bread* preciſelie, determines neither. It is equiuocall; you muſt harken to the reſt of the ſpeach; you muſt finde out the *predicate*, if you will know for what the *ſubiect* doth ſuppoſe in the ſpeach; for, *Subiects are ſuch as their Attributes permit them to be.* Repeate againe heere what you haue aboue, touching the word *Hoc*, c. 6. §. 2. & remember too that our Sauiour did not ſay, *This bread*; nor, *this figure of my bodie*; but, *This*, (without adding to the *Pronoune* any NOWNE;) *is my bodie*: &, that his words were *Operatiue* or *practick* according to the Fathers; and did therefore (in manner there declared) verifie themſelues, cauſing (whether phyſicallie or morallie is a matter left to Schooles) what they ſignifie. And by this you will further vnderſtād the sēce of that ſpeach before mētioned, *He called bread his bodie*: & of others like it. His *Call* was *Operatiue*, practick, efficacious; as that, *Ὑδε mā ariſe*, *Lazarus come foorth.* He was authour of being, able with a breath to giue life, & with a word to make a world. Who cals *τὰ μὴ ὄντα ὡς ὄντα*, *things that are not, as things that are.* And his voice is ſo powerfull that the *deaf*, yea the *dead*, thoſe in their graues, *heare*; and the * rude Elements, *obaie, it.*

Supra. c. 6 §. 2.

Matt. 11. Ioan. 5. Matt. 8.

* Intelligimus quod omnes creaturę ſentiant Creatorem ..... non errore Hæreticorum qui omnia putant animantia ſed Maieſtate conditoris; quæ apud nos inſenſibilia, illi ſenſibilia ſunt. *S. Hieron. in c. 8. Matth.*

This generall Answer might suffice, and most part of Readers will looke for no more; yet for such as desire it, I descend vnto particulars, and looke seuerallie (though therein I may seeme to tedious) vpon the places which you bring.

§. II.

Obiections out of the Fathers of the second and third Ages, Answered.

OVt of the secõd and third Ages you eite S. Iustine, S. Ireneus, Tertullian, Clemens Alexandrinus, Origen, and S. Cyprian. I take them in order.

IVSTINE, saie you, doth affirme that the Sacrament is earthlie bread, such as our flesh is nourished withall. *Apol.* 2. Ob.

Answer. No. He saies it is the bodie and blood of Christ. His words are, *Non vt communem panem, neque communem potum hæc sumimus, sed quemadmodum per verbum Dei Incarnatus Iesus Christus Saluator noster & carnem & sanguinem pro salute nostra habuit; sic etiam per preces verbi Dei ab ipso Eucharistiam factam cibum ex quo sanguis & carnes nostræ aluntur, illius incarnati Iesu & carnem & sanguinem esse edocti sumus.* Where he doth not say the Blessed Sacrament is earthlie bread, such as our flesh is nourished withall; but that such foode as our flesh is nourished withall (bread and wine) being consecrated, εὐχαριστηθεῖσα, is now, that is, after Consecration, *the flesh and blood of Christ.* And this was, he saies, the doctrine of the Church in in those daies. The words in English go thus. *Wee*

do not receaue these things as common bread & common drink, but as by Gods word, Iesus Christ our Saviour incarnate had flesh and blood for our salvation; so wee are also taught that the foode whence our blood and flesh by mutation be nourished being by the Praiers of the Word of God by him made Eucharist or Consecrated, is the flesh and blood of the same Jesus incarnate. Heere you see the Reall presence is not denied (which thing you were to shew) but affirmed. So vnluckie you are in the first of your citations.

For the *manner of speach*, remember what I saied §. preced. of *Aarons rod* and the *water made wine*. Obserue too (which is another thing before mentioned,) that according to this old Father, the words of our Saviour were practick; For, *the foode* was *by them*, ἐυχῆς, made *flesh and blood*. Before it was not so. The worke also, is heere compared to that of the Incarnation; *quemadmodum per verbum Dei ..... sic etiam per preces Verbi Dei &c.* The diuine power, Omnipotence wrought *in both*.

Ob. IRENEVS. *He tooke that bread which is of the creature and gaue thanks saying, this is my bodie, and the Chalice which is of that creature which is according to vs he likwise confessed his blood, & taught* (these words you leaue out) *the new Oblation of the new Testament, which the Church receauing from the Apostles doth offer to God in all the world.* Li. 4. c. 32.

Answer. *Answer.* Heere is a good testimonie for *vnbloodie Sacrifice* in the formes of bread and wine; which you were vnwilling (as it appeares by your imperfect citing of the words) the Reader should finde in your papers: but the proposition which you lookt for, *videlicet*, The bodie and blood of Christ

Christ be not reallie in the Sacrament *vt supra*, is not heere. So you haue missed againe.

1. *Replie.* He tooke bread which is of the Creature. *Answer.* He did so. That is the matter which he meant to Consecrate: and ouer this matter he saied, *This*, that is, the thing within this exteriour visible forme of bread, *is my bodie*: which words be the forme of Consecration.

2. *Replie.* He confessed the Chalice to be his blood. *Answer.* That Confession too, was pronoūcing of the forme; *This*, that is to saie, the thing within these exteriour *species* or accidents of wine, *is my blood*. Did you neuer before heare of this Cōfession? The same the calls a *Confirmation* too; and such a one, as required Omnipotēce in the speaker to make it good. *How, if our Lord be the Sonne* (not of God, but) *of another Father, did he rightlie, taking bread of the condition which is according to vs, confesse it to be his bodie, and how hath he confirmed the mixture of the Chalice to be blood? How can they be assured that the bread in which thanks are giuen* (he meanes, as S. Iustine doth, εὐχαριστηθεῖσα τροφὴ, food consecrated and made Eucharist) *is the bodie of their Lord, and the Chalice of his blood, if they do not acknowledge Him to be the Sonne of the Maker of the World, by whom wood doth fructifie, fountaines flow, the earth bring foorth grasse, &c.* Li. 4. ca. 57. Lib. 4 ca. 34.

By this it appeares also that Ireneus beleeued the words (of Consecration) were *practicke* and *operatiue*: which thing he doth expresse further saying, *The bread which is from the earth, percipiēs *vocationem*

* Paulus dilucidè nos docet quid sit Dei vocare seu nominare, vbi ait, Deus vocat seu nominat ea quæ non sunt, vt sint. Eodem modo

cationem Dei, receauing the Call of God, is not now common bread, but Eucharist; consisting of two things, the earthlie and the heauenlie. that is to say, the *species* or exteriour forme of bread, which is from the earth; and the bodie of our Sauiour, which is *Panis de Cælo*, bread from heauen. Of these two, the Eucharist doth *consist*; they both are in it. And this *effect* (not before existent) he doth attribute to those words. The construction of some other words of his (which also confirme the Reall presence of our Sauiours *bodie* to *our bodies* when wee receaue,) you may vnderstand by that I saied about the words of S. Iustine. Translations are obscure sometimes, when Originals be not so.

Ob. TERTVLLIAN. *The bread taken and distributed to his Disciples he made it is bodie; saying This is my bodie, that is, the figure of my bodie.* Lib. 4. cont. Marc. c. 40.

Answer. *Answer.* Nor will you finde heere what you looke for. Had this Author saied, as you pretend he did, that our Sauiour made bread a figure; that were not against vs: for wee do not denie that the Sacrament is a figure. Neither would it follow in his principles that it were an emptie figure, *Figura veritatem*

do Ireneus loquitur de Dei vocare seu nominare. Item Moyses Genes. 1. testatur Deum per suum vocare seu nominare, quod est per verbum suum, omnia creare. Si tibi (Oecolampadium alloquitur) hęc definitio non placet, age, præsta te Magistrum, & nos doce quid aliud vocatio Dei esse possit, quando Deus vocat, dicit, appellat, nominat. Hoc verbum Dei est cum inquit Hoc est Corpus meū, sicut in Genesi ait Fiat lux, & fit lux. Deus est qui nominat seu vocat, & quidquid nominat id illico præsto est, vt Psalm. 32. testatur, dixit & facta sunt. *Luther. in Defens. verb. Cœna.*

veritatem non excludit: peruſe the † margine. But the words obiected haue another ſence. Tertullia doth not ſay *Hoc eſt figura Corporis mei*, & ſo make *figura Corporis* to be the predicate inſteed of *Corpus*; he knew well enough that *Corpus*, in our Sauiours propoſition, is taken κατὰ τὸ ῥητὸν, properlie, for *that bodie which was deliuered for vs.* Bread-a-figure was *not crucified*; our Sauiour ſpeakes of that which was; as appeareth by the text aboue cited. Nor doth he ſay *panē fecit figura corporis mei*; he knew Syntax better; but he ſaith, *acceptum panem corpus ſuum illū fecit*: It was bread before Conſecration, and this bread, was an old figure of our Sauiours bodie, as Tertullian proues out of *Jeremie*. This *old figure*, our Sauiour turned into his bodie, ſo putting the *Veritie* within, and fulfilling it; and this by Conſecration,

† Plane de ſubſtantia Chriſti putant & hic Marcionitæ ſuffragari Apoſtolum ſibi, quod phantaſma carnis fuerit in Chriſto cum dicit quod *in effigie conſtitutus non rapinam exiſtimauit pariari Deo, ſed exhauſit ſemetipſum accepta effigie ſerui*, non veritate, *& in ſimilitudine hominis*, non in homine; *& figura inuentus homo*, non ſubſtantia, id eſt non carne: quaſi non & figura, & ſimilitudo, & effigies ſubſtantiæ quoque accedant. Benè autem quod & alibi Chriſtum imaginem Dei inuiſibilis appellat Numquid ergo & hic quia in effigie eum Dei collocat? æque non erit Deus Chriſtus vere, ſi nec homo vere fuit in effigie hominis conſtitutus. Vtrobique enim veritas neceſſe habebit excludi, ſi effigies, & ſimilitudo, & figura, phantaſmati vindicabitur. Quod ſi in effigie & in imagine, qua filius patris, vere Dei prædicatus eſt; etiam in effigie & imagine hominis, qua filius hominis, vere hominem inuentum. nam & inuentum, ratione poſuit, id eſt, certiſſime hominem: quod enim inuenitur, conſtat eſſe. *Tertull. li. 5. aduer. Marc. c. 20. Facilius intelliges quod in hac ſententia obſcurum eſt ſi legas hoc modo* numquid ergo & hic quia in effigie eum Dei collocat, æque non erit Deus Chriſtus? vere, ſi nec &c., *& poſtea* verè *Deus* prædicatus.

eration, *dicendo Hoc est, &c.* So that the words in construction are to be ordered thus; *Hoc, id est figura corporis mei, est corpus meum*: where the words *figura corporis mei*, are put to tell vs what that was which he did consecrate, and ouer which he spake those words. It was an *old legall figure* of the bodie; and this old legall figure he, *by Consecration*, made *his bodie*, and so changed it; not in shape, but *in nature* and substance. The like disposition of words this Author hath elswhere; as in the 13 Chapter of the Booke by you cited; *Aperiam in parabolam os meum, id est, similitudinem.* and Lib. com. Prax. c. 29. *Christus mortuus est, id est, unctus.*

If you *demaund* Whether the speach be proper or improper? I *answere* that our Sauiours speach, *This is my bodie*, is proper: but if you make a proposition of Tertullians glosse, as thus, *The figure of my bodie, is my bodie*, you make, in his sēce, an improper speach. As, if speaking of the yong man whom our Sauiour raised at Naim, I say, *He sate vp and began the speake*, the speach is proper; but if reflecting on that which was before, I say ὁ νεκρὸς *the dead man sate vp and began to speake*, it is improper. And, as you must and will expound the later which you know is in Scripture; so you may likwise & should expound the former. You know too, should I finde that proposition put any where *absolutè*, how I would vnderstand it. *Figura corporis mei*, id est, Cōtentum sub speciebus Figuræ corporis mei, *est corpus meum*. See aboue, §. 1. pag. 513.

That Tertullian doth speake of *an old legall figure*, appeares *First*, by his Scope in that place; which was to shew that Christ fulfilled the *Figures of the old*

old Testament, amongst which, bread was one. *Secondlie*, he doth expreslie name it *veterem Figuram corporis, an old figure of the bodie. Thirdlie* he *proues it to be so*, out of the Prophet Ieremie. *Fourthlie* he toucheth the reason why our Sauiour did *rather* consecrate in bread & wine, then in other things; becauſe theſe were Old Figures of his bodie and blood; & thoſe he would *fulfill. Fiftly*, hauing ſaied, *id eſt figura corporis mei*, he adds immediatlie, *Figura autẽ non fuiſſet niſi &c. it had not been a figure vnles....* that *fuiſſet* you know, refers to the time paſt. By all this it is manifeſt, he ſpeaks of *an old figure*; which thing being amongſt ſuch as will not go againſt their owne knowledge and cõſcience, vndeniable; it followes that he did not meane to ſay, Chriſt by the words of Conſecration did now make it *to be ſo*; vnles you will haue him ſaie he made it now to be what it *was* before. The words are at large in the * margine; & proue three things for vs againſt you; 1. the reall preſence of the bodie. 2. the chãge of ſubſtance into ſubſtance. 3. the efficacie of the words. *The bread taken, he made it is bodie, ſaying* This is my bodie. *Fecit dicendo.*

And

Profeſſus itaque ſe concupiſcentia concupiſſe edere Paſcha vt ſuum (indignum enim vt quid alienum concupiſceret Deus) acceptum panem & diſtributum diſcipulis, corpus ſuum illum *fecit*. hoc eſt corpus meum *dicendo*, id eſt figura corporis mei, figura autem non *fuiſſet*, niſi veritatis eſſet corpus, cæterum vacua res quod eſt phantaſma figuram capere non poſſet. aut ſi propterea panem corpus ſibi finxit quia corporis carebat veritate, ergo panem debuit tradere pro nobis. Faciebat ad vanitatem Marcionis vt panis crucifigeretur. Cur autem panem corpus ſuum appellat & non magis peponem quem Marcion cordis loco habuit non intelligens *veterem* fuiſſe iſtam figuram

And hence are Answered other words obiected out of him; *Corpus suum vocans panem.* Where, if you take the word *panem* to signifie, not heauenlie but, earthly bread, you are to remēber out of him that this *vocation* or *Calling* is *operatiue*, such as *made bread the bodie*, that is, turned it thereinto. *Corpus suum illum fecit dicendo hoc est corpus meum*, this was the *call* he speake of; the vttering, I say of these words, *Hoc est &c.* which are the words of Consecration, and do signifie that the bodie (that which was crucified for vs) is vnder that exteriour forme of bread; & so signifie that withall they make it to be so, & thereby do verifie them selues. *These words* some stile a *calling*, some a *confession*, some a *confirmation*, some a *making*, &c; as on speciall occasions it pleased them to speake. *Dixit, vocauit, appellauit, confessus est, cōfirmauit, fecit.* Examples you haue heard

See the relection pag. 199.

guram corporis Christi, dicentis. per Hieremiam, aduersus me cogitauerunt cogitatum, dicentes Venite conijciamus lignum in panem eius, scilicet crucem in corpus eius? itaque illuminator antiquitatum quid *tunc* voluerit *significasse* panem, satis declarauit, corpus suum vocans panem. Sic & in calicis mentione *testamentum constituens*, sanguine suo obsignatum, substantiam corporis confirmauit. Nullius enim corporis sanguis potest esse, nisi carnis, nam & si qua corporis qualitas non carnea opponetur nobis, certè sanguinem nisi carnea non habebit. ita consistit probatio corporis de testimonio carnis, probatio carnis de testimonio sanguinis. vt autem & sanguinis *veterem* figuram recognoscas aderit Esaias, quis inquit, qui aduenit de Edom? rubor vestimentorum eius ex Bosor &c. multo manifestius Genesis in benedictione Iudæ, ex cuius tribu carnis census Christi processurus, iam tunc Christum in Iuda deliniabat. Lauabit inquit, in vino stolam suam, & in sanguine vuæ amictum suum: stolam & amictum carnem demonstrans, & vinum sanguinem. ita & nunc sanguinem in vino consecrauit, qui tunc vinum in sanguine figurauit. *Tertull. adu. Marcion. lib. 4 c. 40.*

heard some alreadie; & heereafter will meete with more.

Againe it is obiected out of him that *the word of God is to be eaten by hearing, to be chewed by vnderstanding, to be digested by beleeuing. De Resur. carn. c. 37.* Ob. 2.

Answer. Be it so: what is this against vs? *Replie*, He saies there also, *flesh profiteth nothing, ad vinificandum scilicet, that is, for giuing life.* Answer. Common flesh, doth not giue eternall life: our Sauiours doth. You know who saies it, *I am the liuing bread that came downe from heauen. If any man eate of this bread he shall liue forever. The bread which I will giue is my flesh. Caro mea est verè cibus, my flesh is meate indeed.* 2. Reply. If it be *verè cibus*, it may be eaten *verè*; which Tertullian heere seemes to denie. *Answer.* There be two waies of eating flesh; *One* is that which *carnall* men conceaue, and which the Capharnaites meãt, hearing our Sauiour speake of eating flesh. They thought men were to cut it into pieces and teare it with the teeth. This way the flesh of Christ is not eaten. *Another* way is that which *the spirit* of God, the Holy Ghost who is Interpreter of Gods word, hath taught, & which the Church beleeues; namelie, taking and receauing it by the mouth *all entire*, without diuision of parts, and *in the forme of bread* vnder which forme it is inuisiblie. In this sence, the flesh of Christ is eaten *verè*, indeed, and so much this Authour doth graunt, in this verie Booke obiected. *Caro corpore & sanguine Christi vescitur vt & Anima de Deo saginetur. The Flesh doth eate the bodie and blood of Christ, that the Soule may be also fatned of God. Caro vescitur*; he doth not say the Spirit (though that doth also eate) *but the Flesh, doth eate:* Answ. Ioan. 6.

What?

What? bread? No. *Corpore Christi*; *the bodie of Christ*. Which bodie; the Mysticall? No. That *bodie* which is heere distinguished from *blood*. Our Sauiour *turned* the nature of *bread* into it; so making it present in *the shape* of bread: and that our *Flesh* doth eate. And Hence he proues that this *Flesh* shall one daie rise againe to *immortalitie*.

Ob. CLEMENS ALEXANDRINVS. *Our Lord did blesse wine when he saied, Take, drinke, This is my blood; the blood of the vine. Lib. 2. Pædag. cap. 2.* Answer. There is no Question but that it was wine which our Sauiour did blesse: & this wine which was before Cõsecration, was the blood of the *naturall vine*: the wine which was there after consecration, was the blood of the *mysticall vine*. If you know not who this is, the Author tels you in the same place, ὁ μέγας βότρυς ὁ λόγος. And if he had not donne it, you might haue heard it from our Sauiour in the Gospell, *I am the true vine. Joh. 15.*

Ans. Ob. ORIGEN. *If you follow according to the letter that which is saied, vnles you eate the flesh of the Sonne of man this letter killeth. Hom. 7. in Leuit.* Answer. The letter vnderstood in a carnall sence, such as was that of the Capernaits, killeth; the letter vnderstood in a spirituall mystick sence, as the Church doth vnderstand it, killeth not. When I say *mystick* and *spirituall*, I do not exclude the veritie of flesh, but include it. And so did Origẽ in the place obiected. *Before*, saies he, *Baptisme was in the Cloud and in the Sea*, in ænigmates; *now regeneration is in Water & the Holy Ghost*, in specie. (Heere the words *ænigma*, and *species*, be opposed as the *figure* and the *truth*, but they not? It followes) *then the manna was meate, it*

ænig

enigmate: *but now the flesh of the word of God is true meate*, in specie *as himselfe saies; for my flesh is truelie meate*. This Author therefore did so beleeue it to be meate and eaten, that he did not exclud but *include* the truth & veritie of the thing; which is the point wee defend, and you denie. The like he hath in his booke against Celsus. *Wee eate*, saith he, *the breads offered, by prayer made a certain holie bodie*; (you know by the words of Consecration which is the *prayer* he speakes of, what and whose bodie this is, τὸ ὑπὲρ ὑμῶν διδόμενον.) *and sanctifying those which with godlie mindes and purpose vse it*. Where obserue that he doth not say *It sanctifies all which vse it*; but, *those which with godlie minds &c.* The speach is, in the beginning of it, like that in the Gospell, *The governour of the feast tasted the water made wine*: and doth withall declare, that Origen held a *change* in the matter; & *efficacie* in the forme. Lib. 8.

Againe it is obiected. *The meate which is Sanctified by the word of God, and by praier, according to that which it hath materiall*, iuxta id quod habet materiale, *goeth into the bellie, and is voided into the draught. In cap. 15. Matt.* Ob. 2.

Answer. Were it certaine this passage were indeed Origens, it were easilie answered that by the *materiale*, he vnderstands the *species* of bread, especiallie the quantitie, which comes neerest to the nature of matter: for this is that which is *terrenum*, as Saint Ireneus before obiected, speaks; and is determined. The celestiall part the bodie, that is not heere the *materiale*; it doth not participate the rude & passiue cõditions of matter, but giues grace and life; which appertaine to forme rather; for that is, matter is not, *actiue*. It is also Answ.

more

more noble, infinitlie more; and giues as it were the *ſpecies* to the Sacrament, determining that which is of it ſelf in that kind indetermined; and ſo conſtituting, and diſtinguishing this Great Sacrament from the reſt; which is the condition, not of matter but of forme. *Forma dat ſpeciem.* For theſe reaſons, as *alſo in regard of the ſignification, ſupernuient* to thoſe Accidents, Origen might, by waie of Analogie, call them *id quod eſt in Euchariſtia materiale* that which is *materiale* in the Euchariſt; and this, or part of it, goes into the draught. *Replie.* If is there, it ſeemes, denied that the wicked eate the bodie. *If it might happen that he who continues wicked eate the Word made flesh, it being the Word and bread of life; it would not be written, Whoſoeuer eates this bread liues for euer.* Anſwer. The Author ſpeaks of *Spirituall eating*, as appeares by his proofe: & that *not in* the Sacrament, (the text he cites ſpeaks not of it,) but, *out of* the Sacrament.

That *Origen himſelf*, did hold that, the bodie, yea and Soule, and Diuinitie of Chriſt, (to note this by the waie againſt you, who denie *Concomitancie*) is reallie in the Euchariſt, that it is not corrupted and caſt foorth as earthlie meates, and that the wicked with their corporall mouths do receaue this Diuine bodie; appeares ſufficientlie by theſe wordes of his; *When thou receaueſt that holie & vncorrupted banquet, when thou doeſt enioy the bread and cup of life, eateſt and drinkeſt the bodie and blood of our Lord, then our Lord doth enter vnder thy roofe: wherefore humbling thy ſelf imitate the Centurian and ſay, Lord, I am not worthie that thou come vnder my roofe. For where He enters vnworthilie there He enters to Iudge-*

Vide Canon *Hoc eſt*. Dabus conſtare, viſibili ſpecie, & inuiſibili carne.... *ſicut* Chriſti perſona conſtat Deo, & Homine *Ibidem.*

Vide Bell l. 2. de Euch. c. 8. §. *Ad quartum.* & quæ *ſuprà* dicta ſunt, c. 5. §. 2. *pag.* 485.

Origen. Hom 5. in diuerſa loca Euang.

ment

ent to the receiuer. He will not haue you call bread, *Lord*: will he? Nor is there in your Sacrament any hing by Concomitance, you say, It is *bread a figure* nlie; & that not of Christ, but of his bodie (if wee eleeue your principles) & blood; but of no more: he words of Christ signifying no more. This cānot e called, and acknowleged, *Lord*: yet there is in he Eucharist (as you haue euen now heard) One hat may be spoken to, and called LORD; and this ORD doth enter in to those also who receaue him *nworthilie*; who be, wicked people. To them He, his Lord, doth enter. Enter? How? Not in to their oules; they be wicked. Yet He enters; It is therefore to their *bodies*, at the *Mouth*. Note the Passage; it is of receauing Christ *in the Sacrament*, (there that *incorrupted Feast*, and *great Guest*,) into that ouse wee still beare about vs. *When thou dost enjoy the bread and cup of life*; when thou *eatest and drinkest the bodie and blood of our Lord, then our Lord doth nter vnder thy roofe*. Marke well that word *then*; & ou will see that he speaks of receauing him, not n his Seruāts, as some would put the matter of; but n the *Sacrament*; and that He, the *Lord*, is in person there.

CYPRIAN. *Wee finde that the Cup which the Lord* Ob.
ffered, was mixed, and that, that was wine which he said or called) blood. Lib. 2. Ep. 3. Answer. He there isputes against those who did consecrate *in water nlie*; and proues that the *matter to be consecrated* in Answ.
he Chalice, must be *wine mixed with water*. To proue that *water alone* doth not suffice, but that vine is to be vsed, he brings both the *figures* of he old Testament, which heere were fulfilled; &

Gen. 49. Isa. 36. Mat. 26. *This thing* (in the exteriour forme of wine) *is my blood* See aboue, §. 1. p. 513.

the *words* of the Gospell. The *saying* or *calling* which he speaks of, was (*vide pag.* 478.) pronouncing the words of Consecratiõ, *This is my blood*: which words being vttered, it was not now *vinum* (a) *commune*, but *Sanguis Domini*; not *ordinarie* wine, but *The blood of our Lord*; that blood *wherewith wee were redeemed and quickned*, then was *in the Chalice*. See his (b) words cited in the margine, they are in the same Epistle, and there also, he teacheth that Melchisedecks bread and wine were an *Image* or figure of this *Sacrifice*; and that our blessed Sauiour *perfecting it did* (c) *fulfill the veritie* of that prefigured Image, in this Oblation; which he calles *verum & plenum*

(a) *Quemadmodum vino isto communi mens soluitur..... ita & potato sanguine Domini & poculo salutari &c. S. Cyp. loco citato in obiect.*

(b) Admonitos nos scias vt in Calice offerendo Dominica traditio seruetur, neque aliud fiat à nobis quam quod pro nobis Dominus prior fecit. Vt calix qui in commemorationem eius offertur mixtus vino offeratur. Nam cùm dicat Christus *ego sum vitis vera*, sanguis Christi non aqua est vtique sed vinum. Nec potest videri sanguis eius quo redempti & viuificati esse in calice quando vinum deest calici quo sanguis Christi ostenditur qui Scripturarum omnium Sacramento ac testimonio prædicatur. *Ibidem. Sicut dicit Christum esse vitem, non vitem esse Christum; ita dicit sanguinem eius esse vinum, non vinum esse sanguinem: & eum sanguine quo redempti sumus dicit esse in calice, sed demonstrari debere per vinum quia sanguis est similis vino non aqua.* Bell. de Euch. l. 2. c. 9. *Hæc propositio* Sanguis Domini est vinum, *docet sanguinem esse vinum per similitudinem, reipsa autem & propriè esse sanguinem.* Ibidem.

(c) *Præcedit ante imago Sacrificij in pane & vino scilicet constituta. Quam rem perficiens & adimplens Dominus panem & calicem mixtum vino obtulit, & qui est plenitudo veritatem præfiguratæ imaginis adimpleuit.* S. Cyprian. loco citato.

enum Sacrificium, a true and full Sacrifice. Adding at Priests are to *do the same* which Christ did; & at then *vice Christi verè funguntur*. Mark his (d) ords. He cals it (that which our Sauiour at his ſt Supper offered in formes of bread and wine,) *Sacrifice, a true Sacrifice*; and, as if he had not yet preſſed himſelf enough, *a full ſacrifice*. Remember is when wee come to talke of that matter. *Re-*. Cyprian ſaies the wine shewes the blood. *Anſwer.* It shewes it *preſent*; for it is there *in the lice*, he ſaies; and Chriſtians alſo *drank* it, the *od* I meane, in his time; as appeares by the ſame Epiſtle. It shewes it, I ſaie, *preſent* after Conſe-tion, which Conſecration demonſtrating doth ke & making doth demonſtrate it to be there, that forme: *vt ſupra c. 5. §. 2. p. 483.*

Againe it is obiected that *our Sauiour at his laſt* Ob. 2.
pper gaue his Apoſtles bread & wine with his owne nds, and on the Croſſe he gaue his bodie to be wounded the hands of the ſoldiers, that the ſincere truth & true eritie more ſecretlie imprinted in his Apoſtles might ound to the nations how bread & wine were fleſh blood. Serm. de Vnct. Anſwer. It followes, within Anſw.
ſe then two lines, for vnderſtanding of that *how*;

(d) *Si Ieſus Chriſtus Dominus & Deus noſter ipſe eſt ſummus Sa-dos Dei Patris & Sacrificium Deo patri ipſe primus obtulit & hoc i in ſui commemorationem præcepit, vtique ille Sacerdos vice Chri: verè fungitur qui id quod Chriſtus fecit imitatur. Et Sacrificium num & plenum tunc offert in Eccleſia Deo patri ſi ſic incipiat of-re ſecundum quod videt ipſum Chriſtum obtuliſſe.* Ibidem.

(e) *Quomodo poſſumus propter Chriſtum ſanguinem fundere, qui guinem Chriſti* erubeſcimus *biberet* Ibidem.

Vt exponeret quomodo diuersa nomina vel species ad vnam reducerentur essentiam See aboue §. pag. 511. Serm. de Cœna.

diuers natures were reduced to *one Essence*; which is asmuch as if he had saied, bread is turned into flesh; wine is turned into blood. Which being donne, the *thing* in the exteriour forme of bread, might haue the names of both the *termini*; *à quo*, & *ad quem*, and be called *bread* and *flesh*; bread, because it is in that exteriour shape, and was also made of bread; and flesh, because in substance it is so, as our Sauiour told his Apostles deliuering to them this mysterie or Secret of Religion, *sincerelie* and in the powerfull words of *truth*. This mysterie *the same Author* doth vnfold and open more, some leaues before in his *Sermon* of this matter. *The bread*, saies he, *which our Lord gaue his Disciples, being changed, not in shape, but in nature, is by the omnipotency of the VVord made flesh: & as in the Person of Christ the humanitie did appeare & the Divinitie lie hid, so* (heere) *a Divine Essence doth vnspeakablie poure it self into a visible Sacrament*. Replie. He saies, as it seemes by his comparison, that bread and the bodie be there together. For in Christ there be together two Natures. *Answer*. His comparison is in this that, as in Christ something was *visible*, something *inuisible*; so heere. The *species* are heere, *visible*; the *Divine flesh* is heere, *inuisible*. The *Nature* of bread that is *changed* he saies, by Gods *Omnipotence*, into flesh: and therefore is no more, *heere*. Vide infrà c. 10. §. 1.

§. III.

§. III.

Obiections out of Fathers of the fourth & fift Ages, Answered.

OVt of the Fourth and Fift Ages are obiected Ob.
Athanasius, the two Cyrills, Ambrose, Ie-
ome, the two Gregories, Epiphanius, Chryso-
ome, Gaudentius, Austen, and Theodoret.

ATHANASIVS. What is the bread? Christs bodie.
omment. in 1. *Cor.* 11. Answer. Were the words his,
ur Answer were readie. *Heauenlie* bread, that
hich is consecrated on the Altar, is our Sauiours
odie: *earthlie* bread, is not. But the words ob- Answ.
ected, be not His. What He beleeued touching
e reall presence wee know by the Councell of
lice, aboue cited. *And heere againe at the diuine*
ble, let vs not abase our thoughts to consider the bread
cup which is set there vpon, but rather erecting our
inde let vs by faith vnderstand that there is lying vpon
at holy table the Lambe of god that taketh away the
nes of the world, who is offered in Sacrifice by the Priest
ithout slaughtering; & receauing trulie his precious
odie & blood, to beleeue (or let vs beleeue) *that these*
re the symbols of our resurrection; for wee take not much
t little for this cause, that wee may know that (it is gi-
en) *not to satietie but to sanctification.* So the Coun-
ell, and He, Saint Athanasius, in it. Our Aduersa-
ies, *Obiect.* 1. that the Sacramẽt is heere called bre-
d and wine. 2. much & little they saie, argue bread;
heere is mention of *much* and *little*. 3. the bodie
which wee are to receaue is not heere it seemes,

but in heauen onlie; for wee are admonished to lift vp our minds thither. *Answer.* 1. *Before Consecratiõ*, what is first *set on* that table, is earthlie bread and wine: *after Consecration* that which is thereon, is *heauenlie* bread and wine. 2. *Much* and *little* argue *dimensions*; and these are heere, after consecration without earthlie bread. 3. The bodie is on the holie (*) table where the Priest doth his Office; and vpon *that verie table the Lambe taking away the sinne of the world is offered in Sacrifice vnbloodilie by the same Priest.* Not *bread a figure*, but *the Lambe it self*, is There (not in Heauen) Sacrificed. This the Fathers did beleeue and teach: and because it is a thing aboue Nature, they admonish vs to raise our mind aboue what the senses can perceaue, or do suggest, and by Faith to contemplate the mysterie. ὑψώσατες τὴν διάνοιαν πίστει νοήσωμεν χεῖδαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἀμνὸν τοῦ Θεοῦ τὸν αἴροντα τὰν ἁμαρτίαν τοῦ κόσμου ἀδύτως ὑπὸ τῶν ἱερέων θυόμενον.

CYRILL *Bishop of Ierusalem.* Christ saied of bread this is my bodie. *Cathec. myst.* 4. Answer. Bread was the *matter* to be consecrated: and the *saying* was the pronouncing of those practike & operatiue words *of Consecration*, which turned it, (the bread) into the bodie. *The bread & wine of the Eucharist before the* Answ. *Sacred innocation of the adored Trinitie was simple bread & wine, but the Innocation* (Consecration) *being donne*, ὁ μὲν ἄρτος γίνεται σῶμα Χριστοῦ, *the bread* indeed

* *The Priest doth Offer at the Altar*; on Earth, *not in Heauen*. *Nor vpon a* common, *but vpon that* holy table, *he doth Sacrifice*; vnbloodilie, *the Lambe of God: and from the same* table, *doth dispense it. See also the* 14. Canon *of that Councell*; *and* S. August. l. 9. Conf. c. 13. *The places are aboue cited*, pag. 502. & 503.

indeed is made the bodie of Christ; and the wine his blood. They be the words of the same Father, in his *first Catechisme.* And in the verie place where you cite him, *Seeing that Christ himself doth affirme and say of bread, This is my bodie,* (these are the the words obiected,) *who heerafter will dare to doubt?* And, *He also confirming and saying This is my blood, who I say can doubt, and saie it is not his blood?* But how came this to passe? it was wine before; was it not? yes. but he, being omnipotent, changed it into blood. So this Father, continuing his discourse. *Once in Cana of Galilee meerlie with his will he turned water into wine which hath affinitie with blood, and shall he not be worthie to be beleeued of vs that he hath changed wine into blood? If being inuited to a corporeall mariage he wrought so wonderfull a miracle, shall we not with greater reason confesse that he hath giuen his blood to the children of the bridegroome?* (No; will you say; not his blood, but a figure of it. But he, this Father, saies that his blood, and bodie, and self, are all, vnder those formes giuen to vs, and receaued into our bodies: for in this manner he gowes on,) *Wherefore with all assurance let vs receaue the bodie and blood of Christ: for vnder the forme of bread the bodie is giuen to thee, & vnder the forme of wine his blood. that* by *receaning the bodie and blood of Christ thou maiest be made* συσσωμος καὶ συναιμος ἀυτοῦ, *of the same bodie and blood with him. For so wee become* χριστοφόροι *bearers of Christ, when wee haue receaued his bodie & blood* εἰς τὰ ἡμετερα μελη, *into our members.* (It is the bodie then, that receaues the flesh and blood, and which receaning them, hath Christ within it;) *& so as Peeter saieth wee shall be made partakers of the Diuine nature.* Re-

plie. It is in the Greeke ἐν τυπῳ̃ ἄρτου δίδοται σοὶ τὸ σῶμα, vnder the type of bread the bodie is giuen thee, and so it should be translated, and not, *vnder the forme*, or the *species*. Answer. Suppose wee keepe the Greek word, as you desire what would followe thence? 2. *Replie.* The forme or Accidents are Obiects of the Sence; but *types* are not. The Sence cannot perceaue that, that which appeares is a signe or type *of Christs bodie*: and this is the thing which Cyrill heere would say. *Answer.* You mistake. He doth not say, vnder the type *of the bodie*: but ἐν τυπῳ̃ ἄρτου, vnder the type *of bread*: and this type, the type *of bread*, can be nothing els but the *forme* of *species* of it: which forme the Sence, you say, perceaues. Now, besides this forme or type, there is something *vnder* (according to this holy Father) which Faith must iudge of, and Sence cannot. And the Question is, What it is? that, I meane, which is *vnder*. Is it bread, or the bodie? Saint Cyrill saies, it is the *bodie*, and wee say the same: he saies also, that it is *not bread*, though the *eie and taste esteeme so*. The same wee beleeue. His words are plaine. *Knowing and beleeuing most assuredlie that* ὁ φαινόμενος ἄρτος οὐκ ἄρτος ἐστιν, *that which appeareth bread*, (it hath indeed that outward forme and shape, it appeares to be; but in substance) *is not bread, though the sence esteemes it so*: (what then?) *but the bodie of Christ*: *and that which appeareth wine is not wine, though it seemes to the tast to be, but the blood of Christ*. Thus he, in the same place. In the next Cathechisme, which is the fift, *explicating the Liturgie* or Masse, he calls it the *host of propitiation*; and *the holie and dreadfull Sacrifice*. Neither can he be

expounded

expounded of the Sacrifice on the Crosse, or of an Altar in Heauen; for he calls it expreslie προκειμενην θυσίαν, *the Sacrifice lying before vs*: and he speakes of the self same *thing that is vnder the formes* of bread and wine. This Father was present in the *Second Generall Councell.* Vide infrà a. 11. §. 1.

Ob. 3. AMBROSE. *Before the Blessing of the heauenlie words another kind is named, after the Consecration the bodie of Christ is signified.* Answer. Did he meane to say that, that before the Priest doth signifie the bodie: it were not against vs, as I told you §. 1. But he doth not heere speak of that kinde of signifying. The word *significatur* which he doth vse in the second place, is equiualent to *nominatur*, which is in the first: and to *dicitur* and *nuncupatur*, which followe after, when the speakes, of the chalice. His words are these. *Ipse clamat Dominus Iesus, Hoc est Corpus meum. Ante benedictionem verborum cœlestium alia species nominatur, post consecrationem Corpus Christi significatur. Ipse dicit sanguinem suum. Ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur.* Nor can you argue from *nominatur*, (it is the same of the other three words,) to *non est*: as thus, It is called the bodie therefore it is *not* the bodie. You would be ashamed your self of such an Argument, (and by the same you might aswell conclude that it was not bread before Consecration, for then it was *called* bread:) yet in effect heere you make it; and dispute in this manner, *Nominatur, ergo non est.* De iis qui myst cap. 9. Answ.

The Fathers minde in that place concerning the maine point is very manifest. In the beginning of the Chapter he shewes the excellencie of this Sacrament

Sacrament aboue the *Manna* which the Israelites did eate in the desert; and the *water* that issued to them out of the rock: and amongst other things he saies, those were *figures* and *shadowes*; this, the *light* and *veritie*. Hauing saied so, he puts this Obiection, It seemes to be bread, the figure, how then do you tell me that it is the veritie, the bodie it self? bread is not a mans bodie. To this Obiectiõ (and it is the same that you commonlie make,) he Answers that the bread is *by Consecration changed*, not according to the exteriour forme, that remaines: but according to the interiour, the *nature*. *Thou wilt perchance say, I see another thing, how doest thou affirme to me that I receaue the bodie of Christ?* This is the Obiection; why do you tell me it is the bodie? my eies tell me it is another thing. His Answer; *This therefore is that which remaineth for vs to proue. How many examples then do wee vse to proue that it is not that which nature framed*, (bread) *but that which the benediction hath consecrated*, (the bodie;) *and that the power of the Benediction is greater then the power of Nature, for by the Benediction the verie Nature it self is changed?* Then presentlie he brings arguments to shew the possibilitie of a *Change in Nature*, by the ministerie of men: *adding* withall some *other miraculous effects* which God by men hath wrought, thereby to dispose the Reader to beleefe. *Moyses held a rod in his hand, he cast it on the ground and it was made a serpent*; (this was a change in Nature;) *he tooke it againe by the taile, and it returnes into the nature of a serpent*; (heere againe is another change in Nature; for the substance of a serpent was turned into a Rod. Other examples he brings which for breuitie I omit;

I omit; and then goes on,) *Now if humane benediction prenailed so farre as to change, or conuert Nature, what saie wee of the Diuine consecration where the verie words of our Sauiour do worke? For this Sacrament which thou receauest is made by the speach or word of Christ. And, if the word of Elias prenailed so farre as to bring downe fire from Heauen, shall not the word of Christ prenaile so farre as to change the species or nature of the Elements? Of the works of the whole world thou hast read that He saied the word and they were made; he commaunded and they were created. The word of Christ then which was able to make of nothing that which* (before) *was not, can it not change the things that haue being into that which they were not?* (it can without Question) For, *it is not a lesse matter to giue new natures* (which it did in the Creation) *then to change them.* To change is easier, and therefore hauing donne the other which was more difficult, he can do this.

Replie. This Author in another place seemes to saie the nature of bread remaineth, for thus he writeth, *If there be such vertue in the speach of our Lord Iesus, that things which were not* (by force of it) *began to be, how much more operatorious is it* vt sint quæ erant, *that the things which were, be, and be changed into another thing? Lib. 4. de Sacram. c. 4.* Answer. Certainlie, if God could *make* things with a word, he is able to *conserue* them with a word; (our Sauiour doth so; *Portans omnia verbo virtutis suæ,*) and with a word to *turne them into other things.* But Sir, if he doth *turne them into other things*, then do not then remaine what they were (a) before: nor doth he say they do so. The *rod* when it was turned into a *Serpent*,

pent, was no more a rod properlie: and when it was changed againe into a *rod*, it left to be a Serpet. Now, the bread and wine heere are changed, *the verie Nature it self is changed* by Gods omnipotecie; wherefore it remaines not, howbeit the exteriour formes do. This is the meaning of those words. But, Whether they be indeed this Authors words, all of them, is another Question; wherein if you do vndertake the Affirmatiue, you will faile in the proof; for in the time of *Lanfranck*, which is almost 600. yeers agoe, there were diuers copies which had not the word *sint*, (as he told Beringarius, who did obiect the place for want of a better;) but without it reade thus, *vt quæ erant in aliud commutentur*.

2. *Replie*. Againe you saie that he calls that which is seene, *a similitude of the blood of Christ. Ibidem & li. 6. c. 1.* Answer. It is so according to the exteriour forme which our eie looks vpon; and in this similitude the *blood* is giuen to vs; not in it's owne forme or *species*; *vt nullus horror cruoris sit*; *c. 4. that there be not any horrour of blood*: which would be, in drinking it in it's owne proper forme. *Before Consecration the Chalice is full of wine and water; but when the words of Christ haue wrought, there* (in the Chalice) *is made that blood Which redeemed the people. Vbi verba Christi operata fuerint ibi sanguis efficitur qui plebem redemit.* The blood of Christ, that verie

f. 5.

blood

(a) Quis compos sui credat rem aliquam conuerti in aliâ, nec tamen in ea parte desinere esse quod erat? *Lanf. l. de Euch.* Esse secundum *visibilem speciem* testatur quæ erant; commutari verò secundum interiorem essentiam. *Ibid.*

blood which was shed for our Redemption, is made, in the Chalice, by the words. What could be saied more fullie? And excluding your shiftes likewise in the other *species*, *As our Lord Iesus* saith he, *is the true Sonne of God, not by grace as men, but as a Sonne of the substance of his Father, so is that which wee receaue true flesh.*

Li 6. de Sacr. c. 1. Et tu quia accipis panem, diuinæ eius substantię in illo participaris alimento *Ibidem.*

3. *Replie.* This change may be accidentall only not substantiall; for such be some of the changes which he, Sainct Ambrose, mentioneth. *Answer.* No. The *verie nature it self* heere, is *changed*; into another thing: bread, into the bodie. Which is not an accidentall, but a substantiall change. All the changes which he speaks of, be not of one kind, as before I told you. Nor did he intend to bring an *vniuocall* example of this which is heere made in the Sacrament, but in common to shew that God can worke more then wee can vnderstand; & that he can change *Natures* too, physicallie, when he thinks good. He is aboue his Creatures; and can change them, accidentallie, substantiallie, partiallie, totallie, visiblie, or inuisiblie, as he pleaseth; For, he is Omnipotent. And His *Dixit*, was to this Father, a sufficient Argument that He hath donne it.

4. *Replie.* Earthlie bread cannot be the bodie of Christ. *Answer.* This Argument he doth also solue. Earthlie bread, remaining so, cannot be the bodie; but earthlie bread may be *turned* into the bodie. His discourse is this. *Thou saiest perchance, my bread is vsuall bread. Indeed that bread is bread before the Sacramentall words: but when Consecration comes, of bread there is made the flesh of Christ. Lett vs there-*

fore establish this; How can that which is bread become
Li.4.c.4. *the bodie of Christ? By Consecration. By what words, and by whose speach is Consecration? By the words of our Lord Iesus. For, as for all other things which are saied* (in the Masse before Consecration) *praise* (in thē) *is given to God, and prayer made for the people; for Kings and others; but when it's come to the making of the Venerable Sacrament, now the Priest useth no more his owne but Christ's words. It is the word of Christ therefore that makes this Sacrament. What word of Christ? Euen that where with all things wee made.* And after a little more whereof wee spake before; *Heauen*, saies hee, *was not; the Sea was not; the earth was not; but heare one that saieth, He spake the word and they were made; He commaunded and they were created. Therefore to give thee thy Answer, before Consecration it was not the bodie of Christ. But after Consecration I tell thee, now it is his bodie. He saied the word, and the thing is made; he commaunded and it is created.*

5. *Replie.* These words could not be true properlie. This bread is my bodie. *Answer.* Those be not the words of Consecration; but these other, *This is my bodie.* Which words are true properlie, as you were told in the *fift chapter §. 2.* Where I told you likewise, that they do make what they do signifie; which the Fathers, you see, do confirme.

Ob. GREGORIE NYSSEN. *The bread is in the beginning common bread, but after that the Mysterie hath consecrated, it is called and is the bodie of Christ: and the wine in like manner. Orat. de Sanct. Baptis.* Answer. It doth
Answ. not remaine bread, but *is changed*; and after consecration

ſecration there is in that exteriour forme, the bodie. It is *called the Bodie*; that you take hold on; but without marking what comes in withall, *and is the bodie*, ὁ ἄρτος, ὅταν αὐτὸν τὸ μυστήριον ἐπεργάσῃ, σῶμα χριστοῦ λέγεται τε καὶ γίνεται. *Replie*. It ſtill remaines bread in ſubſtance; but is changed in vſe: & being made a ſigne of the bodie is therefore ſaied to be the bodie. *Anſwer*. The chãge which he beleeued, is not imaginarie, but reall: not in accidents, but in Nature: not extrinſecall meerlie, as that which you call *change in office and vſe*, but intrinſecall. The bread is changed according to that which doth interiourlie compound the verie Nature of it. Wee cannot expreſſe our meaning more; and he ſaies no leſſe. In *his Catechiſticall ſpeach*, c. 37. he ſhewes, firſt that it is *poſſible* for bread and wine to be conuerted *reallie* into flesh and blood: and proues it, becauſe thoſe who feede thereon do dailie ſo conuert them. Secondlie, he ſaies that our Bleſſed Sauiour being true man, and feeding on bread and wine, did conuert them (reallie no doubt) into his owne flesh and blood. It was therefore poſſible to be dõne, and He could do it. Thirdlie, our Sauiour had not onlie power to do it by force of Nature, by eating and drinking, as others; but, being Author of Nature, he could do it without eating and drinking, by his Bleſſing; He being *the Word* that *made* all in the beginning; and who, with a bleſſing gaue creatures that power which they haue. This is the ſumme of the Diſcourſe; in the end whereof he ſaies, *Wee do rightlie beleeue*, πιστεύομεν, *that the bread being ſanctified by Gods word, is changed into the bodie of God the Word*. Where he doth ſufficientlie

expreſſe

expresse himself to meane that it is donne heere not by eating, but by Consecration. Yet least he should be mistaken, he repeates the same againe more plainlie. *The bread is sanctified by the word of god and prayer: not that it commeth to be the bodie of the Word by being eaten, but suddainlie it is by the Word changed into the bodie, as it is saied by the Word that This is my bodie.* And to expresse further yet the reall presence of our Sauiours bodie by this meanes to our bodies, he saith *Christ throughe the dispensation of his grace, entreth by his Flesh into all the faithfull & mingleth himself with their bodies which haue their substance from bread & wine, to the end that man being vnited to that which is immortall may attaine to be made partaker of incorruption; & these things he bestoweth* TRANSELEMENTING *by the vertue his blessing the* NATVRE *of the things that are seene, into it.* Heere is a *change*, not of the exteriour forme, but of the *Nature* or essence, into the *bodie*, made by the *blessing*. Whereby it comes to passe that *Christ*, (he doth not say according to his Diuinitie, so he was in vs before, but) according to his *flesh*, is in our *bodies*.

2. *Replie.* A thing may be reallie changed, and yet not essentiallie. He that is made a Priest, is *changed*, but not essentiallie; he is still a man, as before. The bodie of Christ was in the Incarnation *made into a Diuine excellence*; and yet still a bodie: and, *the immortall bodie* (a) *when it is within him that hath*

Orat. de Bapt.
Orat. Cathec. c. 37.

(a) Quomodo cum quod est exitiale mistum fuerit cum sano, quidquid est contemperatum simul redditur inutile: ita etiam *corpus immortale* cum fuerit *intra eum* qui sumpsit, vniuersum quoque transmutat in suam naturam, *c.* 37.

hath receaued it, changeth all into it's owne nature; as his Author saies. *Answer.* First, this makes for vs; if that which entreth into (b) our bodies be an *immortall bodie*, it is not earthlie bread but heauenlie. Which he doth in another place confirme, saying that it is not prouided *by tilling the ground, & sowing; but comming from* (c) *aboue, is found on earth.* Secondlie, euerie change is not substantiall; some changes are accidentall; as, when one, of no Christian is made a Christian, and inserted into the mysticall bodie of our Sauiour, and so made a member of it: or, of no Priest is made a Priest. These changes are reall, but accidentall. Nor yet is euerie substãtiall change, transelementation. Moyses his *rod* whereof this Father speakes in his *discourse of Baptisme*, was *substantiallie changed*, but not *transelementated.* Neither doth he, or any other Father say it was. But, the *nature of bread*, he saies, was *transelemẽtated* into the bodie: that is to say, the principles or *elements* whereof the nature of bread is compounded and doth consist (*matter & forme*,) were turned into, the bodie.

To your instances I answer thus. *To the first.* The change is accidentall. *To the second*; To subsist in the Word is *a Diuine excellencie*, which the bodie attained vnto by a reall action of Omnipotencie, & is therefore saied to be (d) *made into it.* In the *third*,

(b) Cùm fuerit intra corpus nostrum. *Ibidem.*

(c) *De Vita Moysis.* Panis est absque semine &c. Is desuper defluens inuenitur in terris. Panis enim qui de cœlo descendit. &c.

(d) πρὸς τὴν δεῖκνυ ἀξίαν μετεποίηθη.

he meanes change is in qualitie, as by his (e) examples it appeares. *Vide Epheſ.* 2. ;.

3. *Replie.* He ſaies the bodie of Chriſt is chãged into whatſoeuer ſeemeth to the receauers appetite conuenient. *Anſwer.* This change is in the Receauer, rather then in the bodie; and, it is a change in qualitie, (to that he reduceth it,) not in ſubſtãce. *Is igitur mirabilis ſine agricultura panis varietate Qualitatis ad ſuſcipientium habitudinem virtutem ſuam commutat.* He compares it with the *Manna*, which was in ſubſtance one, but in effect, *varium*: and ſaies, *This wonderfull bread* (prepared) *without tilling of the earth* (marke this) *does change it's vertue with varietie of qualitie to the proportion of the receauer.* De vita Moſis.

By that which I haue ſaied heere touching the *tranſelementing of the nature* of bread and wine in this myſterie, are excluded alſo thoſe ſhifts wherewith you would ſhuffle of that place which I did alleadge out of him, c. 6. for *Unbloodie Sacrifice* offered by our Bleſſed Sauiour *at his laſt Supper*: which kind of Sacrifice the Church doth ſtill offer in the Maſſe. The place is verie pregnant and deſerues againe to be read ouer. *He who generateth*

(e) Quomodo parum fermenti ſibi aſſimilat totam aſperſionem ita corpus à Deo morte affectum cùm fuerit intra corpus noſtrum, totum ad ſe tranſmutat & transfert. Quẽadmodum enim cũ exitiale &c. *vt ſuprà*. Cùm id guſtauerimus (*the Apple*) quod noſtram *diſſoluit naturam*, rurſus neceſſe eſt vt opus habeamus eo quod *cogit ac conciliat id quod erat diſſolutum*: vt cùm *intra nos* fuerit hoc ſalutare medicamentum, veneni damnum quod *corpori* fuerat *inditum*, per contrariam repellat *affectionem*. Quid hoc ergo eſt? Nihil aliud quàm corpus illud &c. *Ibidem.*

all things by his power & authoritie doth not expect the neceſſitie (as it were) *imminent by the treaſon* (of Iudas,) *nor the rage of the Ieues, nor the vniuſt ſentence of Pilate, that the wickednes & malice of thoſe men might be the beginning of our Saluation: but with his purpoſe doth preuent their violent force, and with a ſecret kind of Sacrifice which could not be ſeene of men, offers himſelf a Sacrifice for vs, & immolates a Victime* (this was not earthlie bread-a-figure,) *being both the Prieſt and Lambe of God who taketh away the ſinnes of the world. When did he this? When he gaue vnto his Diſciples being gathered together his bodie to be eaten & his blood to be drunke: Then he openlie declared the Sacrifice of the Lambe to be now accomplished. For the bodie of a victime is not fit to be eaten if it be aliue: wherefore when he exhited his bodie to be eaten, and his blood to be drunke, euē then* (marke) *the bodie was immolated after a ſecret & inuiſible manner, as it pleaſed the power of him that performed the myſterie.*

EPIPHANIVS. That which our Sauiour had in his hand when he ſaied, This is my bodie, was according to the power inſēſible. *In Anchor.* Anſwer. So are the Hoſts which the Prieſtes do now conſecrate: they haue not eies, or eares, or any other ſence; and yet, *after Conſecration*, there is vnder that *exteriour vn-organized forme*, a bodie that hath eies, and eares, and other ſenees; though to the ſight no ſuch thing appeares. So our Sauiour * ſaied; and the ſame this Father in this verie place doth

Ob.

Anſw.

* This is my bodie which ſhall be deliuered for you. Matt. 26. It was an Organicall bodie, *this*, *and* ſenſitiue according to the powers, *was it not?*

doth auouch. He is, defending that Man is made *according to the likenes or Image of God*, and sayeth that though this doth not appeare by the exteriour, for man is visible, palpable, mutable; God, inuisible, immutable, and incomprehensible: yet wee must beleeue that Man hath within him such a likenes, because *the Scripture* doth affirme it. And to facilitate the beleefe heereof (which he hath elswhere proued by many texts of Scripture,) he puts vs in minde that there be diuers other such things which are beleeued to be that which doth not seeme so to the sence; and particularly doth instance is in the Blessed *Eucharist*, which was in his time commonlie beleeued to haue *in it the bodie of a Man*, though by the exteriour shape no such thing did appeare. *Wee see*, saith he, *that our Sauiour tooke into his hands, as it is in the Gospell, that he arose in the supper and tooke these things, and when he had giuen thanks, he said, *This is my This, & This; & yet wee see that it is not equall nor like; not to the Image in the flesh, nor in the inuisible Deitie, nor to the lineaments of members; for this,* (the Eucharist according to that which appeares) *is of a round forme, & according to the power insensible, yet he would by grace* (or vouchsafed to) *say This is mine, This & This: neither doth any man refuse to giue credit to his word. for he that beleeueth it not to be true as he said* (that is, his bodie and his *blood*, for this is that which He said;) *falleth from grace & saluation. But wee beleeue that which wee haue heard, that it is his;* (bodie & blood:) *& yet* (notwithstanding the exteriour shape which hath no proportion with a liuing bodie) *wee beleeue that our Lord* (within, but vnseene,) *is all*

* bodie & blood.

sense

ſenſe, all ſenſitiue, all God, all moouing, all working, all light, all incomprehenſible, who certes with grace hath giuen This vnto vs. Heere is deliuered what in this Fathers time was beleeued touching the Euchariſt; which, according to *the interiour*, is the bodie of our Sauiour, and that in it ſelf organized & ſenſitiue; according to *the exteriour*, it hath not the figure of a mans bodie, nor organs, but is inſenſitiue and inorganicall. *Replie.* The Pronoune *This*, in our Sauiours ſpeach, doth according to Epiphanius point at an inſenſible ſubſtance, therefore it points at earthlie bread. *Anſwer.* No; it demonſtrates, to Faith, a *thing ſenſitiue*, whithin that rounde and *inſenſitiue forme* which wee ſee. That which wee *ſee*, hath not the lineaments of a mans bodie; that *within*, hath. Reade it ouer againe & you will find this to be his meaning. This Father did alſo beleeue an *vnbloodie Sacrifice*, and (which you will not willinglie heare of) ſaies that the Offering of it donne by Prieſts, is *præcipua Chriſtianorum ſalus*, *the chief Safetie of the Chriſtians.* If ſo, thē *prora & puppis* (you know my meaning) might be there * with ſecuritie.

Vide c. 6. §. 2 And remēber our Sauiours words, *This is my bodie which &c.* / Epiſt. ad Ioann. Hieroſ. apud. Hieron.

* See Caluinus words aboue cited l. 2. pag. 209.

IEROME. Let vs heare the bread which our Lord broke and gaue to his Diſciples to be our Sauiours bodie, he ſaying Take and eate, This is my bodie; & the Chalice to be that whereof he ſaied, drink yee all of this, This is my blood of the new teſtament. *Epiſt. ad Hedib. q. 2.* Anſwer. He doth not heere denie, but auouch, the bread to be the bodie: and, the thing in the Chalice to be blood. And proues it, out of our Sauiours words. And that he takes heere the word *bread* for that which is *not*

Ob.

Anſwer.

earthlie bread but *heauenlie*; and the Chalice or *wine*, in the like manner; his ensuing discourse doth put out of question. *Si ergo panis Qui de Cœlo descendit Corpus est Domini & vinum, &c.* Seeing then *that The bread which descended from Heauen* (this is not earthlie *bread*, is it?) *is The bodie of our Lord, & that The wine which he gaue to his Disciples is his blood of the new Testament which is shed for many to remission of sinnes; let vs repell Iudaicall Fables &c.* And againe in the same place; *Nor did Moyses*, saith he, *giue vs* THE TRVE BREAD; *but our Lord Iesus. He is the Banquetter and the Banquet. He himself is the Eater, & Who is eaten. Wee drink his blood; & without Him* (exhibiting to vs) *wee cannot drinke. And dailie, in* HIS SACRIFICES, *wee presse ruddie sweete wines from the fruite of the True Vine; & of the Vinyard of Sorec, which is interpreted* ELECTA, *chosen. And from these wee drink New wines of the Kingdome of the Father, not in Oldnes of the Letter but in Newnes of the Spirit: singing the new Canticle, which none can singe but in the* KINGDOME OF THE CHVRCH, *which is the kingdome of the Father.* In this testimonie wee haue, you see, *a reall presence* of the bodie and blood; yea and of *Christ himself*, all, in the Sacrament: and *Sacrifice dailie* offered; in the *exteriour formes of bread & wine.* Reade againe, and consider.

Againe he is obiected as saying *Christ did not offer water but wine for the type of his blood. Lib. 2. aduers.*

Ob. Ascendamus cœnaculum magnum. *Resp.* videtur mihi cœnaculum lex spiritualis intelligi, quæ de angustiis litteræ egrediens in sublimi loco recipit Saluatorem. *S. Hieron. in c. 26. Mat.*

uer. Iouin. Answer. They be not the words of S. Ob. 2.
Ierome; but of his aduersarie, Iouinian the Here-
tike; against whom he disputes: as will appeare to
any man that will but reade the place. Had they
beene S. Ieroms, I could haue answered that the Answ.
cõsecrated wine was indeed a *Type* of our Sauiours
blood; but not an emptie *Type*; for the *Veritie*, as
he saies, is within. So he speaks is in his Comen-
tarie vpon the Epistle to Titus; where hauing oc-
casion to treate of chastitie required in Priests &
Bishops because they consecrate and Offer the
bodie and blood of our Lord, he saith thus; *If to*
the Laicks it be commaunded that they abstaine from Comm.
their VViues for prayer, what shall wee thinke of the maior. in
Bishop who is dailie to Offer pure Sacrifices (marke this Epist. ad
by the way,) *to God, For his owne Sinnes, and the* Tit. c. 1.
Peoples? Let vs reade ouer againe the booke of Kings &
wee shall finde that Abimelech the Preist would not giue
of the breads of Proposition to Dauid & his Seruants,
vntill he asked whether they were cleane from women;
(meaning) *not others, but their owne wiues: & vnles*
he had vnderstood that they had refrayned themselues
from yesterdaie and the day before, he by no meanes would
haue graunted them the breads which he had denied.
Now *there is as great difference betwixt the breads of*
Proposition and the bodie of Christ (by the Bishops
offered to God in the Eucharist,) *as there is betwixt*
a shadow and bodies, betwixt the Image & the Veritie,
betwixt the exemplars of things to come & those verie
things which were by them prefigured.

I might Answer Secondlie that this Mysterie is
a *Type of the Passion*; because the bodie and blood
are heere represented as it were apart. And if it

Excepto mysterio quod in typum suæ passionis expressit S. Hier. l. 2. aduers. Iouin.

should be *replied*, that the figure or Image must be distinct from that whereof it is a figure or Image; wherefore this Mysterie, which is a figure or Image of the Passion, must be distinct from it: I would *answer* that a figure or Image needs not to be distinct *in substance* from that whose Image or figure it is. God the Sonne is the Image of his Father, though not distinct *in substance*. And if a figure or Image needs not be distinct in substance from that whose figure or Image it is, the Blessed Eucharist may be an Image or figure of the Passion and yet haue in it reallie the same substance which was vpon the Crosse. And hath so; for so much our Sauiours words* import. The *exteriour formes* wherein the *references* are founded, be diuers; but the *interiour substance* is reallie the same. That Saint Ierome did beleeue the same substance to be in it self visible and in the blessed Eucharist inuisible; it is manifest by what I haue allreadie cited out of his writings; and may be further *confirmed* out his Cōmentarie vpon the Epistle to the Ephesians, where with the Apostle, distinguishing bodies, not according to the *Substance*, (*the same indiuiduall substance* being found in both extreames of the distinction,) but according to the *Qualitie*, *into naturall* and *spirituall*, he shewes how it is true in one sence that flesh and blood (to witt, according to the *Substance* of it,) shall enter into the Kingdome of Heauen; so verifying what wee beleeue in the Creede: and in another sence (to witt, according to the *Qualitie* which it hath heere) shall not enter into the Kingdome of heauen, so verifying the Scripture. These are his words; *The flesh and blood of Christ are vnderstood two waies, Either that spirituall*

*This is *my bodie Which shall be deliuered for you.* Mat. 26.

nd Diuine whereof he himself faied My flesh is meate indeed and my blood is drink indeed; and, Vnles you eate my flesh and drink my blood you shall not haue euerlasting life; (this was you know his *true flesh* and blood, euen that which he saied in the same place he would *giue for the life of the world*; now the other part of the Distinction,) *Or the flesh which was crucified and the blood which by the Soldiers launce was* poured out, (this also was in *substance the same* with the former; though different in manner; it was our Sauiours *true flesh & true blood*: He goes on;) *According to this distinction, the diuersitie of flesh & blood is taken also in his Saincts; that it bee One flesh & blood which is to see the saluation of God; Another flesh & blood which cannot possesse the kingdome of God.* They are *one*, and *another*, that which shall enter heauen and that which shall not; the same and not the same: the same *in substance*: not the same in *Qualitie* or * *Manner*.

Comm. maior in Epist. ad Ephes. c. 1.

Ob.

AVGVSTINE, bringeth in our Sauiour thus speaking to the Caphernaits, who murmured hearing him speake of eating his flesh, *You shall not eate this bodie which you see, nor drink that blood which they shall shed that will crucifie me. In Psalm.* 98.

Answer.

Answer. These words of Sainct Augustine are vnderstood easilie by the *distinction* of flesh & blood, before deliuered by S. Ierome. That bodie *in it's owne visible forme*, was not to be eaten, as they grossie conceaued: nor the blood so to be drunke: but that bodie inuisiblie existent *vnder another forme*,

* It is sowne in corruption; it shall rise in incorruptiō 1. *Cor.* 15. *v.* 42. It is sowne a *naturall* bodie, it shall rise a *spirituall* bodie. *v.* 44. This mortall must do on immortalitie. *v.* 53.

was to be eaten; and the blood in like manner to be drunk. This was the meaning of our Sauiours speech whereat those men were scandalized. They vnderstood it *carnallie*, whereas it was to be vnderstood *spiritnallie*: they vnderstood it of being eaten in it's owne forme, visiblie: and should haue vnderstood it of being eaten in another forme, and inuisiblie. *They thought* (saith this Father heere) *that our Lord would* (a) *eat certaine peeces of his bodie & giue to them*; & (therefore) *saied, This is a hard saying: But they* (indeed) *were harde not the speach. For, if they had not been hard but meeke, they would haue saied to themselues, He saieth not this without cause*, (he would not sure haue saied it) *but for that some mysterie lieth hid therein.* After this, he tels how our Sauiour did further vnfold himself to his Disciples, who (the rest departing) stuck vnto him: *The words which I haue spoken to you be spirit & life; Vnderstand spiritnallie what I haue saied: you are not to eate this bodie* (b) *which you see* (this visible bodie,) *& to drink that* (visible) *blood which they are to shed who will crucifie me. I haue commended to you a certaine mysterie or Sacrament; being spiritnallie vnderstood, it will quicken you: & though it be necessarie that it be visiblie celebrated, yet must it be inuisi-*

(a) Acceperunt illud stultè, *carnaliter* illud cogitauerunt, & & putauerunt quod *præcisurus* esset &c. *S. August. Psal.* 98. *Spiritualiter* intellectum viuificabit vos. *Ibidem.*

(b) Out of this verie place it is manifest that Saint Augustine did acknowledge in the Obiect another *manner of being* distinct from the visible; which is the *inuisible*: and on our parts another *manner of eating* distinct from beleeuing, (that might fasten on him in his owne shape) which is *orall*.

inuisiblie vnderstood. Thus he, letting vs vnderstand that our Sauiours words *of eating his flesh*, are not to be vnderstood *carnallie*, as the Capernaits did vnderstand them: but another way, which the Holy Ghost the Spirit of Truth, teacheth, and they did not reach vnto. Let vs now heere from him what he saieth in the same place concerning this other way. He is expounding those words of Dauid, *Exalt the Lord our God, & adore his footestoole, because it is holie, I seeke* (quoth hee) *what is his footestoole & the scripture tels me; the earth is his footestoole. Heere, in doubt* (least in adoring what I should not, I offend,) *I turne my self to Christ, because I seeke him heere; & I finde* (how) *earth* (in Scripture called his footestoole,) *may be adored without impietie. For of earth he tooke earth, for asmuch as flesh is of earth, & of the flesh of Marie hee tooke flesh; & because he walked heere in that flesh, & hath giuen vs the same* (that wherein he walked, and which he tooke of Marie,) *to be eaten to saluation, & no man eateth that flesh vnles he first adore*, (the same, as appeares by *his drift* and that which followes,) *it is found out how such a footestoole of our Lord* (this earth or flesh taken of Marie) *may be adored and that we do not only not sinne in adoring, but wee sinne in not adoring*, the saied footestoole; that is, our Sauiours flesh. And this footestoole is adored, he *saith, for our Sauiours sake*, † *propter ipsum adoras*: and doing it *for him*, we do alle, and much more,

S Aug. Ibid.

† Ideo & *ad terram* quamlibet cùm te inclinas atque prosternis, non quasi terram intuearis, sed illum sanctum cuius pedum scabellum est *quod adoras: propter ipsum* enim adoras: ideo & hic subiecit, *Adorate scabellum pedum eius quoniam sanctum est*. Quis Sanctus est? *In cuius amore* adoras *scabellum* pedum eius. S. Aug. Ibid.

more, adore him; his dignitie being the motiue of this our adoration. Wherefore we must not, as the Carpernaites in their imagination * did, separate the flesh from the *Word which is a Spirit* and giues it a Diuine *life* and quickning power; but wee must adore it in the Word, for it is the *Spirit that giues life*, and without it *the flesh doth not anaile*. When you haue digested this point of *adoration*, exhibited and of dutie, to *that flesh which was giuen vs to eate*, you may reflect seriouslie vpon those other words of this Father heere. *Ipsam carnem in qua hic ambulauit, nobis manducandam ad salutem dedit; He gaue vs that verie flesh wherein he waked heere, to be eaten to Saluation.* This flesh *wherein he walked*, was you know, his bodie: wherefore you cannot, without doing him great wrong, say, that (in the words by you obiected *out of the same place*,) he denies this *flesh according to the substance* to be eaten. For so to do, were to contradict himself; and (which is worse,) to contradict our Sauiour Iesus-Christ whose words he doth also * there put downe. Consider this well, and remember that the difficultie in this place, is not about our *Act*, but about the *Obiect*, Whether the flesh of Christ be or be not *the thing* to be eaten? This is the point you now dispute, which no good Christian, much lesse Saint Augustine, could call into Question; our Blessed Sauiour himself hauing saied, that *his flesh, that which he gaue for the life of the world is trulie foode*: & that wee *must eate it*. Replie. Had that which wee must eate been our Sauiours bodie indeed, Saint Augustine would not haue denied it to be his bodie; as it seemes heere he doth. *Answer.* He denies the

*And the Nestorians also; *vt infrà in Cyrillo.*

* Nisi quis mã. ducauerit carnẽ meã non habebit in se vitam æternam. *S. Aug. ex Ioan. 6.*

the *manner*; not this *visible* bodie; the force is in that word *visible*: *Non hoc corpus quod videtis, manducaturi estis.* He doth not denie, but affirme the substance; *Ipsam carnem in qua ambulauit nobis manducandam dedit.* And he speakes of eating (distinct from that by faith, *Crede & manducasti*, for so he was eaten in his proper forme: and what is this other kind of eating distinct from that by Faith but *orall* eating?) in the Sacrament. *Sacramentum aliquod vobis commendauit.* So elsewhere when he *seemes to denie* that our bodies after the resurrection shall consist of flesh and blood; he speakes, yea he doth explicate himself, not of the substance, but *the manner*. *When the bodie shall haue put on incorruption & immortalitie* (it shall be) *now* (c) *not flesh and blood: but it shall be changed into a heauenlie bodie.* & againe: *In the celestials* (d) *no flesh, but simple & bright bodies: which the Apostle cals spirituall.* Thus he. Now you will not accuse him I suppose, as not beleeuing the Resurrection. Some perchance tooke exceptions against the speaches, and he therefore doth interpret himself in his *Booke* (e) *of Retractations*: *That which I saied, the flesh when it shall haue put on incorruption & immortalitie shall be now no more flesh: I meant that there shall not be flesh according to carnall corruption, not* (that it should not be flesh) *according to the substance, according to which our Lords bodie euen after the Resurrection is called flesh.* Had hee foreseene your exceptiõ against those other words of his, *you are not to eate his bodie which you see*, he would, as appeares by the premises, haue gone on and saied his meaning was that, they should not eate the bodie as in that *manner*, not that they should

(c) con. Adimant c. 12.

(d) de fide & symb. c. 10.

(e) Li. 1. c. 22.

should not eate it according to *the substance*. And if it had been replied that he seemed to denie the flesh or bodie to be the same, he would haue Answered, *If the* (f) *manners being changed wee say the man is not who he was, if ages being changed wee say that it is not the same bodie which was before, how much rather shall it not be the same being changed by so great a conuersion that it not onlie lines immortallie, but also sees him him that is not* (of mortals) *to be seene*? Thus the Scripture saieth (g) *God gaue Saul another heart*. Another in *Qualitie*: not in *Substance*.

(f) Epist. 111.

(g) 1. Reg. 10. 9.

Heere in the end of this Argument, because I forgot to put it downe in the beginning, Obserue that S. Augustine hath not the proposition which you were looking for, *videlicet*, The bodie of Christ is not reallie in the blessed Sacrament according to the substance of the thing. And as for eating it, your Master, Iohn Caluin doth confesse: *Negare certè noluit quin idem corpus quod in Sacrificium crucis obtulit, in cœna porrigatur. Calu. l. 4. Inst. c. 17.*

Ob 2. Secondlie, it is obiected that he, in his booke *De Doctrina Christiana*, giuing a rule to interprete Scripture, saies that *if it forbid a mischeef or horrible crime, or commaund that which is good & profitable, it is not figuratiue: but if it seems to commaund a mischeef or horrible crime, or to forbid that which is good & profitable, it is figuratiue*. and he exemplifies in that of our Sauiour, *Vnles you eate the flesh of the Sonne of man* &c. I Answer, that neither doth Saint Augustine heere say the flesh of Christ *is not reallie in the Sacrament according to the substance of the thing*, which was the proposition you were to shew in him.

Lib. 3. c. 16.

Answ. And by this place it is further manifest that you wronged

wrongd him in your interpretation of the words before Obiected, contending that he denied the true bodie is receaued according to the ſubſtance. There he ſaied wee were to eate that *flesh in which he walked*, which is his true flesh according to the ſubſtance: and heere he doth interprete our Saviours words *Vnles you eate the flesh* &c. of that which was crucified; which is the *ſame flesh*. Euen thoſe words which you do moſt inſiſt vpon put vs in mind of eating that verie flesh. Niſi manducaueritis carnem &c. *Figura eſt præcipiens paſſioni Dominj eſſe communicandum & ſuauiter atque vtiliter recondendum in memoria, quod pro nobis caro eius crucifixa & vulnerata ſit.* This *caro pro nobis crucifixa*, was (not earthlie bread, but) *Flesh*, that which he tooke of the Virgin Marie; and the eating which he ſpeaks of; is eating of *this very Flesh*.

The Queſtion is, What *eating* he ſpeaks of, whether ſpirituall, or Sacramentall, or ſome other? Whereunto I Anſwer that he ſpeakes *of Spirituall* eating; not excluding, nor yet expreſſing heere, in this place, the Sacramentall. That he doth not heere *expreſſe*, either affirming or denying, the *Sacramentall* eating, it will appeare to him that readeſ the words if he know what it is *expreſſie* to affirme or denie: and that he ſpeakes of *Spirituall* receauing, I proue by that *recondendum in memoria*, which is *a Spirituall* action, meditation, whoſe Obiect is *quod caro ſit pro nobis crucifixa*, the Paſſion. Two ſenſes of thoſe words *Vnles you eate the flesh of man &c.* Were moſt likelie to occurre to the hearer; the One *carnall* which troubled the Capharnaits, of eating it in it's owne forme, and tearing

ring it with the teeth; and this he reiects as notoriouslie wicked and inhumane: The Other *Spirituall*, which is frequented by pious Christians, & especiallie the Contemplatiues, of feeding on the mysteries of the Incarnation and Passion with the powers of the minde or Spirit; & this, being manifestly good and of great profit to the Soule, he admits: and so, without looking (*h*) more at that time into the words, he goes on to put down more examples of his rule. But it pleased *Him who spake the words*, (though not then when he did vtter thē, yet at another time) to teach his Church a way of (i) eating *flesh*, distinct from the two before mententioned, which way no man could haue imagined, nor any power but omnipotence haue brought about; this was to put it the forme of bread, and so giue it the Communicant to receaue. Which way, neither breeds horrour to the sence, for that seeth it not; nor to the minde of the faithfull, for they know there is no fault in *talking* that which God doth giue and exhort vs to *receaue*. This way of eating flesh, our Sauiour taught when he

(*h*.) Si accuratius perpendātur verba S. Augustini, videtur cum hæc scripsit in ea fuisse sententia quòd Christus in capite sexto S. Ioannis locutus fuerit de spirituali tantùm manducatione carnis suæ, non de sacramentali: quare mirum non est si dixerit hæc verba Christi figuratè esse accipienda; non enim possunt nisi figuratè intelligi si de sola spirituali manducatione intelligantur. *Gordon. Cont.* 3. *c.* 11. Satis constat ex illis quæ postea scripsit illum aliter sensisse &c. *Ibidem.*

(i) Tamdin versetur diligenti consideratione quod legitur donec ad regnum Charitatis interpretatio perducatur: Si autem hoc iam propriè sonat, nulla putetur figurata locutio. *S. Aug. li.* 3 *de Doct. Christi. c.* 15.

he saied, *Take, eate, This* (in the forme of bread) *is my bodie*. And this eating, of flesh, and of a mãs bodie, yea of a whole man, God and man, the Church did beleeue and practice, in S. Augustines time; & he too, with the rest. *Wee receaue* (saith he) *with faithfull heart and mouth the Mediatour of God and man, man Christ Jesus, giuing vs his bodie to be eaten, and his blood to be drunk: though it seeme more horrible to eate mans flesh then to kill, and to drink mans blood then to shed it. Lib. 2. con. Aduers. Legis & Propher. cap. 9.* That which to men (not acquainted with Diuine mysteries) *seemes horrible* and inhumane, as to eate a man, that wee do: and wee do not only receaue him with our heart (wherein there is no seeming horrour,) but also with the *Mouth*. Neither do wee sinne in so receauing, but haue great spirituall benefit thereby. *He that eateth my flesh & drinketh my blood, hath life euerlasting, & I will raise him vp in the last day:* saith our spirituall Master and Redeemer: *my flesh is meate indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in mee and I in him. Ioan 6.* To sacrifice a mã, to kill ones owne child, *seemes* wicked, cruel, inhumane; yet Abraham, that great Saint, was readie (vpon Gods word) to haue donne it, and (notwithstanding the *seeming cruelti*e) did so interprete the *Commaund*: nor did he sinne thereby, but had a blessing for it. *Gen. 22.* Mat. 26.

You demaund; Is that eating which S. Augustine speakes of in the place obiected, proper or improper? I answer that spirituall eating is improper, figuratiue, metaphoricall eating; the vnderstanding or memorie is not properlie a mouth: and I

told you that he ſpeakes of Spirituall eating. If you will haue him to ſpeake of Sacramentall eating too, then you muſt admit both proper and improper eating to be meant by * the *ſame* words; for the bodie is not receaued ſacramentallie without proper eating. And the proper eating may be a (k) figure of the metaphoricall or improper; the viſible receauing of the Sacramẽt with the mouth may be a ſigne of the inuiſible feeding on Chriſt ſuffering, with the minde. And indeed, perfect receauing doth include (l) both; as you might haue knowne by the words of this Father before cited; *Wee receaue with faithfull heart and mouth.* Not with the heart onlie, but with the mouth; nor with the mouth onlie, but with the heart; *with heart & mouth* wee receaue. What? *the Mediatour.*

* Eate.

To

k. Quid eſt manducare eius carnem et bibere ſanguinem niſi communicare paſſionibus eius et eam conuerſationem imitari quam geſſit in carne? Vnde & hoc *deſignat* illibatum illud altare Sacramentum, vbi dominicum corpus accipimus; vt ſicut videmus illa panis *forma* in nos intrare, ſic nouerimus per eam quam in terris habuit conuerſationem Ipſum intrare in nos ad habitandum per fidem in cordibus noſtris. Cùm enim iuſtitia ingreditur ille ingreditur qui factus eſt nobis à deo patre iuſtitia. *S. Bern. in Pſal. Qui habitat.*

(l) *Rectè et ſapienter Patres noſtri tres rationes hoc ſanctum Sacramentum accipiendi diſtinxerunt. Quoſdam enim docuerunt ſacramentaliter dumtaxat id ſumere, vt peccatores: alios tantùm ſpiritaliter, illos nimirum qui voto propoſitum illum cœleſtem panem edentes, fide viua qua per dilectionem operatur fructum eius & vtilitatem ſentiunt. tertios porro ſacramentaliter ſimul & ſpiritualiter, hi autem ſunt qui ita ſe prius probant et inſtruunt vt veſtem nuptialem induti ad diuinam hanc menſam accedant.* Conc. Trid. Seſſ. 13 c. 8.

To this I adde that though S. Auguſtine doth not heere in expreſſe termes interprete our Sauiours words of Sacramentall eating, yet eſwhere he doth ſo interprete them; and that, not onlie once or twice, but frequentlie: as, *Epiſt.* 106. & 107. *de conſenſu Euang. lib.* 3. *c.* 1. *Contra Iulian. lib.* 1. *cap.* 4. *de peccat. merit. & remiſ. lib.* 1. *c.* 20. *Dominum andiamus de Sacramento ſanctæ menſæ ſuæ, quo nemo ritè niſi baptizatus accedit, Niſi manducaueritis carnem &c.* wherefore our Aduerſaries, will they nil they, muſt graũt that our Sauiour did, *according to Sainct Auguſtine*, meane both proper and figuratiue or improper eating, in that one word *eate: Vnles you eate the flesh*: in aſmuch as he would haue it eaten, according to this holie Father, *ſpirituallie* with the heart: ſo he doth interprete our Sauiours words in the place by you obiected, *Lib.* 3. *de Doctr. Chriſt.* and *Sacramentallie*, which includes eating with the mouth: or ſo he doth interprete the ſame words of our Sauiour in the other places but now cited. If you contend that one and the ſame ſpeach or word cãnot haue many ſenſes; I anſwer, Firſt, that all theſe make vp one complete ſenſe; *vt ſupra.* Secondlie I remit you to *S. Aug. lib.* 12. *Confeſſ. cap.* 21. See aboue pag. 449. lin. 3. *c.* 4.

Had Sainct Auguſtine ſpoken (in the place obiected) of Sacramentall eating, there were an Anſwer readie, which the Reader may finde in the *Reflection*. The ſumme of it is, that the eating of our Sauiours flesh is figuratiue for the *manner*; it is not eaten ſo as men eate other flesh, in it's owne forme and shape, and by partes; this were horrible: but it is not figuratiue for the *ſubſtance*; it being flesh

Rel. 4. in Sol. Arg. 2.

told you that he ſpeakes of Spirituall eating. If you will haue him to ſpeake of Sacramentall eating too, then you muſt admit both proper and improper eating to be meant by * the *ſame word*; for the bodie is not receaued ſacramentallie without proper eating. And the proper eating may be a (k) figure of the metaphoricall or improper; the viſible receauing of the Sacramẽt with the mouth may be a ſigne of the inuiſible feeding on Chriſt ſuffering, with the minde. And indeed, perfect receauing doth include (l) both; as you might haue knowne by the words of this Father before cited; *Wee receaue with faithfull heart and mouth.* Not with the heart onlie, but with the mouth; nor with the mouth onlie, but with the heart; *with heart & mouth* wee receaue. What? *the Mediatour.*

* Eate.

To

k. Quid eſt manducare eius carnem et bibere ſanguinem niſi communicare paſſionibus eius et eam conuerſationem imitari quam geſſit in carne? Vnde & hoc *deſignat* illibatum illud altaris Sacramentum, vbi dominicum corpus accipimus; vt ſicut videtur illa panis *forma* in nos intrare, ſic nouerimus per eam quam in terris habuit conuerſationem Ipſum intrare in nos ad habitandum per fidem in cordibus noſtris. Cùm enim iuſtitia ingreditur ille ingreditur qui factus eſt nobis à deo patre iuſtitia. *S. Bern. in Pſal. Qui habitat.*

(l) *Rectè et ſapienter Patres noſtri tres rationes hoc ſanctum Sacramentum accipiendi diſtinxerunt. Quoſdam enim docuerunt ſacramentaliter dumtaxat id ſumere, vt peccatores: alios tantùm ſpiritaliter, illos nimirum qui voto propoſitum illum cœleſtem panem edentes, fide viua qua per dilectionem operatur fructum eius & vtilitatem ſentiunt. tertios porro ſacramentaliter ſimul & ſpiritualiter, hi autem ſuntqui ita ſe prius probant et inſtruunt vt veſtem nuptialem induti ad diuinam hanc menſam accedant.* Conc. Trid. Seſſ. 13 c, 8.

To this I adde that though S. Auguſtine doth not heere in expreſſe termes interprete our Sauiours words of Sacramentall eating, yet eſwhere he doth ſo interprete them; and that, not onlie once or twice, but frequentlie: as, *Epiſt.* 106. & 107. *de conſenſu Euang. lib.* 3. *c.* 1. *Contra Iulian. lib.* 1. *cap.* 4. *de peccat. merit. & remiſ. lib.* 1. *c.* 20. *Dominum audiamus de Sacramento ſanctæ menſæ ſuæ, quo nemo ritè niſi baptizatus accedit, Niſi manducaueritis carnem &c.* wherefore our Aduerſaries, will they nil they, muſt graũt that our Sauiour did, *according to Sainct Auguſtine*, meane both proper and figuratiue or improper eating, in that one word *eate: Vnles you eate the flesh*: in aſmuch as he would haue it eaten, according to this holie Father, *ſpirituallie* with the heart: ſo he doth interprete our Sauiours words in the place by you obiected, *Lib.* 3. *de Doctr. Chriſt.* and *Sacramentallie*, which includes eating with the mouth: for ſo he doth interprete the ſame words of our Sauiour in the other places but now cited. If you contend that one and the ſame ſpeach or word cãnot haue many ſenſes; I anſwer, Firſt, that all theſe make vp one complete ſenſe; *vt ſuprà.* Secondlie I remit you to *S. Aug. lib.* 12. *Confeſ. cap.* 21. See aboue pag. 449. *l.* 3. *c.* 4.

Had Sainct Auguſtine ſpoken (in the place obiected) of Sacramentall eating, there were an Anſwer readie, which the Reader may finde in the *Reflection*. The ſumme of it is, that the eating of our Sauiours flesh is figuratiue for the *manner*; it is not eaten ſo as men eate other flesh, in it's owne forme and shape, and by partes; this were horrible: but it is not figuratiue for the *ſubſtance*; it being flesh

Rel. c. 11. *Sect. Arg.* 2.

properlie that which is eaten, as by S. Auguſtines words appeares; and that flesh, yea the whole Mediatour, being receaued, not by the hart onlie but alſo, *with the mouth*. Neither is there any horrour in this kind of eating flesh, it being offered by our Sauiour, not in it's owne, but in another forme which vſuallie men eate; *Take, eate, This*. What is it Lord? *my bodie which shall be giuen for you*. Being offered by our Sauiour, Faith doth not feare a crime in receauing it; and being offered in the forme of bread, the Senſe, our eie for example, or our taſte, breeds no trouble: as diſcouering nothing that is improportionable. And our vnderſtanding hath no ground heere to worke vpon but from one of theſe two, Faith or Senſe. Nor can the will cauſe an act of horrour vnles the obiect firſt appeare as horrible in the vnderſtanding: for the making of which apparition the vnderſtanding in this caſe hath no ground, as I haue proued.

Mat. 26.

Againſt this if it be replied that the ſame word in the ſame ſpeach cannot be ſaied proper and improper, he will anſwer that in the manner wherein he doth affirme proprietie and improprietie, there can be no difficultie. It may be ſaied proper in regard of the *ſubſtance*, and improper in regard of the *manner*: as our bodies after reſurrection (it is his example) are ſaied to be *Spirituall*, in regard of the manner, though they remaine ſtill bodies in regarde of the *Subſtance*, and be * compoſed as before. Thus, ſaith he, the flesh of our Sauiour in the Bleſſed Euchariſt is *ſpirituall* according to the *manner*, and the eating of it is figuratiue or improper *according to the manner*: though the flesh be

Relect. pag. 169. & ſeqq. & pag. 238. &c.

* Of matter & forme.

accor-

according to the substance proper flesh, & the eating, be according to *the substance*, proper eating. To this purpose he doth also cite the words of Saint Ierome, of a two fould manner of being. *Supra pag.* 551.

Thirdlie it is obiected that Christ, according to S. Augustine, admitted *Iudas to that Banquet wherein he commended and deliuered vnto his Disciples the figure of his bodie.* And that *they did eate that bread which was the Lord himself; he* (Iudas) *did eate the bread of the Lord against the Lord.* Answer. That the Sacrament is a figure (but including *the substance* of the bodie and blood which are figured) it was graunted aboue; and Iudas amongst the rest receaued (though vnworthilie) this figure. That it is an emptie figure, such as doth not containe within it or include the veritie of the bodie and blood according to the substance of the thing, you were to proue but cannot. That in the Sacrament giuen to Iudas, & by him (not spirituallie or with the *heart*, but Sacramentallie and with the *mouth*) receaued, there was according to this Father the substance and veritie of the thing, and therefore more then a meere figure, it doth appeare manifestlie by his words, *Tolerat ipse Dominus Iudam, Diabolum, furem & venditorem suum, sinit accipere inter innocentes Discipulos quod fideles nouerunt pretium nostrum. Our Lord himself suffers Iudas, a Deuill, a thief, the man who sould him; he lets him receaue amongst the innocent Disciples that which the faithfull know, our price.* S. *August. Epist.* 162. what I pray you, was *our price*, wine or true blood? *You were not redeemed with corruptible things, gold or siluer* (much lesse with wine,) *but with*

Ob. 3. In Psa. 3. In Ioan. tract. 59.

Answ. Corpus Domini & sāguis erat etiā illis quibus dicebat Apostolus Qui mādducat indignè iudicium sibi mādducat. S. *Aug. de bapt. l.* 5. *c.* 8.

1. Pet. 1. 19.

the precious blood of Christ; saith our Pastor Sainct Peeter; And the Saints in the Reuelation, *Thou hast redeemed vs* (o Lord) *in thy blood*. Blood was our *price*; and this, Iudas, a Traitour & a Deuill, *did receaue*. But how did he receaue it? with the *heart*? No. But with the *mouth*. The rest, being *innocent*, receaued it with *heart & mouth*; he, being wicked, receaued the same thing (*our price*) but with his *mouth* onlie. Another place like this you heard before out of Origen.

Apoc. 5.9

Exrelect. pag. 261.

You will *replie* that the rest of the Apostles hauing faith did receaue two thinges, *one* with the bodie by the mouth, to wit, the outward elemẽtes or signes: the *other* with the soule by faith, to wit the bodie and blood: which later, Iudas (wanting faith) could not do, and therefore onlie with his bodie by the mouth receaued the signes. This, S. *Augustine*, you think, insinuates when he saith of him that he receaued *panem Domini*, hauing said of the rest that they receaued *panem Dominum*.

Answer. Of panis Dominus bread the Lord, the *Mediatour*, you heard before from S. *Augustine*, that the Church in his time, receaued it, not onlie with the *heart* or soule, but also with the *mouth*: that *mouth* which, *in his words* is distinguished from the soule or *heart*. Of *the bread of our Lord*, *panis Dominus* (which S. *Augustine*, saith, Iudas did eate, *contra Dominum against our Lord*) I will speake afterwards. Let vs first consider whether Iudas (who did not receaue *spirituallie*) tooke anie more, according to S. *Augustine*, then onlie the outward signe. Surely, our Sauiours blood, *our price*, is more then your

ont-

outward signe or figure; and Iudas, according to S. *Augustine*, receaued (he doth not saie the *signe of our price*, but) that which the *faithfull know* to be OVR PRICE. Such indeed as had not faith, Iudas himself, thought it bread and wine; but the *faithfull* the rest of the Disciples, they knew that, in substance, the thing was not bakers bread, as before consecration, but *panis Dominus*, BREAD THE LORD; not wine from the grape, but *our price*, the *blood of God*. Number now the thinges receaued by the rest (all that is *antecedent* to the effect which the Sacrament doth giue,) & the thinges receaued by Iudas, and see whether you can find what such *thing* they receaued more. The *signes*, both receaued: the *bodie* and *blood*, the price of our Redemption, both receaued; what is there els in the *Sacrament* that is *antecedent to the effect* which it produceth in the worthie receauer?

If wee consider the *effect* of the *Sacrament*, the Apostles by it (by the Sacrament) receaued increase of grace, they receaued it to *life*: but Iudas comming vnworthilie, with treason in his heart, increased by a sacrilegious act the grieuousnes of his sinne. A man ought to come with great reuerence and preparation to receaue the benefites of God, but peculiarlie to this Sacrament wherein with the benefites he is to receaue GOD himself, he ought to examine himself well & to look into euerie corner of his conscience that there be nothing amisse in it when He comes that *searcheth Hierusalem with a candle*, & *hates iniquitie* with his heart. If malice, if abomination, be not remooued, if due preparation be not made, the Diuine Iustice will

reuenge

reuenge the contempt or neglect; and that also, for example of others, euen (oft) in this life. Which made the *Apostle* giue a generall warning vnto all that offer to come to this table, to *trie* themselues
1. Cor. 11 first. *Let a man examine himself, and so let him eate of that bread and drink of that cup.* The reason followes; *For he that eateth and drinketh vnworthilie eateth and drinketh damnation to himself, not discerning the Lords bodie.* Nor doth he omitt to mention the executiō of Gods vindicatiue iustice vpon the transgressors; *For this cause many are weake and sicklie amongst you, & many sleepe.* There are in Sainct *Cyprian*, and other
S. Cypr. Serm. de lapsis. auncient writers, diuers examples of Gods iudgmentes in this behalf vppon such as *ante expiata delicta, ante exomologesin factam criminis*; (mark this by the way, for *Confession*;) *ante purgatam conscientiam*, haue pressed in amongst communicantes to receaue; and thereby offerd *violence* (as he speakes) *to the bodie* and blood of Iesus Christ. But wee need not goe so far to fetch examples; the example of him, wee were but now speaking of, Iudas, being notorious and most fearfull. He had receaued vnworthilie, & quicklie after (his crime being enormous) the Diuine Iustice permitted the Deuill to take possession of him, and to vse him in the betraying of the sonne of God: and after, in the vtter vndoing of himself.

Our blessed Sauiour knowing this, did signifie it in the reaching of a peece of bread. *Cum intinxisset panem, dedit Iudæ Simonis Iscariotæ. Et post buccellam introiuit in eum Satanas.* When he had dipped in,
Ioan. 13. Luc. 22. *the bread, he gaue it to Iudas Iscariotes the sonne of Simon. And after the sop, Satan entred into him.* After which,

which, *exiuit continuò*, *he presentlie went out* about the treason. This was *panis Domini*, *quem manducabat contra Dominum*. The *pœna*, the execution of the Diuine Iustice, did accompanie it. He had before made himself liable hereunto: but heere beganne the manifest execution. And, by a new act of *ingratitude*, in resoluing to betraie his Lord and Master, who had admitted him to his table, and with his owne hand reached him bread, he merited (so we sometimes vse the word) that the executiō should beginne at this instant or moment. Which *ingratitude* was so great that the Sonne of *God*, at the forsight of it, could not (as it were) forbeare to complaine, long before, *qui edebat panē meum* (Saint Augustine reades) *magnificauit super me supplantationem*. Mine owne familiar freind in whom I trusted *he that did eate of my bread, hath greatlie troden me vnder foote*. And this *bucella*, this *panis Domini*, was not the Sacrament, according to S. Augustine. *Non vt putant quidam negligenter legentes, tunc Iudas Christi corpus accepit; intelligendum est enim quod iam omnibus eis distribuerat* Dominus *Sacramentum Corporis & sanguinis sui, vbi & ipse Iudas erat, sicut Sanctus Lucas euidentissimē narrat: ac deinde ad hoc ventum est, vbi secundum narrationem Ioannis apertissimè Dominus per bucellam tinctam atque porrectam suum exprimit traditorem. Iudas did not then receaue the bodie of our Lord,* S. Aug. tract 62. in Ioan.

as so-

See S. August. tract. 62. in Ioan. S. Tho. 3. p. q. 81 art. 2. Card. Peron. Passag S Aug pag 226. Quid autem erat panis traditori datus, nisi demonstratio *cui gratia* fuisset ingratus? Intrauit autem Satanas post hunc panem n Domini traditorem, vt sibi iam *plenius possideret* in quem *prius* iintrauerat vt deciperet. S. *Augu. Ibidem.*

as some, who read negligentlie (mark) *do think: for wee must vnderstand that our Lord had alreadie giuen the Sacrament of his bodie & blood to them all, where Iudas also was, as S. Luke most plainelie relateth: & then afterwards this hapned, where according to the relation of Saint Iohn, our Lord by the morsell dipped & giuen, did manifestlie designe the partie that would betraie him.* So he, in his Commentarie vpon S. *Iohn*; where he hath more to this purpose. By this heere cited, it is cleere what he meant by *panis Domini*. He is *his owne* interpreter. What he meant by *panis Dominus*, and *Mediator Dei & hominum*, you know too. Not bread, not a meere signe or figure, not the *Sacramentall element* as you speake, with a reference to the *bodie* or *grace*; that is not *panis Dominus*, *bread the Lord*; it is not *Mediator Dei & hominum*, the Mediator of God and men, Who then? it followes; *Homo Christus Iesus*. See againe the words pag. 559.

Ob. 4. Fourthlie out of S. Augustine is obiected, *If Sacraments did not some manner of way resemble the things whereof they are Sacraments, they should not be Sacraments at all. And for this reason they do often times beare the name of the things themselues. As therefore the Sacrament of the Bodie of Christ is after a certaine manner the bodie of Christ, & the Sacrament of Christs blood is the blood of Christ; so likewise the Sacrament of faith* (baptisme) *is faith. Epist.* 23. To the same purpose some do vehementlie vrge certaine words in the Canon *Hoc est*; in regard they be saied to be taken by Prosper out of Saint Augustine; which words they put downe thus, *As the heauenlie bread which is Christs flesh after a sort or manner is called Christs bodie, whereas indeed it is the Sacrament of his bodie: & the sacrifice*

Feat. in his disp. with M. Mus. pag. 61. and with my I. of Ch. pag. 295

crifice of the flesh of Christ which is donne by the Priests hands is saied to be his passion, death & crucifying, not in the truth of the thing, but in a signifying mysterie. Thus imperfectlie they cite, and then triumph as if they had found a place excluding the veritie or substãce of the bodie. But they deceaue themselues; and so do you, running the same way: Sainct Augustine doth not say that the substance of the bodie and blood be not reallie in the Sacrament, which was the thing you were to shew; and I told you before, that an image, signe or Sacrament may haue within it *the substance* or essence of the thing by it signified or represented. God the Sonne is the Image of his Father, and hath his Fathers substance yea the Father, all, within him. *He was made into the likenes of men*, ἐν ὁμοιώματι ἀνθρώπων γενόμενος; and was also reallie a man; though the (m) Marcionites (heretikes like your selues) peeuishlie denied it becausse he was saied to be *made into the likenes*. you learned out of S. Ierome (if you remember the lesson well) that the flesh and blood of Christ are vnderstood two waies; *either* the *spiritual and diuine whereof himself saith my flesh is meate indeed, & my blood drinck indeed, and vnlesse you eate my flesh and drink my blood you shall not haue life*; (This was true flesh and true blood;) *or the flesh which was crucified,* and Answ.

(m) *Plane de substantia Christi putant & hic Marcionitæ suffragari Apostolum sibi, quod phantasma carnis fuerit in Christo cum dicit quod in effigie constitutus non rapinam existimauit pariari deo sed exhausit semetipsum accepta effigie serui, non veritate, et in similitudine hominis, non homine &c.* Tertullian. supra citat. pag 519.

and *the blood which was by the ſouldiers launce powred out*. This was *the ſame* fleſh and blood according to the *ſubſtance* of the things though not the ſame according to the *manner*. This fleſh, vnderſtood one of theſe two waies, is a Sacrament or myſticall repreſentation of it ſelf as vnderſtood the *other* waie. As in the Sacrament, it repreſents *it ſelf* as on the Croſſe. The like it is of the blood. And this is the thing which is meant by the words Obiected out of Saint *Auguſtine*; and of thoſe likewiſe obiected out of the *Canon*, which are alſo found in Lanfranck, no Caluiniſt in the matter of the Sacrament, as you know well. The ſame giue vs light to ſee better the meaning of Sainct Auguſtine, and therefore deſerue to be put downe intirelie and at large. *As the heauenlie bread, which is the fleſh of Chriſt is after a ſort called the bodie of Chriſt, whereas indeed it is the Sacrament of the bodie of Chriſt, I meane* (obſerue) *of that which being viſible, palpable, mortall, was put vpon the Crõſſe: and* (as) *that immolation of the fleſh which is donne by the hands of the Prieſt is called the Paſſion, death, and crucifixion, not* rei veritate, *in veritie of the thing; but* ſignificante myſterio, *in ſignifying myſterie: So the Sacrament of faith, Baptiſme I meane, is faith.* Heere is a compariſon or analogie as you ſee, which conſiſts in this, that as the Euchariſt is after a manner, to wit *myſticè, ſignificatiuè, myſticallie, ſignificantlie*, the bodie crucified as crucified; ſo baptiſme is faith after a manner, that is *myſticè, ſignificatiuè, myſticallie, ſignificantlie*. And as the action of vnbloody immolation, *videlicet* Conſecration, is the paſſion *myſticè, ſignificatiuè, myſtically, ſignificantlie*; ſo the ſacramentall action, *videlicet* baptizing is beleefe *myſticè, ſignificatiuè, myſticallie, ſi-*

gnificantlie. And if you marke well, the *Canon* doth not say, as you mistake, that *the heauenlie bread is not the bodie of Christ in rei veritate*; you shall presentlie heare it say the cõtrarie; and haue before heard the contrarie from Sainct *Augustine* also: but it saith that *the immolation* of the flesh of Christ by the Priest (at Masse) *is called the passiõ* nõ rei veritate sed significante mysterio, *not* as being so *indeed, but in signifying mysterie.* And certainlie consecration with the rest which the Priest doth, is not the passion of Christ *in rei veritate, indeed* or according to the veritie of the thing.

Supra pag. 553. &c. 559.

Vocatur ipsa immolatio carnis quæ Sacerdotis manibus fit, Christi passio mors, crucifixio non rei veritate sed significante mysterio. Verba Canonis.

This matter is further declared and the reall presence of the bodie *within the figures* auouched cleerely in the words that immediatlie go before those obiected in the Canon. *Caro eius (Christi) est quam forma panis opertam in Sacramento accipimus, & sanguis eius quem sub vini specie & sapore potamus. Caro videlicet carnis, & sanguis Sacramentum est sanguinis: carne & sanguine vtroque inuisibili, intelligibili, spirituali, significatur visibile Domini nostri Iesu Christi corpus palpabile plenum gratia omnium virtutum, & diuina maiestate. It is* Christs *flesh that which in the Sacrament wee receaue couered with the forme (or species) of bread, & his blood which weedrink vnder the species & tast* (proprieties) *of wine. The flesh indeed is a Sacrament of the flesh & the blood a Sacrament of the blood.* (How so, is the same thing a figure or Sacrament of it self? it followes,) *By the flesh & blood both inuisible, intelligible, spirituall, is signifyed the visible, palpable bodie of our Lord Iesus Christ, full of the grace of all vertues & Diuine Maiestie.* Obserue heere, *First* that the flesh is within the Sacramẽt, couered with the

the *ſpecies* of bread, and blood vnder the *ſpecies* of wine. *Caro eſt quam forma panis opertam &c.* *Sanguis quem ſub ſpecie vini.* *Secondlie* the flesh heere is a Sacrament of the flesh, and the blood heere a Sacrament of the blood. *Caro carnis, & ſanguis Sacramentum eſt ſanguinis.* In explication whereof it is saied *Thirdlie* that the inuiſible and ſpirituall flesh (you remember Sainct Ieroms diſtinction) doth ſignifie the viſible & palpable flesh or bodie of our Lord Ieſus Chriſt; and the like it is of the inuiſible and ſpirituall blood. *Carne & ſanguine, vtroque inuiſibili, intelligibili, ſpirituali, ſignificatur viſibile &c.* Neither is it hard to conceaue how one and *the ſame* thing being within *two ſeuerall formes*, by the *one* may repreſent it ſelf as in the *other*; theſe *references* being not founded in the ſubſtance immediatlie, but in *the exteriour formes* ſubiect to the Sence, which formes be diſtinct. And in this caſe the ſubſtance *vnder both* formes is the ſame *reallie*, though the one forme (that wherein the reference of repreſentation is founded) be the ſame with the other onlie *repreſentatiuè*. (n)

See the *Relect.* pag. 187. & 405.

You

(n) The Canon hath three parts. I will put them downe in order. The firſt, *Hoc eſt quod dicimus, hoc modis omnibus probare contendimus, Sacrificium ſcilicet Eccleſia* duobus *conſici, duobus conſtare*; viſibili *elementorum ſpecie*, & inuiſibili *Domini noſtri Ieſu Chriſti carne & ſanguine*; *Sacramento, & re ſacramenti id eſt corpore Chriſti*: (This is explicated by another myſterie of our faith,) *ſicut Chriſti perſona conſtat & conficitur Deo & homine; cum ipſe Chriſtus verus ſit Deus et verus homo:* (And proued,) *quia omnis res illarum rerum naturam & veritatem in ſe continet ex quibus conficitur; conficitur autem Sacrificiū eccleſia ſacramento, & re ſacramēti id eſt corpore Chriſti. Eſt igitur*

You will replie that in other examples of Sainct Auguſtine, (as in baptiſme for example, which is called *faith*, or the *buriall* of Chriſt,) the thing ſignifyed is not reallie in the ſigne; therefore neither in this. *Anſwer.* This conſequence is not good. That which doth repreſent, *may haue in it* the ſubſtance of the thing repreſented; ſo the eternall Image or Word hath his Fathers ſubſtance in him: and it *may not haue* the ſubſtance of the thing repreſented in it; ſo your picture or Image. The bleſſed Euchariſt hath within it the *ſubſtance* of the thing repreſented, as you haue heard from this Father; and from the Goſpell too, *This* (in forme of bread) *is my bodie which is ginen for you. Luc.22.20.*

Thoſe that *obiect* the Gloſſe, haue their *anſwer* in the *Relection* pa. 421.425 And therefore alſo be anſwered the words of *Facundus* pag. 426.427 Ob.

CHRYSOSTOME. what is bread? The bodie of our Lord. *Hom.24. in prim. ad Cor.* Anſwer. True. This bread, is the bodie of our Lord; but it is *heauenlie* not earthlie bread; and ſo much appeares manifeſtlie by this Father in the ſame place. It is the bodie of our bleſſed Sauiour that which is before the Prieſt on the Altar; and that which Anſw.

igitur Sacramentum et res ſacramenti id eſt corpus Chriſti. The ſecõd part of the Canõ. *Caro eius eſt* &c. vt ſuprà pa. 563. The third part. *Sicut ergo celeſtis panis qui verè Chriſti caro eſt, ſuo modo vocatur Corpus Chriſti cum reuera ſit ſacramentum corporis Chriſti illius videlicet quod viſibile palpabile mortale, in cruce ſuſpenſum;* (Hetherto, one πρότασις of a compariſon, now followes another,) *vocatur que ipſa immolatio carnis quæ ſacerdotis manibus fit, Chriſti paſſio, mors, crucifixio, non rei veritate ſed ſignificante myſterio*: (Now comes the ἀπόδοσις common to them both,) *ſic ſacramentum fidei, quod baptiſmus intelligitur, fides eſt.* Canon Hoc eſt, de Conſecrat,

which is in the Chalice is his blood. *That which is in the Chalice is that which did issue out of his* (our Sauiours) *side.* S. Chryſ. in ead. Hom. *This bodie the wiſemen honoured in the crib:* (it was not earthlie bread that; was it?) *Thou ſeeſt it not in the crib, but on the altar.* Ibidem. *That which is* (in heauen) *worthie of higheſt honour I will ſhew thee lying on earth.* τὸ γὰρ πάντων ἐκεῖ τιμιώτερον, τοῦτό σοι ἐπὶ τῆς γῆς δείξω κείμενον. Ibidem. *Vide eundem* Hom. 41. *in eandem pri. ad Cor.*

Againe out of this Father it is Obiected that in the holie myſteries *wee do worke a commemoration of the Sacrifice;* that which was offered on the croſſe.

Ob. 2.

Anſwer. *Hom* 17. *in Epiſt. ad Heb.* But this is eaſilie vnderſtood by what hath beene alreadie ſaied to the laſt place alleaged out of S. Auguſtine; and ſhall be particularlie anſwered in the Nineth chapter whē I come to ſpeake of Sacrifice.

CYRILL OF ALEXANDRIA. *Doeſt thou name this our Sacrament the eating of a man, and doeſt thou irreligiouſlie vrge the minds of the faithfull to groſſe imaginations, and attempt with humane cogitations to handle thoſe things which are* * *comprehended onlie with a pure & ſimple beleefe. In Expoſit. Anath 11.* Anſwer. He denies that the eating of the Euchariſt (and * *oral* eating it is that he ſpeakes of,) is the eating of a meere man, as Neſtorius did imagine; and well, for it is the eating of God and man. The receauing of

Ob.

* προσλαμβάνου τας.

Some Obiect a place out of the imperfect Homilies on Saint Matthew; which are not Saint Chryſoſtomes. He that will, may ſee the place, and the Anſwer to it, in *Bell li. 2. de Euch. c. 22 §. nec tale teſtimonium.*

of this Sacrament, is not the Barbarian, nor the Nestorian, Anthropophagie; but it is a Christian Catholique *Theanthropophagie*; such as you heard of before, from S. Augustine. It is not eating the flesh of Man which cannot giue life; but eating the flesh of God author of life. *Doth he* (Nestorius) *thinke perchance that wee know not the force of the mysticall benediction, which being donne in vs doth it not make* IESVS-CHRIST *to dwell in vs*corporallie also with the communication of his flesh?* Cyrill. Alex. lib. 10. in Ioan. cap. 13. *The nature of this corruptible bodie could not otherwise be reduced to incorruption & life, vnles the naturall bodie of life* (God the Word) *were ioyned vnto it.* Ibidem. And obserue, that the coniunction is there of *bodie* to *bodie*; our Sauiours, to ours: which coniunction he doth there exemplifie by ioyning *wax to wax*. In like manner, *lib. 4. cap. 14. It was verilie necessarie*, saith he, *that not the soule onlie should ascend into happie life by the holy Spirit, but also that this rude and earthlie bodie should be reduced to immortalitie* cognato sibi cibo, *with a consubstantiall meate*. That is, *flesh* taken of the Virgin; as he himself in the place obiected doth explicate the word, *nam quamuis sit nostris corporibus Cognatum, hoc est, consubstantiale; natum enim ex muliere est. In explic. Anath. 11.* And illustrating this, he saith in the forecited place vpon S. Iohn, that for this reason (namelie to shew that his flesh hath a *quickning power*) our Sauiour in raising the dead did not onlie vse his word and commaũd, as God: but he did sometimes also vse his flesh or bodie as fellow-worker: as in raising the Gouernous daughter, *Matt. 9.* and the widdowes sonne, *Luk. 7.*

* σωματικῶς.

whom he touched with his hand. In the *tenth booke c.* 13. & *in the eleuenth booke, cap.* 16 & 17. he doth explicate two kinds of Vnion! which wee haue amongst our selues, and with God; by meanes of our Sauiour: the one *Corporall*, the other *Spirituall*: The meanes, and bond as it were, of our *Corporall vnion* amongst our selues and with God, is the bodie of our Sauiour, receaued, and the same, into all our bodies; which bodie of our Sauiour is Gods owne bodie. The meanes and bond as it were, of our *spirituall vnion* with God, and amongst our selues, is the Spirit of our Sauiour, existent the same in each of vs, and consubstantiall to Him. This he proues out of Scripture, 1. *Cor.* 10. *Quoniam vnus panis, vnum corpus multi sumus, omnes qui de vno pane participamus.* ὁτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν. οἱγὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. *because wee all &c.* Ioan. 17. *Ego in eis & tu in me: vt sint consummati in vnum.* The discourse is long, & therefore cānot be cōuenientlie transcribed; the conclusion is this, *The Sonne, as man, is vnited to vs by the mysticall benediction* σωματικῶς, *corporallie, substantiallie: as God* (he is vnited to vs) *spirituallie.* The verie same he did insinuate *in the place Obiected*, inasmuch as he there puts a distinctiō betwixt eating *the Diuinitie*, which is donne by the Spirit; and eating *the Sacrament*, which is donne by the mouth. *Quoniam autem minimé editur Diuinitatis natura, propter hoc commune dixerit quis, Sanctum Corpus Domini?* will any man call the holie bodie of our Lord (in the Sacrament) *a common bodie, because the nature of the Diuinitie is not eaten?* to wit, *orallie*; for spirituallie, you know it is. By faith you may feede vpon it. That he speakes, and the whole

whole Councell with him, of eating *the Sacrament*, which is heere on earth, before the Prieſt, it is manifeſt by the words of the Decree, *Wee celebrate in the Church the holie quickning and vnblooddie Sacrifice, beleeuing not that, that which is ſet before vs* τὸ προκείμενον *is the bodie of* SOME COMMON MAN, *like vs, and his blood; but wee receaue it rather as* THE LIFE-GIVING WOORDS OWNE *flesh and blood: for common flesh cannot giue life. And this our Sauiour himſelf doth witnes, ſaying, The Flesh profiteth nothing; it is the Spirit that quickneth.* Theſe words you ſee, be of *the Sacrament*, that *which lieth before the Prieſt*, on the Altar; and that thing before the Prieſt, is according to the interiour ſubſtance of it (not *earthlie bread and* wine as the Caluiniſts would perſwade vs; thoſe haue *not quickning power*; nor the flesh and blood *of a meere man* as the Neſtorians did perſwade themſelues, *thoſe cannot quicken*; but it is) the bodie and blood *of the Word which is life it ſelf.* This was the faith of THE CHVRCH in thoſe times, as appeares by this Teſtimonie and Profeſſion of the Councell.

Conc. Epheſ.

τὸ προκείμενον

THEODORET. His words are examined in the next Chapter. He did admitt *a change*; and ſuch a change as brought in *adoration* of the thing before vs in the ſignes.

§. IV.

Berengarius his profession not Capernaiticall.

FRō the Fathers you descend to the age wherein Berengarius (whose errour you follow) liued: and accuse the Pope as if he had made him professe the Capernaiticall way of eating. Your groūd is because he was made, you say, confesse that the bodie of our Lord is sensiblie handled by the Priest, and chammed with the teeth. But this vehement expression, if any such be, shewes that it was beleeued in those daies to be there *according to the substance of the thing*, & not onlie as in a naked emptie signe; as Berengarius before did and you now do pretend. Wherefore it would stand for a testimonie of those times against you. Neither would it conclude that eating which is by you heere obiected, that is to saie, the *Capernaitical way* of eating flesh; For they, the Caphernaites, thought it was to be eaten in it's owne *species* or forme, and by peeces, as you haue heard out of S. Augustine *; which thing Berengarius was not made nor exhorted to professe. Nor is there in the words any mention of such eating, or of touching it in that forme: but the forme which the Profession speakes

* Pag. 552. *Idem habet tract. 27. in Ioann.* Quis non videt in hanc formam argumentatos esse Caphernaitas? Omne corpus carnaliter manducandum laniandum est: at secundum Christum eies corpus carnaliter est manducandum, Ergo idem laniandum est. *Chamier. lib. 11. de Euch. c. 19.*

ſpeakes of, is the ſacramentall forme or *ſpecies*, the forme of bread, in which our Sauiours bodie is: & if it were ſaid acording to that forme to be *touched & chammed*, no hurt would thereby redound (as you conceaue it would) to the bodie, that being immortall and impaſſible, and indiuiſiblie exiſtent vnder the diuiſible forme; as the tearing or cutting of your flesh doth not kill or diuide your ſoule within, indiuiſiblie there exiſtent and immortall.

But looking on the Profeſſion I do not finde in the words by you obiected, but others much eaſier. *Profiteor..... panem & vinum quæ in altari ſumuntur, poſt conſecrationem non ſolùm Sacramentum ſed etiam verum corpus & ſanguinem Domini noſtri Ieſu Chriſti eſſe.* Heere is affirmed of the conſecrated bread (it is the like of the conſecrated wine) that it is not a Sacrament onlie but alſo the true bodie. Shall I ſpeak more plainlie. Two things he doth include or comprehend vnder the name of conſecrated bread, the *Species* (which others call *Sacramentum tantùm*) and the *Bodie*. The like is in Ireneus, *Euchariſtia ex duabus rebus conſtans; terrena & cœleſti*: and in the Canon *Hoc eſt* before obiected, *Contendimus ſacrificium Eccleſiæ duobus conſici, duobus conſtare, viſibili elementorum ſpecie & inviſibili car-*. (p) It followes in the Profeſſion, *Et* (profiteor) *ſenſi-*

Non ſolùm Sacramentum, ſed etiã corpus. You know the force of the particles, & can reſolue the propoſition

according to the rules of Logick.

(p) *Berengarius.* Qui dicit panis & vinum altaris ſolummodo ſunt Sacramenta, vel panis & vinum altaris ſolummodo ſunt verum corpus Chriſti & ſanguis, modis omnibus panem & vinũ ſupereſſe conſti-

sensualiter non solum Sacramento sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri,

Profiteor panem p.c. esse corpus & manibus sacerdotum tractari.

What? *eundem panem*, the consecrated bread, that which includeth two things, to wit, the *species* and the bodie, in a word the Eucharist, that *is touched &c.* This is all: what difficultie do you finde in it?

You will tell vs that when the whole is saied to be touched or chammed, euerie part within the whole must *properlie* be so: but this is false. You may be cut or killed; your Soule cannot. God was *pierced*, but not the Diuinitie.

Zach. 12. Ioan. 19.

Againe you say some Deuines refer those words *tractari, frangi, &c.* to the bodie. I answer that they meane as before I began to saie, that these denominations agree not to the bodie according to its owne forme or quantitie and properlie as you conceaue, but improperlie and according to the

Metonimicè.

form

constituit, *Lanfrancus*. Nihil horum Romana Synodus credendum esse decreuit: nec Humbertus Episcopus ad confitendum vel iurandum horum tibi aliquid tradidit. *Prior* quidem sententia per quam dicitur panis & vinum altaris solummodo Sacramenta sunt; tua et tuorumque sequacium. *Posterior* verò quæ enunciat, panis & vinum altaris solummodo sunt verum Christi corpus & sanguis, nullius hominum est. Nam, & *tu* veritatem carnis & sanguinis negas; *Ecclesia* Christi sic panem in carnem, vinum credit conuerti in sanguinem, vt tamen salubriter credat & veraciter recognoscat Sacramentum esse Dominicæ passionis, diuinę propitiationis, concordiæ & vnitatis, postremò assumptæ de Virgine carnis & sanguinis, singula suis distinctisque modis. *Lanfrancus lib. de Sacrament. Alta aduersus Berengarium.*

You will not denie that Iacob wrastling with an Angel (Gen. 32.) did touch him *in veritate*: yet I think you will not saie that a Spirit could be touched *propriè*.

forme of bread wherein it is trulie and reallie. This would be their anſwer: let me now put downe ſome thing touching this point, which you „ finde in the *Relection*. What ſome might per- „ chance haue expreſſed in a larger diſcourſe, ſay- „ ing for example, that the bodie not according to it's owne forme and *ſpecies* but according to the „ ſacramentall *ſpecies* wherein it is reallie, is *touched* „ *& chammed*, cuẽ that *Berẽgarius* in fewer wordes „ doth profeſſe, in ſaying, the *conſecrated bread is* „ *touched and chammed*; making the *ſubiect* of his „ ſpeach *bread*, which word (*bread*) he had imme- „ mediatlie before profeſſed to ſignifie *both*, the „ *ſpecies* or Sacrament, and the *bodie*: & therefore he „ chooſeth rather the ſame word be reſumed agai- „ ne, when he ſpeaketh of touching, then to put „ *Corpus*, in place of it, leaſt the Reader by that „ occaſion conſidering the thing ſignifyed by it, a- „ part, & not as in that Sacramentall forme, might „ miſtake him. Which now (if he attend to his „ wordes, & their conſtruction, and coherence,) „ he cannot do; being not able to finde whereũ- „ to *tractari & atteri*, be related, or what is in the „ ſpeach, the *ſubiect* of *touching* or *chewing*, till he „ comes to *panem* in the beginning: where he fin- „ des withall that it ſignifies both *corpus* and the „ *ſpecies* together.

Relect. pag. 339.

„ And, did *panis* (which is to be reſumed in the „ ſecond part as I haue ſhewed) ſtand there, in that „ ſecond part, for *corpus*, *connotando ſpecies*, or by a „ *Synecdoche* ſtand (it ſelf ſignifying the Whole,) „ for a *part*: yet ſtill the ſame warines doth appea- „ re, in that *tangi* and *atteri* were not attributed to

the

„ the bodie, but *as signified by a name bringing the*
„ *the species* withall into the hearers mind; by a
„ name signifying the *whole*: and not standing for
„ a part but *as it is within* the whole. The honour
„ of which prudent circumspection is not indeed
„ due to *Berengarius*, but to those who conceaued
„ and drew the forme.

The errour which Berengarius had before taught, and now condemned, (of the bodie and blood being in the Sacrament as in a signe onlie & not reallie according to the substance,) was opposite to the beleef not of those onlie (as you would haue your Credents to conceaue,) before whom he did abiure it, but euen to the generall professiõ of the whole Christian world; as he was also then told, openlie; and in particular by *Lanfrank*, Bishop of Canterburie, who disputed with him. *All*, saies he, *as many as reioice to be called Christians, do glorie that in this Sacrament they receaue the true bodie & true blood of Christ, both taken of the Virgin.* (Trouble not your self to glosse his words, he will none of your glosses, as in your conscience you do know:) *Aske all that haue knowledge of the Latine, or our language, demaund of the Greeke, Armenian, or other Christians of what Nation soeuer, & they do confesse, all with one mouth, that this is their faith.* The like hath Guitmund Bishop of Auersa, who likewise wrot against Berengarius, *It is confirmed*, saith he, *by the confession of the vniuersall Church, that the Eucharist is not a figure onlie, or a shadow, but that it doth cover Christ lying hid within it.* And before Berengarius did arise, Pasehasius writes that *Catholikes all beare witnes that the Eucharist is Christs owne flesh & blood.*

Lanf lib. de Euch. con. Berenq.

Guit. l. 3. de corp. Dom.

And

And *though* saith he, *out of ignorance some erre, yet there is none as yet who does openlie contradict what the whole world beleeueth and confesseth.* I shall heereafter haue occasion to cite more who liued about the time of Berengarius your Master in your heresie: onlie I adde heere the words of Saint Anselme our Archbishop, *Christian people euer abhord that the substance of bread doth remaine on the Altar after the Consecration of the bodie of our Lord.* And againe. *That which Christ tooke was bread, and by the blessing it is made the bodie of Christ, not significantlie onlie, but also substantiallie.*

Paschas. in expos. verb. Instit. Of Cant. S. Ansel. lib de corp. Dom. Idem li. de Offic. Diuin.

Martin Luther the Grand-Father of Protestancie.

WEe do in earnest censure as Hereticks, and aliens from the Church of God, the Swinglians and all Sacramentarians, who denie that the bodie and blood of Christ be with the carnall mouth receaued in the Venerable Eucharist. Con. Artic. Louan. Thes. 27,

THE

THE EIGTH CHAPTER.

Of Transubstantiation.

IN the Counceil of Trent is defined the conuersion of breade and wine into the body & blood of Christ, which conuersion, is there and in the Laterane Counceil, termed by a proper name *transubstantiation*. To these Councels and to the Auncient Fathers aboue cited, you oppose a fewe obscure sentences, to prooue the Lutheran *tenet*, rather then your owne: and this, against the conscience of your * owne fellowes too. *One* is out of an Epistle of one Iohn of Constantinople, falsely attributed to S. Chrysostome. *Another* out of one Gelasius, whom to make your argumēt seeme the stronger you stile Pope, but falsely as Baronius & others haue demōstrated against your Caluin. The *third* out of Theodoret, a knowne Aduersary of your cause.

* *Magdeburgenses.*

Ep. ad Cæs. Mon. *Chrysostomus videtur transubstantiationem confirmare, nam ita scribit, num vides panem, num vinum: num sicut reliqui cibi in secessum vadunt? absit, nec sic cogites, nam sicut cera &c.* Magdeb. cent. 5. c. 4. col. 517.

The first. Chrysostome saith *the nature of the breade remaines.* Answere. It is false; Sainct Chrysostome saith expressely it is changed, as you shall heare anon. The Epistle which you cite is a refutation of Eutichianisme, which beganne many yeares after Sainct Chrysostome was deade. The Author of it is also against you, for he saith in the same place that *there are not* in the Sacrament of the Eucharist *two bodies, but one*; and that one, the body *of the sonne* of

of God. This man you ſee was not yours in this point; his doctrine take it all, is not currant amõg you; for if there be in the Euchariſt onely *One bodie*, and this *One*, the body of the ſonne of God, then breade in ſubſtance is not there, becauſe the body of Chriſt and naturall breade be not one and the ſame body. By the *nature*, he meaneth the propriety or naturall quality of the breade, which, is alſo called the nature; and this doth remaine.

The ſecond. Gelaſius ſaith, *the* ſubſtance or *nature of breade doth not leaue to be.* Anſwere. The meaning of this man is, that it is not annihilated, but the ſubſtance is turned into another thing: and ſo, as it remaines not in it ſelfe (for it is turned) but in the propriety or proper accidents, taſt, colour &c. All this the ſame Author teacheth in the very ſame place in theſe words, *they* (the ſubſtance of breade and wine) *do paſſe into a Diuine ſubſtance, the holy Ghoſt effecting it; yet remaining in the proprietie of their nature.* Wherefore this man who ſoeuer he be, is againſt you: for he holds the ſubſtance of breade and wine to be conuerted by the power of God into a Diuine ſubſtance, *videlicet*, the body and blood of Chriſt; as you finde in his owne words. De duab. naturis.

The third. Theodoret ſaith, *our Sauiour deliuering the Sacrament called his body bread, and that which is in the Cuppe he called his blood: he changed the names, and gaue* τὰ τῆς προτέρας οὐσίας καὶ τὸ σχήματος καὶ τὸ εἴδους, *manent enim in prioris ſubſtantiæ & figura & forma.* Theodor. Dial. 1. μένει γὰρ

gaue his bodie the name which belonged to the signe, and to the signe the name which belonged to his body. Answ. Reade further and you meete the solution of your difficulty. The reason of the change of names (saith he) was because *he would haue such as partake the diuine Sacraments not to heede the nature of those things which are seene* (the signes) *but for the change of names to beleeue* also *the* CHANGE *that is made by grace.* You *reply* out of another place, *the mysticall signes after Consecration depart not from their nature, but abide still in their former substance & figure & forme, & may be seene and touched as before.* Answer. It followes immediatlie, *They are vnderstood to be that which they are made.* Heere then, within the *exteriour formes* which are *seene* and *touched*, there is *a change.* Before Consecration, there was vnder these exteriour formes, bread and wine; now, there are other things, obiects of Faith, things to be adored, so he saies; *& are beleeued & adored as being the things which are beleeued.*

Idem Dial. 2.

Idem (transubstantiationem) videtur sapere quod Theodoretus scribit. Sicut ergo Symbola &c. post inuocationem mutãtur & alia sunt &c Magdeb. cent. 5. co. 517.

Reply. Had Theodoret admitted in this mysterie a change of nature into nature, as of bread into our Sauiours bodie, and of wine into his blood; Eraniſtes the Eutichean against whom he disputes, had got an aduantage: for he (Eraniſtes) laboured to conclude a change of nature into nature. *Answer.* He did indeed labour to proue that our Sauiours humane nature with it's proprieties and exteriour forme and figure, were after the Resurrection turned into the * inuisible Deitie or Diuine nature; and

* *Eraniſtes.* Quid appellas donum quod offertur, antè inuocationem sacerdotis? *Orthodoxus.* Non oportet aperte dicere; est enim

and to this purpose would haue made vse of what was then generallie beleeued to be donne heere, in this mysterie. But he was catcht in his owne snare; for heere, the flesh and blood of Christ which he thought were turned into the Diuinitie, are existent in *their owne natures*; that is, in the nature of flesh and blood: *and are beleeued, and adored* (by the Church) *as being* (not the Diuinitie, but) *the things they are beleeued.* It was false therefore in it self, and contrarie to the *beleefe* of the Church, to say as Eranistes did, that they be no more existent; but absorpt or turned into the Diuinitie.

Againe you *replie* that the mysticall signes after Consecration *do not recede from their nature* according to Theodoret; wherefore he cannot admit a change into things that are beleeued and adored, *videlicet*, the body and blood of Christ, vnles he contradict himself. *Answer.* Such a change he doth admit, as you may see by his words which are plaine. If he contradict himself, he is no good witnes; and may stand by. But the contradiction, I beleeue, is in your Fancie; not in his Booke. The *subiect* of it, be those words, the *mysticall signes*; the *predicate*, *recede from their nature.* You thinke he saies

enim verisimile adesse aliquos mysteriis non initiatos. *Eran.* Respondeatur ænigmaticè. *Orth.* Id quod fit ex huiusmodi seminibus nutrimentum. ..... *Eranistes* Post consecrationem autem quomodo ea appellas? *Orth.* Corpus & sanguinem Christi. *Eran.* Et credis te participem fieri Christi corporis & sanguinis. *Orthod.* Ita credo. *Eran.* Sicut ergo Symbola Dominici corporis & sanguinis alia quidem sunt ante inuocationem sacerdotis, sed post inuocationem mutantur & alia fiunt: ita etiam corpus Domini post assumptionem mutatur in diuinam substantiam. *Orth.* Quæ ipse texuisti retibus captus es. Neque enim &c. *vt in Obiectione. Theodoret.* Dialogo 2.

ſaies they *do*, & *do not*, recede. Shall I defend him, & teach you? By *myſticall ſignes*, you vnderſtand, either that which is *after* Conſecration, or that which was *before* Conſecration. If by *myſticall ſignes* you vnderſtand that which is *after* Conſecration, *videlicet* the bodie and blood, and the exteriour formes of bread and wine; thoſe *do not recede from their nature*; they do not (as the Eutichian dreamt of our Sauiours *flesh* & *figure*,) paſſe into the Diuinitie. The interiour, *are vnderſtood to be that they are made*; that is, the bodie and blood of Chriſt; *and are beleeued, & adored as being the things they are beleeued*. They be thoſe things; and ſo be, that they are beleeued, and adored, as ſuch. They be not therefore turned into the Diuinitie. Nor be *the proprieties* of bread and wine, turned into the Diuinitie, or into any other thing; (and theſe are the things which immediatlie (a) do *ſignifie*) theſe proprieties *do not recede from their nature*; they be not phyſicallie (morallie they be) changed; but *abide* in their former οὐσία, *eſſence or being*; & *figure* & *forme*; & *may be ſeene and touched as before*. If by *myſticall ſignes* you vnderſtãd that which was *before* Cõſecratiõ, (where you will be engaged to shew how they came, before it, to be ſacred & myſtick,) thoſe do remaine according to the exteriour formes, which only can be *Signes* immediatlie, and as the Philoſopher ſpeakes (b) *perſe*; and according to the ſame exteriour may be

(a) Signum eſt & quod ſeipſum ſenſui, & præter ſe aliquid animo oſtendit. *S. Aug. de princ. dialect. c. 5.*

(b) Album quod eſt Socrates, non ſentitur niſi per accidens; accidit enim quod album quod ſentitur ſit iſte. Ariſt. 2. de Anima t. 65. Ea

be *seene and touched as before*; but they do not remaine according to the interiour, which was *sensibile per accidens*; for according to that, they are vnderstood to be *the things which they are made*; *videlicet*, the bodie and blood of Christ; and *are adored* ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται, *as being those verie things which are beleeued*. So, whether you take it the *one* way, or the other; there is no contradiction in Theodoret, to himself, nor to vs. But to you.

I cited this place elsewhere, for *adoration*; & with reason. Some things heere are adored, προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται; and these things which are thus adored ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται, be not bread and wine but flesh and blood: those, existing heere within the signes, *are beleeued*; & *adored*. This was the custome then, in the daies of Theodoret; προσκυνεῖν, *to adore*, the flesh and blood of Christ, in the Sacrament; and for our Sauiours sake, *propter ipsum*, as Saint Augustine before told you. His worth and dignitie was the *Motiue* of this adoration; and by this *motiue* you may know the *species* of it. pag. 500

The fourth Argument is taken out of Scripture. Our Sauiour tooke *breade*. *Matth. 26.* therefore he gaue breade. *Answer*. It doth not follow: because after he tooke it, he changed *it by consecration* into his body; and then it was not breade, but flesh in the shape and forme of breade: it was heauenly breade,

65. Ea quæ sunt sensibilia per se & propria, sunt sensibilia in rei veritate; & sunt ea quę sentire nata est substantia vniuscuiusque sensus. *Ibidem*.

breade, the breade of life, after consecration: but after consecration it was not bakers breade. That he gaue, was the same with that he tooke, in *outward shape*; but the *interiour substance* was not the same.

I haue turned the rest of your forces against your selfe, I will now turne this also, and make my *first argument* for the change of bread into the body and wine into blood, (which change or conuersion we call transubstantiation) out of this * place of Scripture, *Mat.* 26. thus. Before consecration, the thing in the dimensions and shape of breade, was breade; after consecration the thing in those dimensions was the body of Christ; *This is my bodie*, therefore it was changed. The same argument I make of the cuppe; for, if blood hath succeeded vnto wine, there is a change made; but (after consecration) blood hath succeeded vnto wine, for it is blood after consecration, *This is my blood*; and before it was not blood, but *wine*.

* *Hoc quidem sæpè dixi mus, quod nũc quoque repetam retineri reipsa nõ posse τὸ ῥητὸν in his Christi verbis, hoc est Corpus meum, quin trãs substantiatio Papistica statuatur.* Beza de cœna. cont. westphal vol. 1. tr. 6. Gene. 1582.

A second argument I make out of the iudgment of the Fathers and the Church Primitiue. If the Fathers did beleeue that before consecration the things proposed were *bread* & *wine*, and that after consecration there was not common bread and wine, but the true *bodie* & *blood* of Christ, then did those Fathers beleeue an inward substantiall change in those formes; for this comes not to passe without a change. As he who beleeues the drinke in the cuppe to be water when it is brought to the table, and afterwards to be wine and not water, doth acknowledge a change; for were there no mutation it would be still as it was at first, water &

and

and not wine. But the Fathers did beleeue that those things before consecration were breade and wine, as you also do confesse, and that *after* consecration there was not breade & wine in those formes, but the true bodie & blood of Christ as I haue declared in the sixt Chapter; therefore they beleeued an inward change.

Thirdly the Fathers in expresse termes do teach this change or conuersion which wee speake of. I haue cited them before. S. Ambrose. *It is* NOT *that which nature made, but that which the blessing hath consecrated. The power of consecration is greater then the power of nature; for by consecration the verie* NATVRE *it selfe is* CHANGED. *This bread is breade before the Sacramentall words, but when consecration comes, of breade it is* MADE *the flesh of Christ.* Saint Chrysostome. *As waxe ioyned with fire is likened vnto it so as nothing of the substance is left, nothing remaineth, so here conceaue the mysteries to be* CONSVMED *with the substance of the bodie of Christ. The things set before vs are* NOT *the workes of humane power: wee hold but the place of Ministers, it he* Christ *who doth sanctifie and* CHANGE *these things.* Saint Cyrill of Ierusalem. *The breade and wine of the Eucharist before the sacred inuocation of the adored Trinitie were simple breade & wine, but the inuocation being once donne, the breade indeede is* MADE *the bodie of Christ, and the* WINE *his blood. He,* Ghrist, *once changed water into wine, and is he not worthie to be beleeued of vs that he hath* CHANGED *wine into blood? that which appeareth is* NOT *breade, but the bodie of Christ.* Saint Gaudentius Bishops of Brixia. *The Lord and Creator of Natures that of earth made breade, againe because he can doe it and hath promised to doe it) of*

S. Ambr. de Myst. init. c. 9.

Ibid.

Id. l. 4 de Sacr. c. 4.

S. Chryl. hom. de Euch. in Encœn.

Id hom. 83. in Mat.

S. Cyrill. Hier. Catech. 1.

Hom. 6. de Pœn.

Id Cate. 4.

Id. Cat. 4

S. Gaud. in Ex. tr. 2.

breade MAKES *his owne bodie: and he that of water made wine, now of wine* HATH MADE *his bloode.* Saint Cyrill of Alexandria. *That wee should not feele horrour to see flesh and blood on the sacred Altars, God condescending to our frailtie doth flowe into the things offered, the power of life:* CONVERTING *them into the veritie of his owne flesh; to the end the bodie of life be found as a certaine quickning seed* IN VS. Saint Gregory Nyssen. *I do righlie & with good reason beleeue that bread being sanctified by Gods word, is* CHANGED *into the bodie of God the Word.* The same Father saith that our Saviour did TRANSELEMENT *the nature of bread into his bodie,* and *of wine* into his *blood.* This proues that Antiquitie beleeued the CHANGE of breade & wine into the body and blood of Christ, which change in regard it is of one *whole substance* into *another substance* vnder the same *Accidents*, vnder which first the one is, and then the other; wee call Transubstantiation. And the witnesses whose testimony I haue heere produced, were eminent men in the Church, they were knowne Saints in the communion of the Christian world, and by them wee knowe the minde of the rest in their communion.

S. Cyr. Alex. ep. ad Calosyr.

S. Greg. Nyss. or. Catech. c. 37.

It had beene easie to adde more testimonies of this veritie out of other Auncients; Ireneus, Origen, Tertullian, &c. but these do serue the turne. Only I will adde, for the middle time, *videlicet* that betwixt Gregorie the great who did also teach it, & the Lateran Councell vnder Innocentius where it was defined,) some fewe, for such as may be desirous to see them. S. Iohn Damascen. *As bread, & wine & water be naturallie or by force*

Damasc. l. 4. de fide Orth cap. 14.

natu-

ature changed into the bodie & blood of him that eateth & drinketh (them) *& are made another bodie distinct rom the former: so the bread, & wine & water proposed, re by invocation & comming of the holy Ghost in a mi-aculous manner changed into the bodie & blood of hrist; neither are they now two* (bodies) *but one and he same. Neither are the* (consecrated) *bread & wine he figure of Christs bodie, but the verie Deified bodie it lf of our Lord. For he did not say, This is the signe of my odie but my bodie; nor, This is the signe of my blood, but is is my blood.* Paschasius Ratbertus; *The will of od is so efficacious and Omnipotent, that if he will a ing it is donne..... Wherefore let no man be troubled out the bodie & blood of Christ that in the mysterie ere is true flesh & true blood, since he would have it so ho hath created it. For he hath donne all that he would, heauen & in earth. And because he would, though ere* (in this mysterie) *be the figure of bread & wine, ey are to be beleeued to be no other thing* (according the interiour,) *after Consecration but the bodie & ood of Christ. Hence truth it self vnto the Disciples ieth, This is my flesh for the life of the world. And that may speake a thing yet more wonderfull, it is no other sh but that which was borne of Marie, & suffered on e Crosse, & rose out of the graue. Is is, I say, the self-me, & therefore it is the flesh of Christ, which is euen this daie offered for the life of the world.* Theophi-ct. Archbishop of Bulgarie; *The bread which in e mysteries wee eate is not a kind of figure only of the esh of our Lord, but it is the flesh it self. For he did not ie. The bread which I will giue is the figure of flesh, but, is my flesh. For that bread by the mysticall benediction* the words of Consecration) *& comming of the Holy*

Paschas. de Corp. & Sang. Dom. c. 1

Theophilac. in c. 6. Ioan.

Ghoſt μεταποιεῖται εἰς σάρκα, *is tranſ-made into the flesh of our Lord. Neither let any man be troubled to beleeue that bread* (thus transformed) *is fleſh: for when our Lord did liue on earth & was nourished by the ſubſtance of bread, that bread which he did eate was changed into his bodie, & became like vnto* (or conſubſtantiall *with his holie flesh. Wherefore now alſo bread is changed into the fleſh of our Lord. But how does it not appeare fleſh vnto vs, but bread? That wee do not abhorre from eating it: for had it appeared fleſh, wee had not been well diſpoſed to receaue it; but now, our Lord condeſcending to our infirmitie, our myſticall foode appeares vnto vs like thoſe wee are accuſtomed vnto.* The like in Mat. 26, & Mar. 14. hath in other places. You Obiect, that in the place, a litle after, he ſaith wee are tranſelementated into Chriſt. Anſwer. No. he ſaieth only wee are ὥσπερ μεταστοιχειούμενοι, in a manner tranſelementated, into Him: and that is, becauſe wee come to liue by his Spirit. *I liue, now not I, but Chriſt liueth in me.* But of the ſubſtance of bread Gal. 2. 20 wine he ſaith abſolutlie that it is tranſelemētated εἰς δύναμιν σάρκος καὶ αἵματος μεταστοιχειοῖ. *Comment. ad Mar. c.* 14. Neither is it for your aduantage in this thing, that he there did not ſay εἰς σῶμα, or εἰς σάρκα, but εἰς δύναμιν σάρκος. Yea that word alſo makes for vs, in aſmuch as it doth import the qualitie of this heauenlie food, which is *alimentum* [illegible]

Grace inherent is as it were the firſt principle in our ſupernaturall life. Impij iuſtificatio eſt tranſlatio ab eo ſtatu in quo homo naſcitur filius primi Adæ in ſtatum gratiæ & adoptionis filiorum Dei per ſecundum Adam Ieſum Chriſtum &c. Conc. Trid. ſeſſ. 6. c. 4.

edicamentum; and that verie powerfull and effi-
acious. *He that eateth my flesh shall liue.* See your λέ-
γον, if you do not remember all the significations
f the word; and *Casaubon in Athen. In his locis res*
ſæ vocantur δυνάμεις. lib. 1. c. 15. To the former place
f Theophilact vpon those words *The bread which*
will giue is my flesh, I adde another out of his Com-
entaries vpon the words of Institution; *Our Lord* Theoph.
ying this is my bodie, doth shew that the bread which is in Mat.
nctified on the Altar is his verie bodie, and not a figure c. 26.
antitype; for he did not say This is a figure, but this is
y bodie. For howsoeuer it seemes bread to vs yet is it by
ineffable perati.n trans-made μεταποιεῖται, because
e be weake and do not endure to eate raw flesh, especial-
the flesh of man; therefore it seemes bread, but it is in-
ed flesh. Lanfrauck Archbishop of Canterburie Lanfr. li.
he Church spred ouer all the world doth confesse that de Sacr.
ead & wine are put vpon the Altar to be consecrated Euch.
t that they be in the time of Consecration after an in-
mprehensible & ineffable manner changed into to sub-
uce of flesh & blood. Howbeit it doth not denie bread,
t rather confirme it: but that bread which came from
auen and giues life vnto the world; that bread that Am-
rose & Augustine in the same words call ἐπιούσιον, that
supersubstantiall. And againe; *wee beleeue therefore*
hat the earthlie substances which are Diuinelie sanctified
y Priestlie ministerie be ineffablie, incomprehensiblie,
onderfullie (the heauenlie power working,) conuerted
nto the essence of our Lords bodie, the speciesses or exte-
iour formes of the things & certaine other qualities
eing reserued least men perceauing crude & bloodie
hings should haue horrour, & that the faithfull might
eceaue more ample rewards of their beleef, our Lords

bodie it self notwithstanding existing immortall, incor-
rupted, entire, incontaminated, & without hurt in hea-
at the right hand of the Father. So as it may be truli
saied that wee do receaue the bodie which was taken
the Virgin; the same, and not the same: the same veri
according to the essence and propertie and vertue of t
true nature; but not the same, if you regard the species
exteriour forme, and other (accidents) before mention
of bread and wine. This is that distinction which y
heard beefore, that it is *the same according to the in*
riour substance; but not *according to the exter*
shape or forme. Euthymius; *Our Blessed Saviour*
Euthym. in c. 26. Mat. *not say, These are the signes of my bodie & of my bl*
but, These are my bodie, and my blood. Wherefore we
not to regarde the nature of the things which are prop
but to their vertue. For as he supernaturalie deified
may so speake) the flesh which he assumed, so he in
blie changeth those things into his life-giuing bodie,
into his most precious blood, & into their grace. S. A
selme. Eate this which I giue, for This is my bodie.
the exteriour senses indeed it seemeth bread; but know
the sence of your understanding that it is my bodie;
Ansel. in c. 11. priotis ad Cor. *another, but the same in substance which shall be delive*
to death, & crucified to redeeme you. In like maner a
had taken bread & made of it his liuing & true bo
he tooke also the chalice & of wine he made his blood
Ibidem. *Nor is it wonder that he of bread and wine made his b*
die & blood, since in euerie man he makes flesh & blood
bread & wine; for bread being eaten, is by the creato
operation, turned into flesh, & the wine which is drun
into blood. I could adde others, as Guitmundu
Odo, Rupertus, Isidore, Haimo, Bede, &c. were
necessarie, But omitting them, I come to the testi
monie

monie of *the church*, in Councell; for *whose Authoritie* I haue ſpoken in the third and fourth bookes, and haue shewed that in each Age it is *the ſame*, in regard the promiſe of Aſſiſtance was not limited in time; but *for euer*.

Fourthlie therefore I argue for this *change*, that it is *defined* by *the Catholike* Church in generall Councels: as, in the greate Laterane Councell in the tyme of Innocentius the third; againe in the Councell of Florence, and laſt of all at Trent. If you ſhould heere obiect that ſuch a conuerſion were not poſſible, I would ſend you backe againe to. S. Gregory Nyſſen, to learne of him the poſſibility. Nature cã turne bread into flesh, wine into blood, why then cannot God? It is eaſier to make flesh of ſome thing then of nothing; He made it, at firſt of nothing. It is eaſier to change then to create. Our Sauiour turned water into wine, Aaron his rod was turned into a ſerpent, and the ſame power could turne the ſerpent againe into a rod. Gods power is infinite, and therefore finds no difficulty. He can turne wine into blood, and blood againe if he liſt into * wine, or into any other ſubſtance. The obiect of his power is all that includes not contradiction in it ſelf; and theſe things wee ſpeake of, include none.

Conc. Lat. c. 3. Conc. Flor. in Decreto Eug. Conc. Trid. ſeſſ. 13. can. 2.

* *Vt ſint quæ erant & in aliud commutẽtur. S. Ambr. 4. Sac. c. 4.*

§. II.

IT is heere demaunded by what kinde of *action* this worke is donne; and whether it be true as some affirme that the bodie is reproduced, &c. But these Questions appertaine rather to the Schooles, & thither I remit such as are inquisitive. There are not so many actions necessarie as some do conceaue. Transubstantiation if it be * *formallie* considered, is *a Succession of Substances vnder the same Accidentall formes*, and this Succession doth import Order. First, *vnder the dimensions & proprieties of bread* there is the substantiall nature of bread; afterwards, *vnder the same dimensions & proprieties* there is not that but another substance, to wit, the bodie of our Sauiour. *Subiect* of this *Change* there is none; for nothing that was in the substantiall nature of *bread* is afterwards the same in the *bodie*. That which is *common* to both the *termini* of it (*a quo* and *ad quem*) be the Accidentall Formes vnder which the *Change* is made. The *ministeriall* cause whereof, is the Priest, pronouncing the words of Consecration, which do *significantlie* determine. The principall cause *Efficient* of the same *Change* or *Succession* of

* First you are to consider what the thing which you speake of is in it self, as the Philosopher doth treating of *Generation*; and afterward to seeke the *Efficient*, and to looke how he doth cause it.

Cùm hęc conuersio substantialis importet quemdam ordinem substantiarum, quarum vna conuertitur in alteram, est sicut in subiecto in vtraque substantia, sicut ordo & numerus S. Thom. 3 p. q. 75. a. 4.

of Substances is GOD, who with his Omnipotencie doth worke it; abstracting reallie the Accidentall formes from their Subiect, to couer what is put vnder them by the same power; the substance (it's Accidents being otherwise conserued) therefore ceasing that our Sauiours bodie may be their *Contentum* according as it is signified by His words THIS IS MY BODIE.

This worke is donne suddainelie, as the forme is ended; and (speaking in the principles of that great Deuine S. Thomas) with * one actiõ, in God; equiualent to those many which others put. In nature, one action serues in the Cause perfectiue, for imprinting a new forme, thrusting out the old, making the *compositum*, furnishing it with proprieties, and giuing it place, and order, &c. much more can God, the Author of all participated being, being Omni-

* Actio quæ non est substantia agentis, inest ei sicut accidens subiecto; vnde & actio inter nouem prædicamenta accidentis computatur. In Deo autem non potest esse aliquid per modum accidentis: in Deo igitur sua actio non est aliud à sua substantia & à sua potentia. *S. Thom. 2. con. Gent. c. 9. Vide eundem q. 8 de pot. a. 2. & 1. p. q. 45. a. 3. ad 1. q. 46. a. 1. ad 10.*

Omne agens agit in quantum est actu. Quodlibet autem agens creatum est determinatum in suo actu cum sit determinati generis & speciei; & ideo cuiuslibet agentis creati actio, fertur supper aliquem determinatum actum &c. Sed Deus est actus infinitus, vnde eius actio se extendit ad totam naturam entis. Non igitur solum potest perficere conuersionem formalem, vt scilicet diuersæ formæ sibi in eodem subiecto succedant; sed conuersionem totalem entis, vt sc. tota substantia huius conuertatur in totam substantiam illius. *S. Th. 3. q. 75. a. 4. Vide eundem in sol. arg. 3.*

It is the like of blood *put vnder* the proprieties and dimensions of wine.

Ommipotent and euerie way a *pure Act*, with one action compasse and effect His worke. He coceaues it all at once; with one decree defines it. Will haue it, and the thing is donne. *Dixit & factum est.* But of this heere, enough.

THE NIENTH CHAPTER.

The Sacrifice of the Masse.

THe chang of bread into flesh and of wine into blood being once admitted, there is no difficultie in admitting *Vnblodie Sacrifice*: for, to put by consecration the *bodie* of a *Victime* in the forme or *species* of bread, and the *blood* of it in the forme or *species* of wine, (that is, vnder distinct and separate formes,) vpon the *altar*, & so to offer them to God in acknowledgment & solemne profession of his soueraigne excellencie & pouer ouer life and death, is to sacrifice this Victime vnbloodilie. And in the Masse, this is donne: for by consecration the *bodie* of Iesus Christ *the Lambe of God that taketh awaie the sinne of the world* is put in the forme or *species* of bread, and his *blood* in the forme or *species* of wine, (that is, vnder distinct and separat formes,) vpon the altar, and so offered to God in acknowledgment and solemne profession of his soueraigne excellencie and power ouer life and death: wherefore

Mactatio mystica.

Hoc est quod dicimus, hoc modis omnibus adprobare contendimus, *Sacrificium* scilicet Ecclesiæ duobus confici, *duobus constare*, visibili *elementorum specie*, & inuisibili Domini *Carne & Sanguine. Can. Hoc est. de Consec.*

fore, in the masse. this *Lambe* or *Victime* is sacrificed vnbloodilie.

The thing offered on the Altar, & on the Crosse, is in substance, the same: but the manner is diuers. On the Crosse it was offered in it's *owne forme*, and bloodilie: on the Altar it is offered *in forma aliena*, and vnbloodilie. The bloodie Sacrifice or Oblation was in one place onlie and not to be repeated. *Wee are sanctified by the Oblation of the bodie of Iesus Christ once.* Heb. 10. v. 10. and v. 14. *By one Oblation he hath consummated forever them that are sanctified.* Neither was it necessarie or conuenient it should be donne ofter, for it paied the price and satisfied, superabundantlie for all. The vnbloodie Sacrifice or Oblation was to be repeated oft, and in all places. *This is my bodie which is given FOR you. Do this in commemoration of me. This the chalice..... which is shed FOR you.* Luc. 22. *In everie place there is sacrificing, & there is offered to my name a Cleane Oblation.* Malac. 1. And it was conuenient it should be so, that God might be still honoured with the greatest kinde of worship, and the bloodie passion (which is *the Sacrifice of Redemption*) be, in a *signifying* and *applying* mysterie, in all places set before our eies.

Iam non moritur &c. *Rom.* 6.

Sacrificium *Redemptionis Applicationis.*

Heb. 10.

Against this you *Obiect*, first, the words of the Apostle mentioning one Oblation, once offered. *Answer.* He speakes of offering it *in forma propria*, bloodilie: * in which manner it was to be offered *once onlie.* Not of offering it vnbloodilie, *in forma aliena*; in which manner it was, by Gods order, to be *repeated.*

* Lege c. 9 & 10 Epitheta quibus Sanct. Patres sacrificiũ hoc ornant. Vide apud Alanum li. 2. c. 14.

Secondlie you say that a *liuing thing* if it be sacrificed

Mactatur, mystice, non propriè.

ced must be *killed*, for so *Victimes* were sacrificed heeretofore. *Answer.* If the liuing thing be sacrificed in the forme and *species* of a liuing thing you say well; such things were killed. If it be not sacrificed in the forme of a liuing thing but in the forme of another thing that doth not liue, (as heere,) killing is not necessarie. See the words of S. Gregorie Nyss. pag.... and of S. Augustine heere in the margine.

Ob. 3. It is obiected *thirdlie* that the Fathers call it sometimes a *commemoration* of the bloody sacrifice, wherefore it is not in it selfe a true Sacrifice. *Answer* The principall Sacrifice was that of the Sonne of God on the Crosse; & this was *absolute*; not ordained to represet any other, or taking force or vertue from any. To represent this Sacrifice, God did institute other Sacrifices, which, in as much as they respected this GREAT SACRIFICE as images thereof, may be said *relatiue*. These images, some did represent it as to come; & may haue the name of *figuratiue* Sacrifices. They were Sacrifices truely, according to the definition of Sacrifice; and were also figuratiue as representing the great Sacrifice on the crosse, which Sacrifice was to come. Such were the Sacrifices of the old law. Besides those, there is one instituted to continue the memory of the greate & blody Sacrifice, after it is past; *This is my bodie &c. Do this* (consecrate & offer as I now do) *for a* Comme-

Sacrifice in either *absolute* or *relatiue*.

Nonne semel immolatus est Christus *in seipso*, & tamen *in Sacramento* non solùm per omnes Paschę solemnitates, sed *omni die* populis immolatur. S. *Aug. Ep.* 23. Vocatur ipsa immolatio carnis quæ Sacerdotis manibus fit, Christi passio, mors, crucifixio, non rei veritate sed significante mysterio. *Can. Hoc est.* Vide pag.

Commemoration of me.Luc.22. and is therefore called a *commemoratiue* Sacrifice. A Sacrifice truly, for it hath the definitiõ as appeares by what I haue allreadie saied: and commemoratiue, becauſe it is an image of the other, which is paſt; ſetting it as it were before our eies, inaſmuch as the body & blood of that victime are conſecrated heere, apart. I anſwere therefore to your argment that the conſequence is not good, ſince the ſame thing may *be* a Sacrifice, and withall *repreſent* a Sacrifice, as appeares by thoſe which God did inſtitute in the old law. Thoſe were figures, & Sacrifices too: ſo this, is *a commemoration*, as Sainct Chryſoſtome ſaieth, of the bloody Sacrifice; *a memorie* of it, as Euſebius ſpeakes; an *antitype*, as Sainct Denis; *an image* of it as S. Thomas of Aquine: and it is alſo a true *Sacrifice*, as the Catholike Church hath euer beleeued from the beginning: and by the Inſtitution the ſame is manifeſt; for, then, the body and blood, were offered, to God, in the formes of bread and wine; by our bleſſed Sauiour, (Prieſt according to the order of Melchiſedech) for remiſſiõ of ſinnes. *This* (in my hand, vnder the forme of bread (*is my bodie which* (now) *is giuen for you. Luc.22.19.* τὸ ὑπερ ὑμῶν κλώμενον, *which is broken* (vnbloodily ſacrificed) *for you. 1. Cor.11 24. This is my blood of the new teſtament,* τὸ περὶ πολλῶν ἐκχυνόμενον, *which* (now) *is shed for many, vnto remiſſion of ſinnes. Mat.26.28. This the chalice, the new teſtament in my blood,* τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, *which* (chalice) *is shed for you. Luc.22.20.*

S.Chryſ. in Ep. ad Hebr. hom. 17. Euſeb. vita Cõſt. l.4. c.45. S. Dion. Eccl. Hie c.3. S. Tho. 3.p.q.83. a.1.

4. Obiect.

Vna eademque eſt hoſtia, idem nunc offerens ſacerdotum miniſterio qui ſeipſum in cruce tunc obtulit, ſolâ offerendi ratione diuerſa, *Conc. Trident. ſeſſ. 22 c. 2. Vide etiam can. 3.*

4. *Obiect.* S. Chrisostome Hom. 17. in Ep. ad Heb. saith, We do not offer another Sacrifice. and another, as the high Priest in the old law, but *wee offer still the same, or rather wee do worke* ἀνάμνησιν θυσίας *the commemoration of the* bloody *Sacrifice.* Answer. True. Wee do not offer a bloody Sacrifice in the Masse: but a cõmemoration of it only, as I told you before, Wee do not worke that action of bloody immolation; but wee do worke another immolation. which doth represent it. The word θυσία doth signifie the *action* of Sacrificing, or the *thing* sacrificed: the action of sacrificing or sacrification is not the same; but onely *representatiue*; this, is a representation of that, as S. Chrisostome insinuates in the words obiected, & S. Augustine more cleerely *Epist.* 23. The thing sacrificed is the same, as S. Augustine teacheth *li.* 3. *de Trin.* 4. *&* 10. *&. li.* 9. *Conf. c.* 13. as also the Fathers in he Councels of Nice and Ephesus with others aboue cited pag. 501. 502. and Sainct Chrysostome himselfe euen in this place heere obiected, *wee still offer* saith he, *the same, not one lambe now, to morrow another: but the verie same still. wherefore this sacrifice is one.* (One for matter; one victime;) *other wise, by this reason, because it is offered in manie places, are there manie Christs? No: but euerie where* (where this Sacrifice is offered) *there is one* (and the same) *Christ, existent heere whole, & there, whole;* εἷς πανταχοῦ ὁ χριστός, ὁ ἐνταῦθα πλήρης ὤν, ὁ ἐκεῖ πλήρης, ἓν σῶμα: *Euerie where the same Christ, existent heere entire, there entire; one bodie.* Looke well vpon it; and marke that he saith, wee offer *the same* Victime which our Sauiour offered; the same *bodie.* Not a shadow; not bakers breade; but his *bodie*; the same, not

Chrys. cit. p. 548 *Absit vt de his quicquã siniſtrum loquar, qui Apostolico gradui succedentes, corpus Christi sacro ore conficiunt.* S. Hier. Epist. ad Heliod.

θυσία *Sacrificatio, sacrificium victima.* S. Chrys. hom. 17. in ep. ad Hebr.

not another. And this bodie is(he doth not say now on the crosse, or in heauen; though it be in heauen also,but)whereſoeuer this Sacrifice is offered: *whole heere, whole there*, in euery of theſe places whole, *entire*. Thus learnedly he hath expounded the myſterie; and excluded your comment of an empty figure; bakers bread, repreſenting, or a *meere* commemoration for which you did vrge. Elſwhere the ſame Author ſaith that our Sauiour Chriſt,doth (a) *change* the things propoſed, bread and wine; and that He (he would haue vs *tremble* when wee heare it) *hath put* (b) *himſelfe immolated before vs*. That (c) he confirmed his word (*hoc eſt corpus meum*,) with doing *the deede*. That the Prieſt shewes vs (d) *heere on earth* not Angels nor heauēs, but *The Lord of all things*: and that Chriſtians *doe touch*,& *eate him*. That (e) *that is in the chalice which did iſſue out of* (our Sauiour) *his ſide*. Which was not wine ſure,but blood.

(a) Hom. 83. in Mat.
(b) Hom. 51. in Mat.
(c) Hom. 83. in Mat. & 60. ad Pop. An.
(d) Hom. 24. in 1. Cor.
(e) Ibid.

Obiect.5. By Scripture, without the Fathers comment,an *vnbloodie ſacrifice* cannot be prooued. *Anſwer*. The text it ſelfe, take it properly,in the natiue, plaine ſence and conſtruction,doth conuince it: for it imports that the *bodie* in the forme of bread is *giuen* & *broken* FOR the Church. *Luc.*22.19. 1. *Cor.* 11. 24. the words I cited before. And for the ſame reaſon the Apoſtle cals it *bread*: for, it was in the forme of bread when our Sauiour at his laſt Supper gaue,or offered it to God FOR his diſciples. τοῦτό μού ἐϛι τὸ σῶμα ὑπερ τὸ ὑμῶν κλώμενον. 1. *Cor.* 11. *This* (in my hand, in the shape of bread) *my bodie, which is* BROKEN FOR *you*. And *cap.* 10. τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριϛοῦ ἐϛιν;

Ic

It imports also that the *blood* vnder the forme of wine or drinke is shed FOR remission of sinnes. *This* (in the chalice in forme of wine) *is the blood of the new testament which is shed for you. Mat.* 26. 28. τοῦτο τὸ ποτήριον τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, *this the cup shed* FOR *you. Luc.* 22. 20. Withall, wee haue the consent of all the Christiã world before Luther deliuering an Exteriour vnbloody Sacrifice in these formes, by constant and vniuersall tradition, approued by the testimony of the HOLY GHOST in the *Church*. And yet further, wee haue the testimony of your owne consciences (were that a thing cõsiderable) that the Scripture, the word of God, if it be taken & interpreted according to the natiue, common, proper *Syntaxis* and construction, determines the cause on our side against you.

Replie. In your *vulgar* Latine translation it is *tradetur, fundetur. Answer.* It is a silly thing to thinke the Church of God destroies her owne *tenet. Funditur* and *fundetur*, both are true. That which the words do signifie, was then donne; and was to be frequented afterwards till our Sauiour come againe, wherefore it was also to be donne: that so, the *passion* of our deare Redeemer might be at all times before the Churches eies, represendted mystically by these meannes in her greatest solemnities, in the Sacrifice of the Masse, this being instituted as a *commemoration* of the GREAT SACRIFICE now past, then to come when this was first offered.

Vide Nyssen. pag. 502.

§. II.

§. II.

Further discourse touching the Sacrifice of the Masse.

THat before Luther, the reall presence, was beleeued as wee beleeue it, and that the world generally did frequent the Masse, the Protestants do confesse. I will heere spend a little time to looke about, and see, how vniuersally, & from what time the doctrine of an exteriour vnbloody Sacrifice hath beene amongst Christians: not disputing further of the nature of it, (that is donne already, sufficiently, in the former part of this chapter; and before, in the 6. & 7.) but meerely considering how vniuersally an *vnbloody Sacrifice* whose matter (transient) is bread and wine; (and therefore exteriorly like vnto that of Melchisedech) hath beene heeretofore receaued and frequented in the Church. And in my discourse, I will principally make choise of such places as determine it to Masse, and, to the formes of *bread & wine*: thereby to preuent their euasions who endeuour to interprete all, of good works in common; or the Sacrifice of the Crosse.

Some of them are cited *aboue*, l. 2. p. 209.

First, it is manifest that all knowne Christian Churches in the age before Luther did frequent

At Antioche. Alexand. Ierusalē. Æthiopia. India.

Nn iti

Non dixi sacrificare Deo in memorijs Martyrū: QVOD FREQVENTISSIME FACIMVS, illo duntaxat ritu; cui sibi SACRIFICARI *noui testamenti manifestatione* PRAECEPIT: *quod pertinet ad illum cultum qua latria dicitur, & vni Deo debetur.* S. Aug. l. 20. Faust. c. 21.

it: in all Europe, in all parts of Asia, and Afrike where any* Christians were. The Christians in the parts lately discouered, were found all to frequent the Masse, wherein there is offered an vnbloody Sacrifice: as also the Nestorians, & Eutichians in Egypt do; the Russians too, the Muscouites, and the Grecians. Which is an euident argument they had it by tradition from the Apostles, who taught the world. For, such vniformity, and consent, of so many Nations, so dispersed, (and some to the rest wholy vnknowne,) in so darke a Misterie as this is, could not be from any naturall cause. *Secondlie*, all these Churches, that is, all the knowne Churches in the world, beleeue they were thus to doe by the institution of Iesus Christ, and Tradition of the Apostles. And among these the true Church was one because that is euer visible by her profession as I haue prooued. p. 39. whence it followes that the frequenting of Masse is approoued by the Spirit of the true Church, and consequently it cannot be an errour. *Thirdlie*, *that custome which men entring then looking vpwards did not see instituted by those which were later* then the Apostles, *is well beleeued to haue beene deliuered, by them*, saith Saint Augustine. But all these Churches, infinite eies, looking vpwards, could not see the Institution of vnbloody Sacrifice or Masse, later then the Apostles; which is manifest, because, they all receaued it as diuine and Apostolicall: Therefore by Saint Augustines rule it is well beleeued so to be.

For the later ages you easily admitte they went to Masse, and that they beleeued an Vnbloody Sacrifice; for the Primitiue Church you are yet some

* Both those who knewe nothing of the Bishop of Rome: & those who knew him but obaied him not, *all agreed* in the substance of the Masse or vnbloody Sacrifice.

S. Aug. l. 4 c bapt.

Missa abominatio in calice aureo pro pinata

some what doubtfull it seemes, what to doe. Let me help you forward to resolue vpon the truth. That vnbloodie *Sacrifice in the formes of breade and wine*, (which wee call the Sacrifice of Masse) was frequented by the Primitiue Church I prooue, *first* by the consent of all Christian Churches euer since, & by their *liturgies* which (as all these Churches doe testifie) were diliuered them frō the Church Primitiue. Amōg these, haue bene infinite wise mē, and greate Schollers, as in another place I did argue. They had better meannes to know the practise of the Primitiue Church then wee haue, being neerer and some of them immediate. The matter, as frequentation of the Masse, and their exteriour profession of their faith touching these things, was subiect to the sense, And among these was the Catholike Church, the spouse of Iesus Christ, hauing the Assistance of the holy Ghost to discerne the true worship of almighty God. The testimony of all these, is sufficient to make vs beleeue that the Primitiue Church went to Masse, and frequented vnbloody Sacrifice, or no testimony of men is sufficient in any cause.

I goe neerer. In the beginning of the *seuenth* age liued Isidorus, Bishop of Ciuil and a Sainct, and he saith the *order of Masse or prayers, whereby Sacrifices offered vnto God are consecrated, was first instituted ( ) by Sainct Peeter, the celebration whereof* (saith he) THE WHOLE WORLD *doth performe after one & the same manner.* All this *world* sure had meanes to knowe what their Fathers in the age before had donne, better then wee: they had their bookes, they had conuersed with many of them. Let vs ascende. In the sixt Age, wee haue the Testimony of *Gonnels*

omnes res gestas terræ & populos à summo vsque ad vnum fecit inebriauit, vt proram & puppim suæ salutis in hac vitæ voragine statuerint. Cal. 4. Inst. c. 18.

S. Isid. l. 1. Offic. c. 15.

(a) *Sacrificium hoc primū Christus instituit quādo commedauit Apostolis corpus &c.* Idē c. 18.

cels *celebrated in diuers parts of the world, wherein there is such expresse mention of *the Masse*, as no tergiuersation can suffice. But omitting that, as also the testimony of *Remigius*, *Cassiodorus*, *Fulgentius*, and others of that time, I content my selfe with the place before cited, out of Sainct Gregory because his *communion* was generall. *Christ*, saith he *liuing himselfe immortallie, is* AGAINE SACRIFICED FOR VS, *in this Mysterie of the holie* (a) *Oblation*. Let me adde a Protestant Confession. *This* Gregorie saith Melancthon, *did allow by publike authoritie the Sacrifice of Christs bodie & blood, not onelie for the liuing, but also for the dead.*

In the beginning of the *fift* age liued Sainct Augustine who saith: *When Melchisedech did blesse Abraham, there first appeared the* SACRIFICE *which is offered* (b) *now to God by Christians in* ALL THE WORLD. And to the Iewes. *Open your eies at length, & see from the east to the west, not in one place as it was appointed you, but in* EVERIE PLACE *offered* THE SACRIFICE *of the Christians, not to what God soeuer, but to the God of Israel who foretold it.* S. Hierome in the *fourth* age. *Ill therefore doth the Bishop of Rome, who ouer the venerable bones* (*base dust according to the* Vigilantius) *of deade men, Peeter & Paul, doth offer* SACRIFICE: *& thinks their tombes to be Altars; & this,*

Idē orat cont. Iud c 9 to. 6 vide eundem de Ciuit. l. 17. c. 17. & l. 18 c 36. Ieronim adu Vigilant. cap. 3.

* Concil Agat cap. 47. Gerunden. cap. 1. Aurelian. c. 28 Turonens. 2. cap. 2 & 4 Constant. act. 1. Citat. Garet. Co. Gualt. S. Greg. Mag. n. 4. Dial. c 58 & Hom. 37. in Euang. Mel. lib. 4. Chro. in Hieron. 4 S. Aug. l. 16 de ciuit c 22.

(a) *Sanguis in ora fidelium funditur* Ibidem.

(b) *Pro illis omnibus sacrificiis & oblationibus* (Vet. Test.) *corpus eius offertur.* Li 17 ciu. c. 20. *Victima Sancta qua deletum est chirographum &c.* lib 9. Conf. c. 13.

he Bishops, not of one towne onelie, but of ALL THE WORLD *doe, who contemning Vigilantius, enter into the Churches of the deade. The Bishop is dailie to offer pure* (c) VICTIMES, *for his owne & the peoples sinnes.* And Eusebius Bishop of Cæsarea; speaking of those words of the Psalmist, *thou hast prepared a table in my sight &c. He doth* saith he, *in this openlie signifie the mysticall vnction &* HORROVR-BRINGING (d) SACRIFICES *of the table of Christ, wherein operating, wee are taught to offer* VNBLOODY *& reasonable, & sweete* VICTIMES *in our whole life to the most high God by his most eminent Priest of all.* And a litle after vpon a place of Esay *they shall drinke wine &c. He doth prophecie to the Gentiles*, saith he, *the ioy of wine, signifying therein, some what obscurelie, the mysterie of the newe Testament,* BY CHRIST *instituted, which at this daie verilie* IS OPENLIE *celebrated in* ALL NATIONS. The same man in his Oration in the commendation of Constantine, tels of *Churches, Altars, & Sacrifices*, frequented in the *whole World.*

Idem in Tit. 1. Vide S. Ambr. ad Psal. 38. Euseb. Cæsar. Demōst. Euang l. 1. c. 10. Ibid.

In the third age Sainct Cyprian did liue, who saith, *All that are honoured with diuine Priesthood, & placed in Clericall ministerie ought not to serue but the* ALTAR, *&* (e) SACRIFICES, *& to follow their prayers & deuotions. Who more a Priest of the highest God then our Lord & Sauiour Jesus Christ, who offered Sacrifice to God the Father? & offered the same* Sacrifice (in exteriour

Idem or. de Laud. Constāt. S. Cypr. l. 1. Ep. 19. Idem li. 2. ep. 3.

(c) *Christi corpus sacro ore conficiunt.* Idem Ep. ad Heliod. *Ipse conuiuium.* Epist. 140.

(d) *Panis pretiosum corpus Domini efficitur; poculum sanguis.* Idem apud Damasc. in Parall l. 3 c. 45.

(e) *Panis non effigie sed natura mutatus, omnipotentia Verbi fa-* *Ruset cap. 9.* Siqui. de cæna, See aboue, pag. 529

teriour shew) *that Melchisedech offered, that is bread, & wine, to wit* in substance *His owne bodie and* blood &c. *He that is the fulneſse, fulfilled the veritie of the prefigured image.* Tertullian, *wee doe offer* (f) SACRIFICE *for the saftie of the Emperour; to our God and his.* And *li. 3. de Orat. c. 14.* he makes expresse mention of *Sacrifice, Altar, participation of the Sacrifice* or *bodie* of our Sauiour, & *reseruing it.* Ob. There was *a Sacrifice, & in the formes of bread and wine*; but the *Victime* it self, was not in that shape. Answer. *yes* the *Victime* was there also, inuisiblie, in those formes; The *flesh and blood* of Christ; the *Mediatour*, he himself, was there. So the Fathers did beleeue. *Supra. 6. & 7.* Ob. 2. Be it so; they were, and are there but not by reall change of bread and wine into those things, flesh and blood. *Answer.* Yes. By *reall change*; not, of the exteriour formes; but, of the *substance* which was within. *Substance*, vnder them was and is *changed*, into *Substance. Supra c. 8.*

Tertull. l. ad Scapul. c. 2.

S. Iren. l. 4 adu. Hær. c. 32.

In the *second* age liued Ireneus and Iustinus both Saincts, the one saith: *He*, Christ, *tooke that bread which is of the creature & gaue thankes, saying*, this is my (g) body: *& likewise he confessed the Chalice which is of the creature which is according vnto vs, to be his blood: & taught the* NEW OBLATION *of the new testament, which the Church* RECEAVING FROM THE APOSTLES *doth offer to God in* ALL THE WORLD. The other, *Euen then, he*, Malachias, *foretold of our* SACRIFICES *of Gentiles, which are offered* IN EVERY PLACE, *that is, of the* (g) *breade of the Eucharist & the cup*

§ Iustin. Dial. cũ Trypho-ne.

lik-

(f) *Acceptum panem corpus suum illum fecit.* Id. l 4 con. Marc.
(g) *Non est communis panis.* Idem c. 34. Vide pag. 516.
(h) *Incarnati Iesu carnem & sanguinem esse* EDOCTI SVMVS Idem Apol. 2. ad Anton. Supra. pag 515.

likewise of the Eucharist &c. God preuenting, doth witneſſe all thoſe to be grateſull vnto him, who offer thorough his name the SACRIFICES *which Jeſus Christ deliuered to be donne, that is in the Eucharist of breade and the Chalice, which are donne by Christians* IN EVERY PLACE.

You would faine anſwer *first* that the Sacrifice whereof they ſpeake, is the blody Sacrifice offered on the Croſſe. But you cannot eſcape ſo: for they ſpeake, and interprete the Prophet Melachie, of a Sacrifice offered by the Church in euery place, inſtituted as they ſaie by our bleſſed Sauiour at his laſt Supper: determining further that it is performed by the Prieſt at the altar in the celebration of the Euchariſt particularly. *Secondly* you ſay there is indeede celebrated in the liturgy according to the Fathers a Sacrifice, but ſymbolicall and *figuratiue meerely; not reall, either for matter or for manner. wherein you are alſo miſtaken, for the Fathers grounding themſelues directly in the word of God, ſay that the *victime* heere offered is the *ſonne of God*; the *lambe* thot taketh away the ſinne of the world: and that he is *heere immolated*, againe, *vnbloodilie*, by the *Prieſt*; Gods power and *omnipotencie* concurring; and Angels wondring and adoring. Alſo that his body is vnder the forme of bread, couered with it, to the end there be no *horrour* in the

* In an Image *repreſenting*, there may be the *ſame ſubſtance* which is in the *repreſented*. An intellectuall WORD repreſenteth as you know; and the Sonne of God is the Word and Image of his Father, χαρακτὴς ὑποστάσεως, and repreſents Him. The Proprieties reſpecting each other be diſtinct; the ſubſtance, nature, eſſence in them, is the very *ſame*.

receauing; and his blood (that which issued out of his side,) in the chalice *in forme of wine*, by consecration made present. What could be said more clerely to signifie the thing which wee beleue? *Thirdlie* you say they did not affirme it to be donne by transubstantiation. Wherein you do speake against your conscience; knowing their words in this case also to be so cleere that they can by no meanes be shifted of or eluded. Reade againe the *testimonies of *Saint Ambrose*, *Saint Chrisostome*, *Saint Gaudentius*, *Saint Gregorie*, and of the two *Cyrills* who were also Saincts. *Fourthlie* you tell vs they did not thinke it propitiatory. Which tale of yours is also contradicted by the Fathers, Sainct (a) Ierom, Sainct (b) Ambrose, Sainct (c) Augustine, Sainct (d) Cyrill, Sainct (e) Athanasius, Sainct (f) Gregory, Sainct (g) Bede, and many others: and by the plaine text of Scripture it is manifestly certaine that our blessed Sauiour himselfe did offer it *for remission of sinnes*. Of this I shall haue occasion to speake againe in the Section ensuing, where, I am to shew that the ancient Church did pray and offer Sacrifice for the dead. What you do speake of works, is insufficient and impertinent: impertinent because wee speake heere of Sacrifice, not largely but properly so called; peculiarly by the Fathers determined to be the Eucharisticall Oblation; which they say also is the pure Oblation, frequented euery where, whereof Malachy foretold: and I haue prooued by the Gospell that our blessed Sauiour did institute such an oblation. It is also insufficient; because your workes are all polluted & vncleane; damnable mortall sinnes, all; you confesse; wherefore suppose they

*Cited aboue c. 8.

a S Hier in ep. ad Tit. c. 1.
b S. Amb. lib. 1. de offic. c. 48.
c S. Aug. l. 20. de Ciu. c. 25
d S. Cyr. Cat. myst. 5.
e S. Athan. ser. de defun. cit. S. Dam.
f S. Greg l. 4 Dial. c. 58.
g S. Beda l. 4 Hist. c. 22.

they could be called properly a Sacrifice, yet they could not be the thing decribed in the Prophets; for that, GOD saith, is pure and *cleane*; and GOD is not deceaued in his iudgment. Remember what you vrge also elswhere against works, and how you do accommodate vnto them that of the Prophet *they are all like the mẽstruous clothes of a woman*: Isa. 64. and see how your doctrine can agree with this text; how such things can be affirmed (notwithstanding they be mortall sinnes) to he good; and *cleane*. By such doubtles, & such onely, as *call darkneſſe light, & light darkeneſſe*.

But; I returne againe vnto my taske, and for the vniuersality of vnbloody Sacrifice hauing named last, those Auncient Fathers Iustine and * Ireneus, I do heere name againe the liturgies of the Churches of *Rome*, of *Alexandria*, of *Ieruſalem*, of *Ethiopia*; wherein there is acknowledgmẽt of it; in so much, that all these Liturgies, and generally *all the Liturgies of all knowne Christian Churches that euer yet were of any note in the world*, consent and agree heerein. If you deny these are auncient, I bringe against you all these Churches, who professe and beleeue to haue receaued them from hand to hand euen from the Apostles. Thus other bookes haue beene deliuered vnto vs from Antiquity. And this Tradition must haue equall force in the deliuering of these

† *Cùm obiiciunt locum Malachiæ de Miſſa Sacrificio ab Irenæo exponi, oblationem Melchiſedech ſic tractari ab Athanaſio, Ambroſio, Auguſtino, Arnobio; breuiter reſponſum ſit; eoſdem illos Scriptores alibi quoque panem interpretari corpus Chriſti. ſed ita ridiculè vt diſſentire nos cogat ratio &c.* Caluin l. de vera Eccleſ. reform. pag. 389. See the Proteſt. Apol. Tract. 3. ſect. 1.

thaſe bookes. I adde further that all Churches cannot erre in tradition of Bookes, otherwiſe you could neither be certaine of any worke of any Father, as of S. Auguſtine, S. Ierom &c. nor of any part of the Bible. Since therefore all knowne Churches agree in the receipt of the Liturgy (ſpecifying an oblation & vnbloody ſacrifice, wherein the victime is by conſecration made preſent in the formes of bread and wine;) ſince all knowne Churches agree in the receipt of it, from the Apoſtles, you muſt beleeue it; or elſe with the ſame pretenſe you may refuſe the Bible too.

* λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ *Sacrificantibus autem illis Domino.* Act. 13. v. 2. verſ. Eraſ. Remember What I cited but now out of *S. Ireneus.* The Liturgies of S. *Peeter, S. Iames, S. Matthew,* & *S. Mark,* are yet extant.

Next I name the Apoſtles who were bid offer a propitiatory *Vnbloodie Sacrifice*, in forme of breade and wine: *Luc.* 22. and did ſay * Maſſe; *Act.* 13. Our Bleſſed Sauiour alſo, at his laſt ſupper did offer this *vnbloodie Sacrifice*, as I haue declared by the Goſpell. And the thing is ſo cleere, that you cannot auoide it if you take the words of Scripture in their proper ſenſe, as the Church hath euer donne.

In the Maſſe, you are to diſtinguish the ſubſtance, of the Sacrifice; oblation, conſecration, and the conſumption of the ſacred hoaſt, or eating of the victime in this vnbloody forme by the Prieſt: from the Epiſtle, Goſpell, prayers, ceremonies &c. the firſt was euer ſince, & euery where the ſame: the ſecond, not. Names of Saincts, prayers, ceremonies, might be, and yet may be, changed by the Church.

To all this I adde further, the teſtimony of the holy Ghoſt, who is the Spirit of Truth, and Interpreter of Gods word: for, that ſenſe, wherein the Ca-

Catholique Church spred ouer the world, doth & euer did from the beginning vniuersally consent, is the sense of the Spirit of the Catholique Church, and of the HOLIE GHOST himself. And in this sense of vnbloody *exteriour Sacrifice* in forme of *breade* and *wine*, the Catholique Church diffused thorough the whole world, doth & euer did, vniuersally consent, as I haue sufficiently declared.

Lastly, taking the Christian Church, thus beleeuing, and practizing; and comparing it to the Prophecies; I confound the Iewes too; & make an ineuitable demonstration that the Catholique Church in the COMMVNION OF ALL NATIONS, thus offering a cleane Oblation to God EVERIE WHERE, is the true Church of God: and shake of those people, with that of Malachy, *My will is not in you, saith the Lord of hosts, and gnift I will not receaue at your hand: for, from the rising of the Sunne euen to the going downe, my name is greate among the* GENTILES; *and* IN EVERY PLACE *there is Sacrificing, and there is offered to my name a* CLEANE OBLATION, *because my name is greate* AMONG THE GENTILES, *saith the Lord of Hosts.* Mal. 1. v. 10. 11.

THE

THE TENTH CHAPTER.

Protestants can shew no diuine precept obliging the laicks to receaue in both kinds.

Concomitancie.

THE last point in this Section is the presence of our Sauiour all vnder each of the consecrated signes; whence it comes that he who receaues, (though but it one kind,) receaues a true Sacramẽt: because he receaues the cause, author, & fountaine of grace, in a visible signe, to euerlasting life, if he be well disposed. I neede not stand long heerevpõ, for it is allready knowne by that which I said in the other points of this Section. The body of our blessed Sauiour is not a deade, but a liuing body, vnited hypostatically to the Word; wherefore, where it is, there is life, soule, substance, diuinity, God. So likewise you are to cõceaue of the blood; It is not deuided from the Body really, nor that frõ the soule: Nor the soule, body, blood, frõ de diuine Subsistence; & where the diuine Subsistẽce is, there is God: Our Sauiour Iesus is all in the Sacrament, with his ornaments of Soule & body, knowledge, loue, glory, quantity, figure, colour: but without locall extension, which is an accidẽt distinct in nature frõ the rest. Moreouer the primitiue Church adored this Sacrament, as hath beene proued out of *S. Ambrose*, *S. Augustine*, *S. Chrysostome*, *S. Gregory*, *S. Denis*, & others; which adoration, exhibited by the Church, doth argue her beleefe of our Sauiours reall being in those signes or species: and his being there, is the chiefe reason of this adoration.

Supra pag. 500.

Di-

Digreſſion. To theſe authorities there is *made* by one of your Abbettors this Anſwer. To S. Gregorie it is ſaied that he meanes onlie Gorgonia did inuocate him who is worshipped by the Prieſt at the Altar. *Replie.* This doth not ſerue. The words are *Ad altare pro fide procumbit, Eumque qui ἐπὶ αὐτῷ ſuper illud colitur, cùm magno clamore obteſtans &c.* The like you shall heereafter heare out of Sainct Cyrill., *Pro omnibus oramus qui ante nos vita functi ſunt, maximum credentes animarum iuuamen pro quibus offertur obſecratio Sancti illius & tremendi quod in altari poſitum eſt Sacrificij. προκειμένης θυσίας. Catech. myſt. 5.* See the words of S. Chryſoſt. c. 11. §. 1. *Rogantes agnum propoſitum.* Of the Epheſine Councell. pag..... and of Sainct Auguſtine pag. 503.

To Sainct Auguſtine it is ſaid, he meanes the receauers muſt adore Him, in heauen; not in the Sacrament. *Replie.* Adoration by Sainct Auguſtine in that place, is referd to the *flesh* receaued (and with the *mouth* as he ſaith elſwhere,) in the Sacrament. *Nemo illam carnem manducat niſi prius adoranerit. Adoranerit*, what? *illam carnem*, *that flesh.* What flesh? *quam* * *manducandam nobis dedit.* See aboue, pag. 553.

To

* *Dupliciter caro Chriſti & ſanguis intelligitur, vel* SPIRITVALIS ILLA *atque diuina de qua ipſe dixit* caro mea verè eſt cibus, & ſanguis meus verè eſt potus: *Vel caro & ſanguis quæ* CRVCIFIXA *eſt, qui militis* EFFVSVS *eſt lancea, Iuxta hanc diuiſionẽ, & in Sanctis eius diuerſitas ſanguinis & carnis accipitur, vt* ALIA *ſit caro quæ* viſura eſt ſalutare Dei, ALIA *caro & ſanguinis quæ* regnum Dei NON queant poſſidere. *S. Hier. Comment. ma in cap. 1. ad Epheſ.*

To Sainct Ambroſe it is ſaid, he meanes that wee do adore the flesh, by beleeuing it; not in the myſteries, but in heauen onely. *Replie.* The words arē *adoramus in myſterijs*, wee adore it *in* the myſteries. Euen there; for according to Sainct Ambroſe it is there by *change of bread into it.* Supra pag. 536. But read the reſt of his words, *and which the Apoſtles did adore in our Lord Ieſus Chriſt.* In him? how? were they in him? or was the *thing adored* in him? *the flesh adored* WAS IN *him*; and the ſame flesh is in the myſteries: and to be adored whereſoeuer it is.

To Theodoret, it is ſaid that though he mention adoration giuen to the Symbols; this doth not proue diuine adoration. *Replie.* Adoration then you will admit; that he meanes *diuine*, I proue for he ſaith *the myſticall ſignes are adored as being* (according to the inner ſubſtance) *that they are beleeued* to be; but they are beleeued to be the body hypoſtatically vnited to the diuinity; our Sauiour himſelfe, is beleeued perſonally to be there; & he is adored euen according to Theodoret with *diuine* adoration. καὶ προσκύνειται ὡς ἐ εἶνα ὄντα ἀπερπιστεύεται. pag. 547.

To Sainct Denis it is anſwered that he was in no Church, ſo that our Sauiour in the Sacrament could not heare him: and, no better interpreter then Pachymeres his Greeke Scholiaſt. *Replie.* Our Sauiour in the Sacrament is not without his vnderſtanding; He knowes all: No difficulty. If wee muſt heare Pachymeres, let him ſpeake out. *Sainct Denis* ſayes he *ſpeakes to the Sacrament, as animate; and with good reaſon; euen,*

as Saint Gregory the greate Deuine, when he ſaies, but thou ô great and holy Paſche *For, our Paſche and this Holie Sacrament, be the ſame Lord Ieſus Chriſt, to whom this holy Doctor doth addreſſe his ſpeach; to the end that he diſcouer the veiles wherewith he is enuironed, and replenish vs with his ſingular light.* Thus farre touching thoſe places, which proue the beleefe of our Sauiours preſence from the act of adoration exhibited by the Church to him in the myſteries. Pach. in illum locum S. Dion.

Furthermore; wee do find this totall presence whereof wee ſpeake heere, particularly auouched in Antiquity. S(a)Auguſtine ſaith the Diſciples did eate *panem Dominum, bread our Lord* S. (b)Ierom, Ieſus Chriſt is *conuiuium*, the Feaſt(c) Origen; *our Lord enters in, vnder thy roofe.* Sainct Cyrill of (d) Alexandria ſaith that by this meanes Chriſt *abides in vs* σωματικῶς, *corporallie.* Sainct Cyrill of (e) Ieruſalem, that by receauing wee *become* χριστοφοροι *bearers of Chriſt.* Sainct (f)Chryſoſtome, that Chriſt *is entire in many places.* And before all theſe our bleſſed Sauiour himſelf, *He that eateth my flesh and drinketh my blood, he abideth in me, and* I IN HIM.

a tract. 59. in Ioan.
b Ep. ad Hedib.
c Hom. in diuerſa loca Euang.
d li. 11. in Ioan. c. 27.
e Catech. 4.
f Hom. 17. in Ep. ad Hebr. Ioa. 6. 57

Your abbettor comes in here againe, with a diſtinction, telling vs, that the body, and blood (and conſequently our Sauiour,) are heere *obiectiuè*, that is they be repreſented or ſignified by the bread and wine; but not *ſubiectiuè*; that is, ſubſtantially. *Replie.* That the bloody Paſſion is heere *obiectiuè*, as repreſented, hath beene ſufficiently declared pag. 554. and by that, you will vnderſtand Theophilact & Theodoret ſpeaking of a

comme-

commemoration. And further, that the body & blood are heere ſubſtantially, euen by conuerſion of the elements propoſed, into *them*, hath beene largely proued in the 6.7.& 8.chapters of this booke. Neither doth your ſecond, indeede ſatisfie any thing that is there. Take tryall.

To the authority of Sainct Ambroſe cited pag. 494. he anſwers that bread is changed, from *common* to *ſacramentall*; and, in *ſacramentall* nature, not in *elementall*. But theſe are words onely; Sainct Ambroſe ſaith that the thing ſubiect to ſight, appearing bread, *is not* (after conſecration) *that which nature made*, to wit, bread. And proue it is not, because *the nature it ſelfe is changed*. As for the terme of *elementall* change, heere made, you haue it Sainct Gregory μεταστοιχειώσας τῶν φαινομένων τ φύσιν; *transelementing the* NATVRE *of the things appearing*, that is, of breade and wine.

Forte dicas, aliud video &c. Natura ipſa mutatur

To Sainct Cyrill it is ſaid that he affirmes as much of conſecrated *Oyle*; which notwithſtanding doth ſtill retaine the inner nature of Oyle. This doth not hold; for the Father ſpeaking of *Oyle* doth acknowledge the ſubſtance to remaine, and ſaith it is not *oleum tantùm*, not *onlie Oyle*. It is ſtill *Oyle*, and *more*: for that, you know, if you know logick, is the power of the particle: but, of the conſecrated bread he ſaith that it is no more. *bread*. And he ſpeakes not of imaginary relations, or of ſuch things as are *Obiects* of vnderſtanding onely; but of that which is ſubiect to the eie, and ſeemes to be bread; *that*, ſaith he, *is not bread*. ὁ φαινόμενος ἄρτος οὐκ ἄρτος ἐστιν. *Supra* pag. 534.

As, vox, is not ſonus tantùm.

To

To the words vrged out of the Sermon in S. Cyprian, he answers, the change is in *signification*, which is an accident; not in substance. This is a violent interpretation. The word *figure*, *effigies*, doth not signifie substance; neither is a supernaturall *signification* the nature of bread. The figure of a thing is that which is exteriour, & apparant; it is an *accident*: the nature condistinguished from this figure (as you see it is in the place in Saint Cyprian) is that which is vnder the figure, and within; it is the *substance*. This is the propriety of the words: and according to it, the speach is cleere, for vs: as mentioning distinctly, 1. the inner *nature* of bread; 2. the exteriour shape or *figure* of it; 3. the change of the former *onely*; 4. the *terminus* whereinto the change is made, to wit, *flesh*; 5. the power working this change, *Omnipotencie*.

As if a Puritant defending the Creede, should expound, *descendit ad inferos*, *he ascended into heauē*.

To that of Saint Chrysostome cited pag. 533. he answers, that sensible things are ministred to the body, as signes of spirituall things which are in heauē onely, and are ministred onely to the vnderstanding. And then he recreates himselfe with the conceit of a nutte and a kernelle, leauing you nothing but the shell. But I haue allready proued that the kernell (to vse his metaphor) is *in* our Eucharist; and that flesh and blood are ministred *vnto*, and receaued *with* the *mouth*. The *flesh* eateth the body; the blood is powered into our *mouthes*, that which faith beleeueth the same is receaued with the *mouth*. *Supra* pag. 541. Of Saint Chrysostome I haue spoken sufficiently, the spirituall or intelligible things, are according to him, *giuen*, and and therefore contained, *in the sensible*: and thereupon he told the people that he shewed them the most pre-

tiouse thing in all the world, Ἀπὸ τῆς γῆς χείμαρον, Supra pag. 499.

It were easie thus to runne ouer all the rest of the places alleadged, and to note the insufficiency of their answers that oppose the Church: but the thing is needlesse; The reader is either learned, and he will himselfe by considering the words, perceaue that the Protestant interpretation cānot stand: or vnlearned, to whom it will suffice to know that the CHVRCH hath already, lōg time, with diuine Assistance diligētly cōsidered the whole cause, and examined all kind of Antiquity. Wherefore ending this digression; & returning to the matter intended in this chapter.

§. II.

Communion.

THe difficulty which Heretikes vrge heere, is about cōmuniō in one kind, which difficulty doth cease if the premises be well considered; for, if our Sauiours body be no more seuered, really from his soule, blood, and subsistence; where the body is there is the blood; and where the blood is, there is the body, and the subsistence, & *Diuinitie*. Wherefore he who receaues either body or blood, receaues all. They pretend *a diuine precept* for all, euen lay persons, to receaue in both the *species*; but no such precept could euer yet be shewed: and the truth (as the Catholike Church by the assistance of the holy Ghost hath resolued,) *Conc Trid. Sess. 21. cap. 2.* that there is none. Many texts are produced, but

but to little purpose; I will put downe the chiefest, and briefely: for although the matter be amplified by heretiks, there is litle substance in it on their side; and what they professe to giue the people (gaping for a double species) are indeede but emptie signes.

Their *first* proofe out of Scripture, for communion of lay people in both kinds they make thus. The Eucharist was instituted in both *species*, Matth. 26. therefore there is a diuine precept commaunding all people to receaue it in both. Obiect. 1.

Answ. 1. The consequence is not good: for, *precise institution*, doth not impose an obligation on all men, to vse what is instituted. Order and Matrimony are of diuine institution, but not imposed on euery one: The sacred Ministry, Priesthood, is of diuine institution, but euery one is not bound to vndertake it. 2. The Eucharist was not only instituted as a *Sacrament*, but also as a commemoratiue *Sacrifice*; and Sacrifice doth indeede require both kinds, because the representation is not perfect vnlesse body & blood (as they were separated) be represented apart: whereupon the Priest offering *Sacrifice*, doth alwaies consecrate both *species*, & receaue both. But for others, it is sufficient to partake of it; according as the church (which is to feede the flocke of Christ) shall, by the direction of the holy Ghost, thinke good to dispence it. Answ.

Their *second* proofe. *Vnlesse you eate the flesh of the sonne of man, and drinke his blood, you shall not haue life in you.* Ioh. 6. Obiect. 2.

Answ. This can be no ground to *your faith* of a diuine precept for Sacramentall receauing; because you thinke our Sauiour doth not speake heere of the Sacrament. As for me; that Authority which is able to incline me to conceaue the words to be meant of the Sacramentall receauing,

ceauing, doth assure me the place *imports not a necessity* for *all* to receaue in both kinds. It seemes indeede to import a commaund obliging the Community or Church: as that in Exod. 12. 6. (*The whole multitude of the children of Israel shall sacrifice* the Paschall lambe) did the Israelites: and that in Genesis. 9. 1. (*increase and multiplie*;) mankind: but it obligeth not each to doe it, in particular. And as these two precepts were fulfild by the Communities, though each person did not immediatly the thing commaunded, so is this, of eating the body and drinking the blood, fulfilled by the Church in her Priests; though each party in the Church, doe not receaue both. So also, was and is, the Commaund of Preaching the Gospell to all Nations, *docete omnes gentes, baptizantes eos. Matt.* vlt. fulfild, according to our Saiours intention, though no one man in the Church, preach vnto, or baptize, all. The Church doth it by her Pastors; and the Pastors doe, and from the beginning still did, parte the taske among themselues by the direction or consent of the Supreme Pastor. By this also our Saiour did answere directly to the Iewes doubt, which was, about eating flesh, and drinking blood: for, if the CHVRCH *must* doe it, it is a thing which *may be* donne. The *manner*, was after to be declared more particularly, (as it was,) in the Institution; and practise; *Matth.* 26. *Luke.* 22. Furthermore, it was requisite that all should receaue it *in preparation of mind*; because, both *might be* commaunded; to all; by the Church: wherefore, the hearers were further to make this apprehension, that they also, after better instruction, and disposition requisite, might without offence, and should be ready (if it were further commaunded,) euery one, to receaue *both*.

There

There might be two difficulties moued about this answer. The *one* is, that the words seeme not to be spoken to the Church, but to others. The *other*, that the precept of Baptisme hath the like forme, and that precept doth bind euery one. I *Answer* To the former difficulty, that none may receaue the Eucharist vnlesse they be first in the Church; whence it is manifest that this precept did fall immediately vpon the Church, by the discourse of S. Iohn, it is manifest also, that the Disciples were present there in the company. Neither is it necessary, that, in the Promulgation of a lawe, as that of baptisme, for example, *all men* whom it may concerne, be present: or, that such onely be present whom the thing doth immediatly concerne: which note I adde that heereby you may satisfie further scruples, if they come to your mind. To the later difficulty, *I Answer* that in the formes of speach there is a manifest difference obserued, the one is plurall, *nisi manducaueritis*; as that of generation, *crescite*: the other singular, *nisi quis renatus fuerit, vnlesse a man be borne againe, he &c.* which different formes of speach do sufficiently insinuate a difference in the manner of necessity and obligation. Wherefore, our Sauiour in that place of Sainct Iohn. c. 6 when he turnes his speach into the *singular*, speakes *indifferētly* of both or one *species*; so insinuating, either to be sufficient for a priuate person. *He that eateth my flesh and drinketh my blood hath life euerlasting. v.* 54. & 58. *He that eateth this bread shall liue foreuer.* See the Councell of Trent Sess. 20. ca. 1. and ponder those words, *vtcumque iuxta varias Sanctorum &c.*

1. Ad 1.

2. Ad. 2.

Their *third* proofe. The cup is a legacy, bequeathed by our Sauiours Will and testament, to all Chri-

Christians, Luc. 22. *this cup the new testament in my blood which shall be* (or is) *shed for you*. Wherefore the Laity: as well as the Priests, are by our Sauiours commaund, to haue, if they demaund, it. *Answ.* This argument failes of the purpose, many waies; For, *first*, our Sauiours legacy, promised to Christians, is not his body or his blood; but euerlasting life. *If sonnes, heires also; heires truely of God, and coheires of Christ. Rom.* 8. 17. *That being iustified by his grace, wee may be heires according to hope.* OF EVERLASTING LIFE. *Tit.* 3. 7. *Therefore he*, Christ, *is the Mediator of the new Testament, that death being a meane vnto the redemption of these preuarications which were vnder the former Testament, they that are called may receaue* THE PROMISE OF ETERNALL INHERITANCE. *Heb.* 6. 15. *Hath not God chosen the poore in this world, rich in faith, and heires of the Kingdom which God hath promised to them that loue him. Iac.* 2. 5. Proportionably in the ould Testament, the blood of the Sacrifice, called *sanguis fœderis*, (Exod. 24. 8.) was not the *inheritance* which the Israelites were to be admitted vnto by the couenant; but, *the land of promise*. Leuit. 20. 24. Psal. 104. 11. And, as then, the *manna*, a figure of the Eucharist, was their *viaticum* onely; not their inheritance: so is the Eucharist in the new law. *Secondlie*, suppose the Eucharist had beene called *a legacie*; it is not commaunded any where in Scripture, that each in the Church, haue it *in both formes*: Wherefore I would answer that it was left by our Sauiour to the Church heere abiding after his death, to be dispenced according as the circumstances should require, and the Holy Ghost (being to ouersee the execution of this Will, should) dictate and suggest vnto her. The care of the flocke was left

vnto

vnto the Pastors, who were appointed to feede and gouerne it. They are constituted *dispensatores mysteriorum Dei.* 1. *Cor.* 4. 1. *Pasce oues meas*, feede my sheepe; dispence my *Doctrine*, & my *Sacraments* which I leaue with you, as there is cause. Dispence the *word*; it is not necessary that euery one knowe it all, Distinctly: let him knowe what shall seeme to concerne him, and beleeue the rest *in preparation of mind*. Dispence the *Eucharist*; it is not necessary that each haue both kinds; let him haue as it shall, seeme, all well considered, most conuenient; and receaue the rest *in preparation of mind*. One *species* will serue the communicant; there is not a necessity of both. In each, (for substance,) there is all. *He that eateth this bread shall liue for euer. Io.* 6. In the Old Testament, the People did onely partake, of the Sacrifice; they had not all: and this is, IVGE SACRIFICIVM. It shall be sufficient, to life, if they take this heauenly *bread*; wherein the blood also really is; and in this they shall excell those; though they do not receaue the WHOLE FIGVRE; as neither they did. *Thirdlie*, in this argument you confound the *Inheritance* with the *Will* or Testament: the Scripture doth not say of the cup, *hic calix est hæreditas*; (and indeede it were a poore one; a poore legacie or Inheritance; were it nothing but a litle wine:) but, *hic calix testamentum*, *this cup* is *the testament* or Will. Your Fathers lands, and his Will or testament, be not all one. Neither doth our Sauiour say, *hoc poculum testamentum quod bibitur*; but, *quod funditur*; and PRO VOBIS. *Luc.* 22. insinuating, that it hath the appellation or name *Testamentum*, in regard of the *mysticall effusion*: and fitly, because it doth *by way of impetration*, conduce to the obtayning, and getting possession of *eternall life*,

our inheritance; as the Catholike Church hath beene taught, and doth teach. Your Church hath no Sacrifice in it; you doe not offer FOR REMISSION, of sinnes, wherefore you be the men that rob the people of this benefit of the blood: as by denying the reall presence and refusing power to consecrate, you haue also robbed them of the body; so now in your Church there is nothing to feede vpon, but meere bread and wine, which things cannot giue spirituall life, or nourish vnto eternity,

Their *fourth* proofe; *drinke all of this.* Mat. 26. *Answer.* This was spoken to the Apostles onely, as appeares cleerely by the Gospell in the same place. *And they all drunke of it*; as another Euangelist doth testifie: though the laiety haue not yet all drunke.

Ob. 4. Neither were there any lay men, but the Apostles onely in the company, who, before the cup was giuen and they bid to drinke of it, were created Priests; hauing power to consecrate, & administer the Sacrament, giuen them, by the Sonne of God, in these words *Do this &c.* It seemes also that at the same time they had power giuen them to make Priests, and so receaued the Episcopall dignity too, whereupon the new created Bishops do at their consecration receaue in both *species*; How soeuer; it is certaine that they were Priests, for the consecratiue power; and, that the speach was directed vnto them that were present. The reason of that forme of speech was, for that our B. Sauiour gaue them all but one cup to drinke; wherefore they were to be admonished to drinke of it so that each might haue some: which premonition was not necessary in the other *species*, because he brake it, and gaue each a peece: and, in that peece of the *species*, each had *pa-*

nem

nem Dominum, bread our Lord, as I tould you before from S. Auguſtine.

Their *fiſt* proofe. The words of our Sauiour, *Doe this*, imply a commandement obliging the laity to receaue all which was receaued there by the communicants, but the Apoſtles who were the communicants did receaue both ſpecies, therefore all muſt receaue both. *Anſwer*. For the lay mens receauing of the cup, nothing can be had in the words, *hoc facite, Do this*. they were ſpoken to the Apoſtles, who by vertue of them had power to conſecrate and diſtribute, which power is not giuen to meere lay perſons: they be not Prieſts. Some thinke indeede that becauſe the body of our Sauiour was giuen to the Apoſtles before theſe words *hoc facite* were ſpoken, they may containe a precept for the lay people to receaue the body, not the blood; becauſe the blood was not giuen till they were actually made Prieſts by vertue of the ſame words. Others oppoſe, and ſay, that had thoſe words, *hoc facite*, beene directed to others, then (ſince they do import and did giue, power to conſecrate and diſtribute,) it would ſeeme to follow that all Chriſtians had that power giuen them, & ſo were all Prieſts. this againe ſuppoſeth them extended vnto *all* in ther *full* ſence: which, the former, neither do, nor according to Scripture, can admit. The truth is that our Sauiour, in other words bade the Apoſtles to receaue what he gaue, *take, eate. Math.* 26. and with thoſe words *hoc facite*, he gaue them power to conſecrate and * offer ſacrifice, as the Church hath euer vnderſtood. Anſw.

* Vide Cõc. Trid. Seſſ. 22. c. 1 & can. 2.

The *ſixt* proofe. *Let a man proue himſelfe, and ſo let him eate of that bread, and drinke of the chalice.* 1. Cor. 11. 28. *Anſw*. That precept of the Apoſtle is *de modo* Obiect. 6.

modo, of *the manner* of receauing; it must be donne with a pure conscience: wherefore a man must examine himselfe and confesse if he find he hath mortally offended God, and so after he is reconciled, approch in charity with God and man, to the communion table. But it is no diuine precept for the laity to receaue both. You will say then, why doth he name both? *Answer.* Becauſe this probation is necessary vnto all, and at all times wherein any do receaue: as being extended vnto Priests, who must, when they doe consecrate; and to the laity, who might, and againe may, if the Church shall permit them, receaue both: therefore the Apostle did speake so: yet in the same place he did not omit to insinuate the sufficiency, of *one species*, adding to the precept of the chalice a *quotiescunque, bibetis, do this* (you that drinke, Priests or others) *as oft as you shall drinke*; which how oft, when, and by whom, it shall be donne, I (Paul) doe not heere determine, neither from our Sauiour, nor of my self. and v. 27. *Whosoeuer shall eate this bread, ἢ πίνῃ τὸ ποτήριον or drinke the chalice of our Lord, vnworthily, he shall be guiltie of the body and blood of our Lord.* Sometimes he doth vse *and*, sometimes *or*, as you see; wherefore you cannot build wholy vpon *and*. He knew the communion might be well receaued either way, attending precisely to the diuine institution; and therefore did speake as you haue heard.

Answ.

Replie.

Answer.

In mei comm.

Obiect. 7. The *seuenth* proofe. A man cannot receaue the blessed Eucharist in commemoration of our Sauiours passion (as he ought in the iudgment of the Apostle, 1. Cor. 11.) vnlesse he receaue it in both formes. *Answer.* There is a double commemoration to be made, one, by way of Sacrifice; and this is dõne by the Priest,

Prieſt, *hoc facite*, and the Prieſt as I tould you doth conſecrate & receaue in both formes. The other, by calling the death of our Sauiour vnto mind; and this the communicant may doe, whether he receaue one ſpecies, or both, or neither. By the way let me note that were it graunted, that *hoc facite*, ſignified to the communicants, receaue this: no man would doubt that it was fulfild and donne by the Apoſtles, receauing the body, before the other *hoc facite quotieſcumque bibetis*, came, Wherefore there is nothing for the pretended neceſſity of the cup. You will ſay, that by the premiſes it may ſeeme, there is no diuine precept for *one* ſpecies, neither. *Anſwer.* That is another queſtion, wherein whatſoeuer be reſolued, this wee know, that for the laity to receaue *both* there is no ſuch commaund. S. Thomas *in quarto Sent.* Sainct Bonauenture, Alexander Hales, Gabriel, Ferrarienſis, Silueſter, and Caietan, thought the laity not bound *by diuine law* to receaue; & in your principles you ſhall neuer be able to proue they be. Other Diuines held the contrary. That which directs me in this point is the doctrine of a Late Councell which you refuſe, and therefore it is not neceſſary to ſay more; our controuerſie being not in this, but in another thing, defined cleerely, and amongſt all Catholikes, out of queſtion.

Reply. *Anſwer.*

See them cited in Suarez 3. p. tomo 3. diſp 69. Sect. 1.

§. III.

THe eight proofe is taken out of the Fathers; and in it, many things are brought, meerely to make a ſhew. Wee graunt, that in the primitiue Church, both kinds were much vſed; *Conc. Trid. ſeſſ. 21. cap. 2.* but

Obiect. 8.

but you will neuer be able to proue it to haue beene generall without exception; the contrary appearing many wayes: much lesse can you proue that the Church beleeued then, she was obliged by *a diuine precept*, so to doe. And because this onely is the point,

1. Aut. I will see what is brought to this purpose.

First Saint Iustine Apol. 2. ad Anton. *The Deacons giue to each that assisteth, the consecrated bread and wine.* *Answer.* The Question is of a *diuine precept*, for the laity to receaue in both kinds. Wee graunt there was *ab initio, non infrequens vsus vtriusque speciei*: wee deny that it was necessary *iure diuino*, shew this in the Fathers. And note the rest of this authors words ere you go; *Per preces Verbi Dei ab ipso Eucharistiam factam cibum, εὐχαριστηθεῖσαν τροφὴν, incarnati Iesu carnem & sanguinem esse edocti sumus. Ib.* It was before *cibus ex quo sanguis & carnes nostra aluntur*; then, it is consecrated εὐχαριστηθεῖσα, and so becomes *flesh* and *blood*, as Christians were *taught*, in the times primitiue. *Keplie*, Our Sauiour *commaunded, they onely should participate, as had beene washed in the lauer of regeneration &c.* *Answer.* He speakes of a precept, forbidding to communicate any *but Christians*: which the Church obserues carefully.

Conc. Trid. Sess. 21 c 2. Ob ἐστι ταλθαι. *Ans* But, what? Not. *Communiõ to Laicks in both kinds.* shew this in S. Iustine.

2. Aut. S. Cyprian de cæna. *The law forbids eating blood: the Gospell commaunds it be drunke.* *Answ.* Had he added, (by lay people:) there had beene something. That blood *is drunke*, he teacheth, against you; and it is donne euery day in our Church, by the Priest at Masse. *Replie. How shall we fit them* (Christians) *for the cup of Martyrdome, if before, wee admit them not by right of communion to drinke of our Lords cup in the Church.* *Answer.* He speakes there of readmitting the lapsed into Church Society or Communion; that so

Li. 2. ep. 2.

(being

(being in the Church) they may drinke it, by the same *right* that others doe; whether it bea right of custome, or suppose a precept Ecclesiasticall, &c. which thing is no way permitted to persons excommunicate. *Replie. In sanctifying the cup of our Lord, and administring it vnto the people, some do not that which our Lord & God, the author and institutor of this Sacrifice,* (marke,) *did, and taught. Answer.* True; some did consecrate in pure water; others, in pure wine; as he declares in that epistle: whereas they should haue taken both. And if you looke well on the words, you shall see that those men there reprehended, did not subtract, but giue, the cup. Li. 2. ep. 3.

Sainct Augustine q. 57. in Leuit. *All that will haue life are exhorted to drinke blood. Answ.* Counsell is no commaund. He doth sufficiently correspond to this exhortation, that receaues it in sincere preparation of the mind. They who obiect against vs this place, may reflect that it approues of * *Sacrifice*, and drinking of blood. 3. Aug. Answ.

S. Leo, calles it sacriledge in the Manichees to receaue the body, and to refuse the blood. *Answ.* To refuse vpon their grounds, and to receaue the body in state of Heresie, was without question sacrilegious. They refused the Cup, wherein there is our Sauiours blood in the species of wine, because they thought *wine* was the diuels gall; and that our Sauiour did not indeed shed any *blood*. Reade Sainct Leo in the place obiected; and Sainct Epiphanius Heres. 4. Aug. Serm 4. de Quad.

* *Si ilhis sacrificijs* (Vet. Test.) *vnum hoc Sacrificium significabatur, in quo vera fit remissio peccatorum; à cuius tamen Sacrificij sanguine in alimentum* (spirituale) *sumendo non solum nemo prohibetur, sed ad bibendum potius omnes exhortantur qui volunt habere vitam.* Sic author iste.

Heref. 46. It is further to be noted, that, this dissimulation of the Manichees(frequenting the communion in one kind, so to liue vnsuspected,) is an argument against you that Catholikes did sometimes communicate in one kind, and that it was not esteemed Heresie & against the diuine lawe, to doe so. Neither is this *refusall*, any where obiected to the Manichees *as one of their heresies*, though they were knowne *sanguinem omnino declinare*, wholy to refuse the Cup.

S. Leo. Ibid.

5. Aut. Gelasius in Gratian, de consecrat. Dist. 2. *Some abstaine from the cup, which because they doe, out of I know not what superstition, wee commaund that either they receaue the entire Sacraments or that they be entirely debard them; because the diuision of one and the same mysterie cannot come to passe without great sacriledge.* Answ. If this be Gelasius the first, who was Pope shortly after Sainct Leo, the reason of the speach, (were it extended vnto all,) would appeare presently; for communion in one kind being forbiden by Pope Leo, because the Manichees did abuse it, and conceale themselues thereby, so lurking dangerously among Catholikes; it was open disobedience to receaue in one kind onely, refusing the cup; and consequently the communion, as being donne in mortall sinne, was sacrilegious. But the truth is, that, that Canon is vnderstood of Priests, who consecrating, must not deuide the mystery, but offer and receaue both kinds. This is manifest by the title of it, *corpus Christi sine eius sanguine Sacerdos non debet accipere. The Priest must not receaue the bodie of our Lord without the blood.* He that reade the Epistle, (which is not extant now,) doth assure vs, this was the scope of it; and, if he deserue credit for the words obiected, he doth de-

Answ.

Gratian.

ſerue credit in this alſo: both are or neither is, to be taken on His word. That there haue beene Prieſts who did not receaue the Cup at Maſſe, wee reade in Iuo, 2. par. c. 129.

The laſt Proofe is taken out of the nature of a banket, which requiers bread and drinke; and out of the effect of grace, anſwering to each kind. *Anſw.* No grace, neceſſary to ſaluation, is hindered by not affoording both the ſpecies: and, he that will more ſacramentall grace, may come ofter. Were it lawfull to receaue after dinner, and againe after ſupper, and thus euery day, the Sacrament, no doubt, would ſtill worke and produce grace; but the holy Ghoſt in the Church will not permit that kind of frequency. As for two parts of a banket, I would aske, if one thing may be had which will nourish and ſatisfie hungar and thirſt, what neede many? The power of this, heauenly foode, this ſacred *Manna*, is vnexplicable; any litle peece of this bread, any drop of this wine, hath eternall life in it to impart; and giues a deuout ſoule full content. But that which you giue, hath it not; you giue bakers bread, and bare wine, which cannot effect any thing in the ſoule, much leſſe can they impart glory and immortality.

Obiect. 9.

Anſw. Con. Trid. Seſſ. 21. c. 3. De *Panuſ-lis*, Ibid. c. 4.

The

The fift Section.

I Doe constantly hold there is a Purgatory; and that soules therein detained, are holpen by the suffrages of the faithfull. Likewise, that the Saincts raigning with Christ, are to be worshipped and prayed vnto; and, that they offer prayers to God, for vs: and that their Reliques are to be worshipped. I most firmely auouch that the images of Christ, and of the Mother of God allwaies a Virgin, and of other Saincts also, are to be had, and retayned: and that due honour and veneration is to be giuen them. Also I affirme that the power of Indulgences was left by Christ in the Church, and that the vse of them is most wholesome to Christian people.

Esse venerandas.

THE ELEVENTH CHAPTER.

§. I.

Purgatorie, and prayer for the dead.

CARDINALL Bellarmine hath tould you long agoe, that the Question, *where Purgatorie is*, is not yet determined by the Church; nor whether the soules there, be tormented by *fire properlie*. Neither be these things in the Profession of Pius IV. but onely,

onely, that, there is a Purgatory. So that all your oppositions which touch not vpon this point, those I say, which doe not conclude there is none, are aimed beside the marke. And among them is that of S. Augustine, doubting what kind of fire it is: and, of the late Greeke Church which determines nothing touching thi spoint of fire; but houlds constantly (and so did alwaies) that there is a Purgatory; whereseoeuer it be; and whether the soules to be purged, be tormented with true fire, or with some other thing hauing proportion with it, and therefore metaphorically so called. This you may see in the Councell of Florence, deliuered there by Grecians: and in the Decree of that Councell whereunto they subscribed, it is defined that *soules after death are purged, pœnis purgatorijs, with purging paines.* This penall estate or condition of the Soules departed, is the thing wee professe to beleeue; and it is no late inuention, but the doctrine and tradition of Antiquity.

Saint a *Bernard*, *Saint* b *Anselme*, c *Theophilactus*, d *Oecumenius*, *Saint* e *Iohn Damascene*, *Saint* f *Bede*, *Saint* g *Isidore*, taught it; and before them, *Saint* h *Gregorie the Greate*, *Saint* i *Augustine*, *Saint* k *Ierom*, *S.* l *Ambrose*, *Saint* m *Basil*, *S. Gregorie* n *Nissen*, and other both Greeke and Latine Fathers and Saincts, who do confirme it also with many places of Scripture.

a. *Serm* 66. *in Cant.*
b. *in Elucid.*
c. *Ad c.* 12. *Luc.*
d. *In c.* 3. *pri. Cor.*
e. *Ora d. ijs qui dorm.*
f. *In Ps* 37.
g. *Li. de Off Eccl.*

li. 4 *Dial. c.* 39 *& in ps* 3. *pœn.* i. *Li.* 20. *de Ciuit c.* 13. *& in ps.* 57.
. In c. 7 *Mich* l *In Psal* 36. m. *In Isa* 9 n *Orat. quod non dol mort.*
Sequitur q quarta, vbi sit Purgatorium? de qua q. nihil Ecclesia definiuit
ell. de Purg. li. 2 *c.* 6 *Communis sententia Theologorum est, verum &*
oprium esse ig.em, & eiusdem speciei cum nostro elementari. Qua sententia
on est quidem de fide, quia nusquam ab Ecclesia definita est: immo in Co.c.
lorentino Graci aperte professi fuerant se non ponere ignem in Purgatorio &c.

II.

And the same doth further appeare by their iudgment and practise of praier for the deade, which is the other thing I am to speake of. This prayer for the deade, was also defined in the Councell of Florence, whereunto the Grecians haue subscribed; and before that, it was common in the Church. S. Thomas of Aquin doth witnesse that in his tyme *the whole Church* praied for the deade. Before him, Walfridus Strabo doth testifie that it was *vsus totius Ecclesiæ, the custome of the whole Church* to say Masse for the deade. Before him was Alcuinus, who saith of the Church in his time that it praied, and offered for the deade beleeuing that it auailed them. Before him S. Iohn

Si verè pœnitentes in Dei charitate decesserint antequam dignis pœnitentiæ fructibus de commissis satisfecerint & omissis, eorum animas pœnis purgatorijs post mortem purgari, & vt à pœnis huiusmodi releuentur, prodesse eis fidelium viuorum suffragia, Missarum Sacrificia &c definimus. Conc. Flor. Lit. vni. *Est vniuersalis Ecclesiæ consuetudo, qua pro defunctis orat.* S. Tho. li. 4. con. Gent. c 91. *Totius Ecclesiæ vsus habet sæpius Missas agere pro viuis, pro defunctis.* Walf. Strabo de Exor. rerum Eccl. c. 12. *Orat pia mater Ecclesia etiam pro defunctis suis,* Alcuinus de diu. Offic. c. 19. *Certissimè credens quia sanguis ille pretiosus, ad salutem etiam valeat defunctorum.* Ibid. *Perspicuè ostenditur, defunctis etiam post mortem, preces ac Missas & eleemosynas quæ pro illis fiunt, magnopere prodesse; &c. neque alioqui ansam hanc nobis porrexisse* (Deus) *vt anno vertente, in eorum memoriam sacra obiremus, quod quidem citra vllam controuersiam Catholica & Apostolica Ecclesia sine vlla ambiguitate retinet, nisi hoc in ipsius oculis esset rectum.* S. Io. Damasc. Orat. quod defuncti Missis iuuentur. *Sacrificium pro fidelium defunctorum requie offerri, vel pro ijs orare, quia per totum hoc orbem custoditur, credimus quod ab ipsis Apostolis traditum sit. Hoc enim vbique Catholica tenet Ecclesia, qua nisi crederet fidelibus defunctis dimitti peccata, non pro eorum spiritibus vel eleemosynam faceret, vel Deo sacrificium offerret.* Sanct. Isidor. de Offic. Eccles. libr. 1. cap. 18. *In Macabeorum libris legimus oblatum pro mortuis Sacrificium; sed etsi nusquam in scripturis veteribus omnino legeretur, non parum vniuersa Ecclesia qua in hac consuetudinee clareat, authoritas: vbi in precibus Sacerdotis qua Domino Deo ad eius altare funduntur, locum suum habet etiam commendatio mortuorum.* Sanct. August. lib. de cura pro mort. cap. 1.

Iohn Damascen wrot a long Oration, wherein he proued out of the Fathers, S. Denis, S. Athanasius, S. Gregory Nazianzen, Nissen, and others, that the deade are helped with the Sacrifices of the liuing; adding withall that the Catholike and Apostolike Church, as then, retained the custome of celebrating Anniuersaries for them, &c. Before him S. Isidore doth witnesse that in his time the whole world did pray, and offer Sacrifice, for the rest and peace of Soules departed; and that they beleeued it to be an Apostolicall tradition. Before him, S. Augustine saies, the custome of making commemoration of the deade at the altar, had the authority of the vniuersall Church. And tels Posterity that the supplications *for the Spirits* of those that are deade are not to be o-

Non sunt prætermittenda supplicationes pro Spiritibus mortuorum, quas faciendas pro omnibus in Christiana & Catholica Societate defunctis, etiam tacitis nominibus, quorumque sub generali commemoratione suscepit Ecclesia, vt quibus ad ista desunt parentes, aut filij, aut quicunque cognati vel amici, ab vna eis exhibeatur pia matre communi. lb. c. 4 plura c. 18. *Si peccator excessit, propteren etiam lætari oportet quod interscissa sunt peccata, & vitio non adiecit, & quoad eius fieri potest ei succurrere non lachrymis sed precibus & supplicationibus, eleemosynis & oblationibus. Non sunt enim hæc temerè excogitata, neque frustra eorum qui excesserunt in diuinis mysterijs meminimus, & pro ipsis accedimus rogantes Agnum propositum qui mundi peccatum tulit: sed vt inde eis aliqua sit consolatio: neque absre, qui astat altari, dum venerandà pevaguntur mysteria clamat, pro omnibus qui in Christo dormierunt.* S. Chrys. Hom. 41. in 1 Cor. *Non frustra hæc ab Apostolis sunt legibus constituta, vt in venerandis inquam atque horrificis mysterijs memoria eorum fiat qui decesserunt, nouerunt hinc multum ad illos lucri accedere, multum vtilitatis* Idem. Hom. 3. in epist. ad Phil. *Dicebat Aerius, qua ratione post mortem nominatis nomina mortuorum? &c. quis autem magis de his nouit, hic ne seductus homo* (Aerius) *qui etiam nunc superest, aut qui ante nos fuerunt, habentes ante nos traditionem in Ecclesia, quique etiam à Patribus suis traditum acceperunt; quemadmodum etiam hi à suis Patribus didicerunt qui ante ipsos fuerunt, &c. Prosunt autem & preces quæ pro ipsis fiunt etiamsi totam cultam non abscindant.* S. Epiph. Hær. 75. *Verum enimuerò eo quod nos sæpe dum*

in

in mundo ſumus ſallimur & erramus, tum inuiti tum voluntariè, quo id quod perfectum eſt ſignificetur & pro iuſtis & pro peccatoribus facimus memoriam: pro peccatoribus quidem miſericordiam Dei implorantes. Eccleſia neceſſariò hoc perficit traditione à Patribus accepta Quis autem poterit ſtatutum matris diſſoluere aut legem patris? velut Salomon dicit; Audi fili ſermonem patris, & ne repudies ſtatuta matris tuæ; *oſtendens per hoc quod & in Scripturis & ſine ſcripto docuit Pater, hoc eſt Deus, & vnigenitus, & Spiritus Sanctus.* Ibid. *Super ipſa prepitiationis hoſtia obſecramus Deum pro communi Eccleſiarum pace &c denique pro omnibus oramus qui ante nos vita functi ſunt, maximum credentes animarum iuuamen pro quibus offertur obſecratio ſancti illius & tremendi quod in altari poſitum eſt, ſacrificij.* S. Cyrill. Hier. Catech 5. Myſt. *Oblationes pro defunctis facimus &c. Harum & eiuſmodi aliarum diſciplinarum ſi legem expoſtules, ſcripturarum nullam inuenies. Traditio tibi pratenditur auctrix, Conſuetudo confirmatrix, & Fides obſeruatrix* Tertull. de coro. milit c. 3. *Enimuerò & pro anima eius orat, & refrigerium interim adpoſtulat ei, &c.* Idem de Monag. c. 10.

mitted. Before that againe, wee reade in S. Chryſoſtome how the Apoſtles did conſtitute that in the dreadfull myſteries mention ſhould be made of thoſe that are departed out of this life: and for the reaſon the father giues this, that they (the Apoſtles) knew the Soules had great benefit thereby. In another place he ſaies it is the ordination of the holy Ghoſt: and giues an excellent * reaſon to ſhew why it doth take effect. Before him S. Epiphanius refuting Aërius (who did erre in this point and was by antiquity condemned) called it a tradition, receaued *à patribus*, from *the Fathers*, that is, thoſe of prime antiquity. Before him S. Cyrill of Ieruſalem, reporting how at the time of vnbloody Sacrifice (the Maſſe,) they prayed for the deade, ſaies, they did ſo, *beleeuing* the Soules were helped thereby. Before this Tertullian telling vs that in thoſe daies they made oblations (ſaid Maſſe) for the deade, reſolues this doctrine into tradition deliuering, cuſtome confirming, and faith obſeruing it. Before this wee haue diuers inſinuations in Scripture, which the Fathers had obſerued. It ſuffi-

* *Etenim vnum corpus ſumus &c.* Hom. 41. in 1. Cor.

ceth

ceth to put doune, one which S. Augustine doth point at. *It is a holie & healthfull cogitation to pray for the deade that they may be loosed from their sinnes.* 2. *Macab.* 12. 39. For the authority of this booke, I do not want as greate testimony, as you pretend for the Apocalyps and diuerse other parts of the new Testament. There is, for it, the testimony of the Catholik Church, and her Spirit; to which authority all priuate men should, and from the beginning, such as were Catholikes, euen Fathers and Saincts, did euer, yeeld. For the former point of Purgatory, (that I giue you text also to worke vpon,) take that of the Apostle, *If any mans worke burne, he shall suffer detriment; but himselfe shall be saued, yet so as by fire.* 1. *Cor.* 3. 15. but I must haue you to remember, that one and the same place of Scripture may haue diuers litterall senses, all true, as I tould you in another place; and confirmed it with Sainct Augustines authority. Take notice of this in your answer; and doe not, (as many doe,) thinke you haue euacuated the difficulty, when you bring another explication of the place; you must proue, (and with such authority as is able to make a scholler yeeld,) that the sence I speake of, is not there.

S. Aug. de cura pro mort. cited pag. 34

Your obiections against Purgatory, and Praier for the deade, do commonly suppose an errour in the state of the Question. There are two *finall states* of Soules; glory or euerlasting life; and damnation or euerlasting death: the place of one, heauen, the place of the other, hell. Finall places, there are no more; as there are no more euerlasting states but these two. The Pelagians (against whom S. Augustine wrot much,) did imagine a third finall place, for infants vnbaptized, perpetually to abide in. But they only fained it; there is indeede none such. He that is able

to conceaue this, and will reflect vpon the words of the Councell of Florence aboue cited, needs no more in this point.

§. II.

Honour of Saincts.

THe next is worship or honour giuen to Saincts, Honour is a testimony of *excellencie*, and is, by it, specified. Excellency as I said elswhere, and must repeate againe; is either *by essence* as in God, or *by participation*, as in Angels, and men. The honour due to God in regard of his Excellency and soueraigne dominion is by diuines called *Latria*: and this wee giue not to Angels or Saincts. *Participated excellencie*, is either *naturall*, whereunto there is due, naturall, ciuill honour; or it is *supernaturall*; whereunto there is due a middle kind of honour; more then ciuill or that which is specified from naturall excellency; yet lesse thē the soueraigne due to God; That the blessed Angels and Saincts haue this *third kind of Excellencie*, it is manifest; because, they are all in Gods grace; consummate in all kind of diuine supernaturall vertue; Courtiers of heauen; crowned all, with eternall glory: wherefore there is due to them the *third kind of honour*. Not *latria*, soueraigne, diuine honour; no: this is not giuen by the Church to Saincts, Angels, Martyrs: It hath condemned the *a* Collyridians, that offered Sacrifice, (a soueraigne honour) to our blessed lady; and *b* others who did sacrifice to Angels. Some gaue them *latria*; and these, at *a* Laodicea, were condemned,

a. S Epiph. Hæres. 79.
b. S. Hier. q. 10. ad Algas.
a. Conc. Laod. c. 35 Tert. de Cor. mil. S. Cyp. lib. 4 Ep. 5. S. Greg. Nyss orat. in Theodor. Mart. S. Chrys. Hom de SS. Innēt & Max. S. Hier. ep ad Ripa. S. Aug. ora in S. Mām. S. Aug. li 20 con Faust c 21 S. Iustin. Apol 2 ad Anton.

demned, and forbidden to make to Angels assemblies *abominandæ idololatriæ*, *of abominable idolatrie*. Such proceedings are manifestly against the Scripture, & reason too; wherefore the Catholike Church doth detest them: Yet doth it not neglect the saincts of God neither, as you doe; but goeth a middle way; giuing them an honour; more then ciuill, lesse then the soueraigne or diuine. And hath donne so, alwaies, as appeares by the solemnities made on their daies, (whereof wee reade in Tertullian, Sainct Cyprian, Sainct Gregory Nyssen, S. Chrysostome, and others,) by the Churches and Oratories, built and dedicated in honour of them; and by diuers other monuments of Antiquity. But heare some of the Fathers. Sainct Ierom. *Wee honour the reliques of Martyrs, that wee may adore him whose Martyrs they are; wee honour the seruants, that the honour of the seruants may redound vnto our Lord.* Sainct Basil. *The Church, by honouring those that haue gonne before, moues forward those that are present.* Sainct Augustine. *The Christian people do celebrate the memories of Martyrs, with religious solemnitie, both to stirre vp* (themselues) *to an imitation, as also that they may be ioyned to their merits; and helped by their prayers.* Sainct Iustine. *Wee doe worship and adore God the Father, and his Sonne who came and taught vs these things;* * *and the companie of his followers, & the like good Angels; and the prophetike Spirit wee doe worship & adore; honouring them in word and truth: and this wee deliuer abundantly to all those that will learne, according as wee haue beene instructed.* This profession, of so auncient a Father, made in the name of the Church, together with that of S. * Augustine who determines a *religious honour*; and in expresse termes doth distinguish it from *latria*

* καὶ τὸν τῶν ἀκολούθων μίμησιν, καὶ ἐξομοίωσιν ἀγαθῶν ἀγγέλων σέβατον, πνεῦμα τε τὸ προφητικὸν σέβιμεν καὶ προσκυνοῦμεν.

* cited aboue p. 99.

Rom. 2. 10. diuine honour, doth ſuffice to free the Councell from your cenſure. Our Sauiour promiſed *glorie and honour*
Ioh.12.26 *to all that doe good*, and that his Father *will honour thoſe that miniſter vnto him*. Now; if honour be promiſed, why may it not be paied? if God honour ſuch as miniſter vnto our Sauiour; his Apoſtles and Martyrs, why may not wee doe ſomething for their honour too It is the honour of our Lady, *that all gene-*
Luc.1. 28. *rations call her bleſſed*. That apprehending her to be (as she is indeede) the Mother of God, wee beare a proportionable reuerẽce towards her in our thoughts & ſpeaches, when there is occaſion to ſpeake or thinke of her, that they be ſuch as are ſuteable on our parts to ſuch a dignity, is an honour due and donne to her. It was an honour vnto the Aegell, that Ioſue did put his shooes of before he ſtood on the ſame ground. See
Ioſ 5. 13. pag. 100. There is no difficulty, if our *tenet* be vnderſtood; onely remember that the word, *adore*, is equiuocall: as being ſometimes taken for *ſouereigne honour*, ſometimes for another, *inferiour*; in one ſence wee do, in the other wee do not adore Saincts.

§. III.

Reliques.

THe Church honouring the Saincts, doth not touch their *reliques* without a kind of *veneration*. Neither is the cuſtome new; S. Gregory Niſſen
S. Greg Nyſſ orat. in Theod. Mart. tels how the people in his time deſired to approach vnto the ſhrines of Martyrs, eſteeming it a bleſſing to touch the cheſts wherein their bodies were, & a happines to haue a litle of the duſt. And that if they came ſo neere, they did imbrace and kiſſe the body; and

shedding

shedding teares of affection ouer it, commended themselues to the prayers of the Saincts. S. Chrysostome hauing said that Rome shines more gloriously with the bodies of Sainct Peter and Sainct Paul, then heauen doth with the sunne-beames; wishes first, to imbrace Sainct Pauls body; then, to see his dust, the dust of that mouth whereby our Sauiour spake; and a greate deale more to this purpose. In another place speaking of S. Iuuentius and S. Maximus, he exhorts the people to visit their Shrines, and with a strong faith to touch or embrace their *reliques*, to gaine a blessing thereby. *If you aske me* saith Sainct Ambrose, *what I honour in the flesh, now resolued and consumed?* I answere that, *I honour in the flesh of the Martyrs his scares which he receaued for the name of Christ; I honour the memory of him that liues with an euerlastingnes of vertue; I honour the ashes consecrated by the confession of our Lord; I honour in those ashes the seedes of eternitie; I honour the bodies that shewed me to loue our Lord; that taught me for our Lords sake not to feare death. And why should not the faithfull honour that bodie: which the diuels feare; which they, did afflict in torment: but doe glorifie in the graue? I do honour the bodie which Christ honoured in the sword; which is to raigne with Christ in heauen.* Sainct Augustine tould Quintianus in an epistle, how he *must honour the reliques* of S. Steeuen; S. Gregory the greate wrot to Palladius to receaue the reliques of Sainct Peeter and Sainct Paul *cum reuerentia, with reuerence.* There be store of testimonies in Antiquity of the reuerent vsage and veneration of reliques: and many examples related by S. Augu-

S. Chrys. Hom. 32. in Ep. ad Rom.

Idē. Hom. 40. ad Pop.

S. Ambr. Serm. 93. de SS. Naz. & Celso.

S. Aug. Ep. 103.

S. Greg. l. 5. Ep. 50. ad Pallad.

Bell. de Reliq. li. 2. c. 3.

Portant sanè (M. & F.) secum Reliquias beatissimi Martyris Stephani quas non ignorat sanctitas vestra, sicut & nos facimus, quam conuenienter honorare debeatis. S. Aug ep. 103 Vide de Ciu. Dei. li 22 c. 8.

Auguſtine and other holy Fathers; which you may finde cited in Bellarmine: and the contrary, which you defend, was the hereſie of Vigilantius; againſt whom S. Ierom wrot a booke. You may reade the ſecond, third, and fourth chapters in it, to ſee that Heretik act your part. Withall, you may pleaſe to reade in the Collatiõ of my Lord of Chalcedon, what your owne men doe confeſſe of Vigilãtius his *tenet* in this point; & of Aërius about prayer for the deade. And if then you call to mind that thoſe two, Aërius and Vigilantius, were oppoſed in theſe points expreſſely; and by the auncient Fathers, put into the Catalogue of Heretikes; & for ſuch, held and deteſted, by the Church primitiue, and euer ſince; you will ſee what a buſines you take in hand, that will needes, call vp thoſe damned *errours* againe out of Hell.

Collat. doct. Carth ac Prot. li. 2. c. 23.

S. Auguſt *Supra* pag. 99.

§. IIII.

Inuocation.

THere are *two waies* of Inuocation; the *one* is an addreſſe vnto the perſon called vpon, as higheſt Lord and Author of the benefit wee deſire: the other is an addreſſe to ſome Perſon that is not higheſt, but ſubordinate, with a deſire of his Interceſſion. The *firſt*

*Nos non dico Martyrum reliquias, ſed nec Angelos &c. colimus & * adoramus,* (latria) *ne ſeruiamus creaturæ magis quam Creatori qui eſt benedictus in ſæcula Honoramus autem* (cultus honorarius) *reliquias Martyrum, vt eum cuius ſunt Martyres adoremus. Honoramus ſeruos* (dulia) *vt honor ſeruorum redundet ad Dominum.* S. Hieron. Ep. 53. ad Ripar. *Martyrum vbique ſepulchra veneramur, & ſanctam fauillam oculis apponentes, ſi licet, etiam ore contingimus* Epiſt. 17. ad Marcell. *Ergóne erit illa dies quando nobis*

liceat

lireat ſpeluncam Saluatoris intrare: Crucis deinde lambere lignum &c. Heliſai quoque & Abdiæ pariter cineres adorare? Ibid.

* The word *Adoratio* is æquiuocall: and ſo is προσκύνησις. See Conc. Nic 2 Ep. ad Imp. In the *principall* ſence, it is denied to creatures; in a *ſecũdarie*, it is not. *Infrà* § 5 An Ariſtotelian will deny this propoſition *Accidens eſt Ens*, taking *Ens* in a rigorous ſence; & in another, he will admit it.

firſt manner of Inuocation wee doe vſe to GOD onely; the *ſecond* wee do vſe to ſuch as are in GODS fauour; whether they be heere, or in heauen. And to ſpeake particularly of thoſe in bliſſe; Our *tenet* is, that *it is good & profitable, ſuppliantlie to call vpon them, & to make recourſe to their prayers, helpe, and aſſiſtance, for obtaining benefits of God, through our Lord Ieſus Chriſt, who is our onelie Sauiour and redeemeer.* This doctrine hath beene taught in all ages, by Deuines eſteemed in the Church in their times, Orthodox; & practized by wiſe and holy men, by Proteſtants confeſſed to be Sainctes; as by Sainct Bernard, Sainct Anſelme, Sainct Iohn Damaſcene, Sainct Bede, Sainct Gregory the Great, Sainct Leo, Sainct Auguſtine, Sainct Ierom, Sainct Gregory Niſſen, Sainct Gregory Nazianzen, Sainct Chryſoſtome, Sainct Ambroſe; all greate Schollers, and eminent men: neither were they euer contradicted in this point. No man eſteemed Orthodox in his time, euer denied Inuocation, in the ſenſe wherein wee propoſe it. It is alſo grounded in Scripture, as I haued ſhewed pag. 100. though the thing, (were it not in Scripture,) were to be admitted, as being deliuered ſufficiently by word of mouth. The matter being common, and handled learnedly by M. F. and Cardinall *Perron* now printed in English, I will make only one argument, and then ſtand, and looke how your Errour doth change it ſhiftes. The Argument. *That which all the Church doth hold, and is not inſtituted*

Seſſ. 25.

Suprà N. 1. c. 4 pag. 92.

stituted in Councels, but allwaies kept, is will beleeued to haue beene deliuered, by no other authority, then Apostolicall. S. Augustine. l. 4. de Bapt. c. 24. But Inuocation of Saincts, all the Church doth hold, (that which liues in Communion with the See Apostolike, which only is the true Church. lib. 2.) and it is not Instituted in Councels, but alwayes kept; as appeares by the Saincts before named: Therefore it is well beleeued to haue beene deliuered by Apostolicall Authority.

Greeians held it. Cens Eccl. Orient. c. 21.

The *first* Euasion or *Shift* is, that *It* Was not doctrinally deliuered. *Reply.* Yes doctrinally. *Angels are to be praied vnto, for vs, which are giuen to vs for our guard: the Martys are to be beseeched, by the pledge of whose bodies wee seeme to challenge to vs a kind of patronage. They can aske for our sinnes who with their blood haue washed away their owne of they had any. They be Gods Martyrs, our Presidents, Beholders of our Liues and actions: Let vs not be ashamed to make them intercessors of our infirmitie, for they also euen when they did ouercome, knew corporall infirmitie.* S. Amb. lib. de Viduis. *Wee beleeue and are confident, according as wee haue experienced and our Aunce stors haue proued, that among all the labours of this life, wee are alwaies to be helped to obtaine the mercie of God, by the prayers of speciall* a Patrons Saint Leo Serm. 1. de Apost. Pet. and Paulo. the like is in S. Gregory, who being Pastor of the CHVRCH, as Saint Leo also was, persuaded men to *b* seeke vnto the Saincts.

Quorum videmur nobis quoddam corporis pignore patrocinium vendicare. It is not *videntur obsecrandi*, but resolutely, *obsecrandi sunt.* Of our *challeng*, modestly; *videmur vendicare*; and, *quoddam patrocinium.*

The

a *Ipsorum ambite suffragia.* Idem serm 5 de Epiph.

b *Hos (Martyres) Patronos facite: hos in die tanti terroris, defensores adhibete. Certè si apud quendam magnum Iudicem causa qualibet vestra esset di crastino ventilanda, totus hodiernus dies in cogitatione duceretur, Patronum vestra fraternitas quaereret, magnis precibus ageret, vt apud tantum Iudicem sibi*

sibi defensor veniret. Ecce districtus Iudex Iesus venturus est, tanti illius angelorum archangelorumque terror adhibetur. In illo conuentu causa nostra discutitur, & tamen nos Patronos modo non requirimus quos tunc defensores habeamus. Assunt defensores nostri Sancti Martyres, rogari volunt, atque vt ita dixerim quarunt vt quarantur Hos (auditores) vestris orationibus quarite, Hos protectores vestri reatus inuenite: quia ne punire peccatores debeat rogari vult & ipse qui iudicat. S. Greg. Hom. 32. in Euang.

The *second* shift. They did not inuocate by name, but in generall; beleeuing onely, that Saincts in generall pray for the Church militant. *Reply.* And particularly by name. Saint Gregory praied to S. Athanasius and Saint Basil; S. Ierom to S. Paula; Saint Basil to the 40. Martyrs. Take an instance *Wheresoeuer thou art ô Theodore, come hither that thou maist be President of this festiuall day. Wee neede many benefits; intreate and pray thou for the countrie to our common King and Lord. Wee feare afflictions &c. Wee begge helpe and securitie for the time to come. If there neede greater aduocation & intreatie, assemble the companie of thy brother Martyrs, and pray together with thē all. Let the prayers of many Iust satisfie for the sinnes of multitudes. Warne Peter, stirre vp Paul, and Iohn the Deuine, to be solicitous for the Churches which they haue founded.* S. Gregory Nissen orat. in Sanct. Theod. *Be mindfull of the Martyr as many of you as haue euē in this place, had his helpe to pray for you;* ἐσοις ὀνόματι κληθεὶς ἐπὶ τῶν ἔργων παρεσῃ. *Whomsoeuer* HE, *being called vpon* BY NAME, *hath assisted in works.* Saint Basil. Orat. in Saint Mammant.

The *third* shift. Some few did it: but it was not common. *Reply.* The People did it. *He that is in miserie hath recourse to the Martyrs; and he that reioyceth runnes to thē too; the one that he may be free from his euill, the other that he may perseuer in his prosperous courses: Heere* (at the shrine of the forty Martyrs) *the deuot woman is heard, praying for her Children &c.* S. Basil. orat. in 40. Martyr. *Those that are in health desire of the Martyrs it may be*

continued: those that are ſicke, do begge health. The barren do begge children, and ſuch as goe from home, deſire the Martyrs to be guides of their iourney &c. Theodoret. Grec. Affect. lib. 8. The Preiſts alſo in the Maſſe, iuſt as now, deſired their Interceſſion. *In the time of Sacrifice,* (Maſſe,) *Wee make mention of thoſe, who are deceaſed; firſt, of the Patriarkes, Prophets, Apoſtles, Martyrs; that God by their prayers will admit our Supplications.* S. Cyrill Ier. Catech. 5. myſt. *Therefore at the table* (or altar) *Wee make mention of Martyrs, not to pray for them, but rather that they pray for vs; that wee may follow their ſteps.* Sainct Auguſt. tract. 84. in Iohan. But, you ſay, Sainct Auguſtine he ſurely could not be of this mind, for he thought the deade are not preſent to the affaires of the liuing, (*de cura pro mort. c.* 13.) and conſequently know them not. *Replic.* By courſe of nature thoſe ſoules are no longer preſent, to ſuch affaires, they be parted from the Society of men who be not pure ſpirits. By grace, and aboue nature, ſome are; as Sainct Auguſtine doth teach in the a booke obiected; where he ſhewes alſo diuers waies how they may come to the knowledge of ſuch things. And the reaſon is, becauſe the Saints are *our Preſidents* as Sainct b Ambroſe before cited, tould vs, and the Scripture doth alſo confirme it. *Apoc. 2. v. 27.* and to Preſidents it doth appertaine to know their ſtate ouer whom

Vt orent ipſi pro nobis.

a c. 14. 15. 16.

Non igitur ideo putandum eſt vivorum rebus QVOSLIBET *intereſſe poſſe* DEFVNCTOS (non dicit Sanctos,) *quoniam quibuſdam ſalvandis vel adiuuandis Martyres aſſunt: ſed ideo potius intelligendum eſt quod per* DIVINAM POTENTIAM *Martyres vivorum rebus interſunt, quoniam defuncti per* NATVRAM PROPRIAM *vivorum rebus intereſſe non poſſunt* S. Aug. de cura pro Mort. c. 16.

b *Sicut Angeli praſunt, ita & hi qui vitam meruerint Angelorum.* S. Ambr. li. 8. Luc. 5. See the place before cited pag.

whom they do preside. Hence it comes that when one doubted whether the party departed was a Saint or no, he put an *of*, in his speach directed to him; as Nazianzen *Heare ô thou great Constantius, if thou haue anie notion of these things.* Though *if*, be not alwaies a signe of doubting neither, *if I be the Lord, where is my feare, saith the Lord of hosts. Malac.* 1. 7.

Now to returne to Sainct Augustine, he hath deliuered himselfe cleerely for inuocation, iust as wee maintaine it: that is, not by way of addresse to them as chiefe Authors, and by Sacrifice, or latria: but as subordinate Intercessors. Himselfe *a* praied to Saint Cyprian by name, and tels that Christians in his time did frequent such inuocation. Peruse the citation.

The *fourth* shift. Saint Augustine and the rest, were men, and might erre; they had not any warrant or example in Gods word. *Replie.* 1. Tradition by *word of mouth*, from the Apostles, was sufficient warrant; and they, being wise and learned men, were able, no doubt, to giue account of their practise and doctrine. 2. The Church (both the Latine, and the

a *Adiuuet nos (beatus Cyprianus) orationibus suis in istius carnis mortalitate tanquam in caliginosa nube laborantes, vt donante Domino quantum possumus bona eius imitemur.* S. August. l. 7. de Bapt. c. 1 *Cùm recolit animus vbi sepultum sit charissimi corpus, & occurrit locus nomine Martyris venerabilis,* EIDEM MARTYRI *animam dilectam commendat recordantis & precantis affectus.* De cura Mort. c. 4. *Videtis imperij nobilissimi eminentissimum culmen ad sepulchrum piscatoris Petri, submisso diademate supplicare.* Epist. 20. *Cùm Elysios campos Poeta describeret, adiecit.* Quique sui memores alios fecere merendo, *Prorsus tamquam eis diceret, quod* FREQVENTATVR ORE CHRISTIANO *cùm se cuique Sanctorum humilis quisque commendat & dicit; memor mei esto: atque vtid possit, promerendo efficit.* De Ciu. Dei, li. 21. c. 27. See what is cited pag. 99.

the Greeke,) did vse it in the Liturgy, as appeares by the testimonies of *Saint Augustine* and *Saint Cyrill*, and more amply in the Liturgies themselues, yet extant: and the Church cannot erre. 3. They had example, and warrant, in Gods word. Gen. 48. Iob. 5. Daniel. 3. Apoc. 1. Whereby it appeares further, that those holy Fathers aboue mentioned, were not inuentors of it. 4. Moreouer it is included in the common Creedes in that Article of *Communion of Saints*. The members of the naturall body, helpe each other, in regard of their vnion in the same *Whole*: so are the members of the mysticall body, in regard of their vnion, sollicitous each for other, as the Apostle declares, 1. Corinth. 12. And the triumphant Church, together with the militant, make one GREATE MYSTICALL BODIE, whereof our B. Sauiour is the head: which is the reason why (each member thereof, being for other, solicitous,) *they* pray for vs; and *wee* honour them. Hence it comes also, that heere, parts of the militant, vse, each others helpe, and without any wrong, (yea with honour) to Christ, our HEADE, wee desire good men to make intercession for vs. 5. Which is another ground of inuocation; for, wee may, without iniury to God, vse it heere, to men aliue, with vs. *Iac. 6. Colloss.* 4. And 1. Thessal. 5. the Apostle did it: therefore (and with more reason) wee may vse it to such as are aliue with God, in heauen; and constantly in his fauour.

Supra pag.

1. 4. places of Scripture obiected, and answered.

1. *Obiection.* The Scripture seemes contrary. For it saith. First; *one Mediatour of God and men man Christ Iesus.* 1. Tim. 2. *Answer.* One principall; many subordinate: one of Redemption; many, to him, of Intercession. *Saint Gregorie Nazianzen orat. 6. Saint Cyrill. Thes. li. 12. c. 10. Saint Bern. serm. 2. Vigil. Nat.* And

See Deu.5, Gal.3. Secondly; *How shall they innocate in whom they haue not beleeued*? Rom.10. *Answer*. As God, and author of Saluation, true: and of that innocation, the Apostle doth speake in that place; *whosoeuer shall innocate the name of our Lord shall be saued: how then shall they innocate* (videlicet *the name of our Lord*) *in whom they haue not beleeued*? Faith, must first shew, Him; and direct our prayer to him. Not withstanding; as our coadiutors or intercessors to God, for vs, so wee may, and Saint Paul did, innocate others. *Saint Leo Serm. 5. de Epiph. Saint Aug. li. 20 c. Faust. c. 21.* and. Gen. 48. & Epist. ad Philem. Ibidemq; S. Hieron. Thirdly; *Come to me all you that labour and are burdened, and I will refresh you*. Math. 11. *Answer*. In these words, I heare him bid all come to Him; and to Him alone certainely as principall Mediatour: But, he bids not all come alone, (and without company or intercessors,) to Him. Wee desire men, wee moue Saincts, to goe to Him, with vs; and to speake for vs; in regard of our owne vnworthinesse: knowing *there is no other name vnder heauen giuen to mẽ, whereiu wee must be saued*. Act 4. Wee were not redeemed by Angels; they are not, (as some thought,) principall Mediatours betwixt God and man: but, Iesus, is our Principall Mediatour: and wee acknowledge no other but such as are dependent on Him: and do, by his Mediation, obtaine of God, whatsoeuer they get, for vs. Yet see *Dent. 5. Gal. 3.* & Nazian. orat. 6. Bern. ser. vig. Nat. Fourthly, *Let no man seduce you in the Religion of Angels*. Colloss. 2. *Answer*. It followes, *not holding the Heade*, Christ. As if he had said, take heed of such as would perswade you that our Sauiour Christ is not

Heade, and Principall Mediatour: but that Angels are such. For which cause, he, before also, bid them beware, *least any man deceaue them by Philosophie, and vaine fallacie, according to the tradition of men according to the elements of the world; and, not according to Christ:* Adding withall, that, *he* Christ, *is heade in all Principalitie and power*, hauing in him *the fulnesse of the Godhead corporallie*; and therefore aboue Angels. Those men, (not admitting the Apostolicall doctrine of our Sauiours Mediation,) imagined there were certaine Demi-Gods, that did immediately rule the World; and vnto these Demy-Gods (which also they called Angels,) they did attribute in way of *principall* Mediation or intercession, that which doth indeede appertaine to our Sauiour Iesus-Christ: Whereupon, as ours is called the Christian; so that, was called, the Religion of Angels. Of these, Sainct Chrisostome, thus, *There be some who saie that wee must* NOT *be reconciled and haue accesse to God the Father, by Christ;* BVT, *by Angels.* See Sanct. Iren. lib. 1. c. 20. & Sanct. Epiphan. in Hæresi Sim. Magi.

S Chrys in 2. Colloss.

2. *Obiection.* The Councell of Laodicea, forbad praying to Angels, as appeares by Theodoret. *Answer.* Prayer to them, as to Gods, it did forbid: prayer to them, as Intercessors, subordinate vnto our Sauiour, it did not forbid. 2. Neither is it needfull to inquire of Theodoret, hauing the Canon it selfe, wherein it is commanded that none *make vnto Angels assemblies of abominable Idolatrie.* Which last word, signifies the giuing *diuine worship*, where it is not due; as to Angels. And this, hath euer beene cõdemned and detested by the Church.

Vide S. Tho. 2 2 q. 83. a. 3. & 4.

Conc. Laod. ca. 35.

As

As for Theodoret, he doth admit that worship & inuocation which wee speake of, Orat. 10. in Dan. & Græc. Affec. lib. 8. where he puts a distinction which you should haue noted; as that Christians *do not imagine they approach vnto Martyrs, as to Gods; but* BESEECH THEM, *as holie or diuine men.*

Quique homines prospera sunt valetudine, conseruari eam sibi à Martyribus petunt; qui verò ægritudinem aliquam patiuntur sanitatem expoſcunt. Insuper & steriles viri & mulieres dari sibi filios petunt: qui verò parentes sunt, integra sibi & propria custodiri quæ consecuti sunt, dona. Item qui peregrè aliquò proficiscuntur, petunt Martyres sibi comites esse in via, vel potius itineris duces: qui verò iam sospites redierunt, gratias agunt, acceptum beneficium confitentes. Non qui se ad Deos accedere arbitrentur, sed qui orent Dei Martyres tanquam diuinos homines, , intercessoresque sibi apud Deum adhibeant ac precentur. Pie verò fideliterque precatos ea maximè consequi quæ desiderant, testantur illa quæ votorum rei dona persoluunt, manifesta nimirum adeptę sanitatis indicia. Nam alii quidem oculorum, alij verò pedum, alij porro manuum simulachra suspendunt, ex argento aurone confecta. Gratissimè namque accipit eorum Dominus qualiacunque sunt dona; nec vilia dedignatur. Hęc itaque omnia spectaculo exporrecta, testantur morborum depulsionem, cuius ipsa certissima signa sunt à sanitatem consequutis allata. hæc inquam sepultorum ibi martyrum quæ sit virtus ostendunt; martyrum autem virtus quem ipsi coluerunt Deum, verum esse Deum declarat. *Theodoret. Græc. Affec. li. 8.*

Necessarium respectu finis dicitur aliquid dupliciter. Vno modo, sine quo non potest haberi finis: sicut cibus est necessarius vitę humanæ. Alio modo dicitur esse necessarium id sine quo non habetur finis ita conuenienter: sicut equus necessarius est ad iter. Hoc autem non est simpliciter necessarium ad finem. *S. Tho. 3. p. q. 5. a. 4.*

Bonum atque vtile est suppliciter Sãctos inuocare, &, ob beneficia impetranda à Deo per filium eius Iesum Christum D. N. qui solus Redemptor & Saluator est, ad eorum orationes, opem, auxiliumque confugere. *Con. Trid. Sess. 25.*

3. *Obiection. To the promeriting of God, there is no need of a ſuffragator.* Sainct Ambroſe in cap. 1. Rom. *Anſwer.* 1. It is not Sainct Ambroſe his minde, you heard before out of his owne writing. 2. A ſuffragator, may be conceaued to be needfull; either, *abſolutelie*, as, if I haue a ſute to one who doth not vnderſtand my language, or ſigne, I muſt needs haue an Interpreter. Or, as *verie profitable* to the eaſier obtaining of a requeſt; as a powerfull freind in Court, is ſaid neceſſary to one that doth pretend, though perſonally he may come to ſpeak vnto the Prince himſelfe. Some thought a Suffragatour to God was neceſſary in the former ſence, thinking that God doth not immediatly vnderſtand what wee do: which imagination, as being erroneouſe, is well reiected by the Author whoſe words are heere obiected But in the later ſence, which is the ſence of the Church, a ſuffragator to God is neceſſary. *Our Anceſtors haue taught vs that wee are to be helped to obtaine the mercie of God by the prayers of ſpeciall Patrons.* Leo Serm. 1. de SS. Petro & Paulo. *The Martyrs*, (a) another Sainct tels vs, *do ſeeke to be ſought vnto. Thoſe thouſands of thouſands* which aſſiſt ſaith Origen, *ſeeing men imitate their pietie, do helpe them, endeauouring* to Saluation. The whole doctrine of this Anſwer, Sainct Hilarius hath deliuered in few words, *The interceſſion of Angels, Gods nature doth not require, but our infirmitie: for they are ſent for thoſe that ſhall inherit ſaluation; not becauſe God is ignorant of anie thing which wee do, but becauſe our infirmitie to aske and obtaine needs the miniſterie of ſpirituall interceſſion.* S. Hil. in Pſal. 129. 3. Were a ſuffragator wholy excluded, as you would haue it, you muſt of neceſſity

(a) Greg *Supra* pag. 599. L. 8. con. Celſ. *Non natura Dei indiget, ſed infirmitas noſtra.*

neceſſity deny, that in heauen, Saincts or Angels do pray for the Church militant, either partially, or in generall; contrary to many expreſſe places of holy Scripture. Zach. 1. Dan. 10. 2. Macab. 15. 2. Pet. 2. Apoc. 5. and finally you muſt retract your Maſter Caluins Opinion in the matter of generall Interceſſion.

4. *Obiection.* They cannot heare; or know what wee ſay. *Anſwer* 1. In Gods vnderſtanding, all truth is cleerely repreſented; and they looking on it, continually; he can with eaſe let them ſee whatſoeuer concernes them. 2. And, if an eie can ſee from earth to heauen, why cannot an vnderſtanding, perfecter then all corporall eies put together, and ſtrengthned with a diuine glorius light, perceaue from thence, hether? 3. To the vnderſtanding, ſeperated from the body, diſtance is impertinent: our ſelues do know things diſtant in time, and place. Saincts haue their intellectiue power, quick and perfect; & diſtinct *ſpecies* diuinely in it: they haue light, purer ten thouſand times, then that of the ſunne; and the obiect hath verity, apt to terminate; which is to them alſo, open and diſcouered: nothing hinders; they may ſee it. 4. God reueales heere, many times, to good perſons, (1. Reg. 9. 4. Reg. 5. & 6. Dan. 2.) diuers things that are ſecret; much more, there, where he reueales his owne hart, he tels withall, to the ſame parties what euer may adde content. 5. Angels there know the conuerſion of a ſinner; and Saincts are as Angels. 6. It is ſtrange, you ſhould deny to good Spirits deputed to preſide ouer men, what is neceſſary to the execution of that office, graunting the like

in diuers actions that are open to the bad, who can heare, you say, witches and coniurers calling on them.

5. *Obiection.* Inuocation of a Saint is proper Latria. *Answer.* The contrarie doth appeare by the petition: as, *Holie Francis, pray for me*; for, in that I desire him to pray, I professe him to haue a superiour. Neither do I attribute, in any other respect, diuinity vnto him, or Soueraigne dominion ouer all. 2. you might as well say that Inuocation of me aliue is *Latria*, for it hath the same forme.

§. V.

Images.

THE fift point, concernes the keeping or making, and veneration of Images; wherein, first it is to be noted, that an image or picture is not of it selfe an ill thing; or the making of it forbidden by the commaundement, *thou shalt not make to thy selfe anie grauen thing, nor anie similitude that is in heauen aboue, or in the earth beneath &c.* Exod. 20. that lawe being against *making* of idols as before hath bee obserued: & it is against the *worship* of Idols too; for, the same thing is there forbidden to be worshipped, which is there forbidden to be made, *thou shalt not make to they selfe any, thou shalt not adore nor serue them.* Secondlie, the making of Saints pictures, and representing to the eie sacred stories, is not ill of it selfe; nor any where forbidde

bidde by diuine lawe. There is no particular clause, any where, forbidding to make the picture of our blessed Sauiour; of his passion; of his resurrection; &c. *Thirdlie*, to put such pictures in the Church, is not ill of it selfe: nor forbidde in Scripture, any where: yea, the Fathers haue commended it; Antiquity did vse it; and in the word of God wee find example of it. A picture is a kind of writing, better the that of characters; because more can reade it, as representing neerer to the life; and therefore in Greeke, well called ζωγραφία, *viua Scriptura, liue-writing*. With this, our Churches are decently adorned, both for a representation of the place of glory where Angels and Saincts are, (euer seruing God,) whom wee in our kind should imitate; as also, for the instruction of such as are vnlettered, and excitation of their apprehension, to thinke on sacred things. When a man comes into Gods house, it is altogether cõuenient that such things as present themselues to his eies, and so, to his vnderstanding, bring him in mind of that which is sacred; as, of our Sauiour, and his passion. So it becomes an open Booke to the people, suggesting to them continually matter of good thoughts.

Cited in Coccius tom. 1. li. 5. a 15.

Exod 25. 3. Reg. 7.

S. Beda de Temp. Salom. c. 19.

In locis venerabilibus Sanctorum depingi historias; non sine ratione vetustas admisit. S. *Greg. Mag. li. 9. Epist. 9* Occurit eis Petrus & Paulus, credo quòd pluribus locis simul eos pictos viderunt &c. *S. Aug. de Cons. Euang li. 1 c. 10. lib 22 co. Faust. cu. 73 Et de signis sacris* Honorem tanquam religiosa possunt habere. *l. 2. de Trin. c. 10 Similia habet de Sacramentorũ* veneratione. *li. 3. de Doct. Christ. c. 9* Prostrata (*Paula*) ante Crucem, quasi pendentem Dominum cerneret, adorabat. *S. Hier. Ep 27. ad Eust.* Historias Imaginum Sanctorum honoro & palam adoro. *S. Basil. in Iulian. cit. ab Ad. in 7. Syn. act. 2.*

This of making. Now to come to *Veneration*, the motiue of it is *Sanctitie*; (*adore his footestoole*, this footestoole is not God, what ere it be; *because it is holie.*) Sanctity is either *absolute*, or *relatiue*. An Image, is among relatiues, you know; it is another things image; not it's owne, and the Sanctity of it proportionably, is *relatiue*. The *Temple*, the *vessels*, the *earth* where Moyses was to stand bare-foote; & many other things, had a *Sanctitie* of this kind. And to it is due a proportionable *veneration*; cald also *relatiue*. This wee giue to pictures, and from them it redoundes to the persons whose pictures they are; for, the pictures are theirs, and therefore the pictures-honour is their honour. For example; making esteeme of the picture of a Saint, because it hath reference to him; wee do put it, (not among prophane things, but) in our Oratory; or in the Church: This is an honour to the picture; and also to the Person whose picture it is. You see the people kisse the Crucifix; which is likewise an honour applied immediatly to the picture: and this relatiue honour,

Oblectatur dum ædem, vt templum Dei, & magnitudine structuræ, & adiecti ornatus decore splendido elaboratum intuetur: vbi & faber in animalium figuram lignum formauit, & pictor induxit etiam flores artis in imagine depictas, fortia facta Martyris, repugnantias, cruciatus, efferatas & immanes tyrannorum formas, impetus violentos, flammeam illam fornacem, beatissimam consummationem athletæ, certaminum præsidis Christi humanæ formæ effigiem, omnia nobis tanquam in libro quodam, qui linguarum interpretationes depingens, certamina atque labores Martyris nobis expressit, ac tanquam pratum amænum & floridum, templum ornari. Solet enim etiam pictura, tacens, in pariete loqui, maximeque prodesse. *S. Greg. Nyss. Orat. in Theod.*

honour, is commaũded by another honour, which (being absolute) doth tend vnto the prototypon. *Both* are exercised ot once; *each* respecting *it's owne obiect.*

You cannot deny, that now the whole Church doth giue a kind of honour to Images. It is defined in the Councell of Trent, which is receaued euery where, in all the Church. And, that you thinke not to find abbettors in Greece, you haue beene tould from thence, that they doe so too. Neither will it auaile you to appeale to more auncient Grecians, for it is defined at Constantinople in a Generall Coun-

Cens. Eccles. Orient. Syn. 8. Gen. Can. 3. Syn. 7. Gen. act. 7.

* προσκύνησιν. προσχύνειν, & ἀσπάζεσθαι, amplecti & φιλεῖν, amare, significat πρὸς significat intentionem desiderij. Ib. Testimonium Sanctitatis cuiusdam relatiuæ. Honor analogicè.

Honorariam *adorationem exhibeant, non secundum fidem nostram veram latriam, &c. *Conc. Nic 2. cit Supra pag* 379. Imaginum picturas recipimus, & has desiderio nostro adoramus: sed apertis verbis testamur nos duntaxat iu vnum Deum verum, latriam & fidem nostrum, referre & reponere. *Tarasius. act. 2. eodem modo loquitur Constantinus Ep. Const act 3. & Elphanius, ac. 6.* Crucem adoramus &c. quæ sanè adoratio nihil aliud est quam salutatio, siue amplexum malis dicere. Si verò quis dixerit, adorationem pro cultu siue latria quę sit in spiritu, sumi frequenter, non negamus: nam cùm vox sit multæ significationis, non potest non aliquando, pro cultu adorationis in spiritu, sumi. *Epist. Conc, ad Impp.* Sacris imaginibus non proprio Deo cultu, sed relatè, & considerationè quadam ad ipsa exemplaria honorem facimus, illisque aduoluimur. *Cens. Eccl. Orient. c.* 21. Testimonium virtutis non datur Cruci aut imagini, ergo nec honor propriè dictus &c. *Esth. 3. Sent. d. 9. q. 3.* est tertium quoddam genus honoris, quo tis eui rem aliquam propter representationem excellentis & honorabilis naturæ, vel peculiarem aliquam cum illa coniunctionem venerabiliter habemus: quem honorem vocat honorariam adorationem, & Tarasius adorationem æquiuocè dictam. *Ibidem.*

Councell: and afore that, at Nice in another. Before you think of appealing to others, yet more auncient, I wish you call to mind, that these, being in Greece and neerer to the Auncient by eight hundred yeeres, then wee, and hauing better opportunity of their bookes; knew the *tenet* of their Predecessors better the you do. And being met of purpose, to discusse this point; and hauing discussed and defined it, with approbation of the See of Rome, and acceptation of the rest in the Catholike Communion; had assistance of the holy Ghost in the Decree. It is His, as well as theirs; Wherefore wee doe constantly beleeue, (according to the testimony they giue,) that it is a TRADITION of the Catholike Church. Moreouer, in the Antiquities of both Churches, Greeke and Latine, it appeares sufficiently, that it is so; and did not this appeare by written testimonies of prime Antiquity, yet still were it to be receaued and reuerenced, as deliuered by *word of mouth*; for it is not in it selfe necessary (as I haue noted elswhere) to shew, all Apostolicall Traditions, in any writing; diuine assistance being also promised to Tradition of this kind.

That *ius* or right which a Sainct hath that wee honour his person, requires also that wee vse his picture with a reuerence.

1. *Obiection.* Wee are to beleeue nothing which is not *expresselie* commaunded in the Scripture. *Answer.* Euen this speach of yours, is against expresse Scripture; *Hold the traditions which you haue learned, whether it be by word, or by our epistle.* 2. *Thess.* 2. See pag. 413.

2. *Obiection.* No thing that is inanimate, is capable of any kind of honour, not so much as relatiue; but pictures are things inanimate. *Answer.* your Proposition is opposite vnto diuers texts of Scripture;

as

as that (for example) Bxod. 3. *Loose the shoes from thy feete*, FOR *the place whereon thou standest is* HOLY *ground.* ce proportionable.

3. *Obiection.* Veneration of images is forbidden in the 20. of Exodus. *Answer.* Veneration of Idols, idolatry, is: veneration of images, is not. See pag. 74. *Prosopopœia.*

4. *Obiection.* The Councell of Franckford doth condemne it. *Answered*, pag. 379.

5. *Obiection.* You speake to the Crucifix, *O Crosse our onelie hope &c. Answer.* As the Prophet did to the ground, and to the celestiall Orbs; *Heare ô Heanens, and harken ô Earth. Isa.* 2. *Deuter.* 32. Or to the *Mountaines of Gelboë, let neither dew nor raine come vpon you.* 2. *Reg.* 1. But why will you argue out of Hymnes and *figuratiue* speaches, hauing our *tenet* set downe plainely in a Generall Councell?

6. *Obiection* Some of your Schoolemen, worship the picture of our Sauiour with *latria. Answer. per accidens*, as they speake; not *per se.* As those did our Sauiours garment who did adore him in it; not offering to strip him in apprehension, before adoring, whom they conceaued, clothed. Or, they worship our Sauiours picture with a *secondarie* act of

Extremi supplicij symbolum Crux diadematibus & coronis clarius factum est: neque enim sic regia corona ornatur caput vt Cruces quæ omni cultu dignior: & quam omnes priùs adhorrebant, eius figuram tantopere quærunt; atque adeo vbique ea inuenitur, apud Principes, apud subditos, &c. subinde omnes ea se signant, inscribendo in nobilissimum membrum nostrum: in fronte enim nostra quasi in columna quotidie figuratur. Sic in sacra mensa, sic Sacerdo

tum

of that Vertue, Religion; but not with the *principall*. The ſame vertue may giue reuerence vnto *eſſentiall* or increated, and to *participated* or created excellency. The ſame Vertue may giue reuerence vnto Chriſt our Sauiour in regard of his *abſolute* worth and dignity; and incline vs to vſe his picture venerably with an inferiour kind of reuerence in regard it repreſents him. So Charity doth incline vs *principally* to loue God aboue all; and *ſecondarilie* to loue our neighbour, not as wee do God, aboue all; but as participating in ſome litle meaſure, of the diuine goodneſſe.

7. *Obiection.* Relatiue honour is not honour. *Anſwer.* It is honour; but analogically: as *Accident* is *Ens*.

§. 6.

tum Ordinationibus, ſic iterum cum corpore Chriſti in myſticis cœnis fulget. Hanc vbique celebrari videre licet, in domibus, in foro, in ſolitudine, in vijs, in montibus, &c. *S. Chryſ. Quod Chriſtus ſit Deus.* Ad omnem progreſſum atque promotum, ad omnem aditum & exitum, ad veſtimentum & calceatum, ad lauacra, ad menſas, ad lumina, ad cubilia, ad ſedilia, quacunque nos conuerſatio exercet frontem crucis ſignaculo terimus. *Tertull. de Coron. mil. c. 3.*

Ipſam Crucem ſuam ſignum habiturus erat, ipſam Crucem de diabolo ſuperato tanquam trophæum in frontibus fidelium poſiturus, vt diceret Apoſtolus, *Mihi autem abſit gloriari niſi in cruce Domini noſtri Ieſu Chriſti &c.* Nihil erat tunc in carne intollerabilius, nihil eſt nunc in fronte glorioſius. Quid ſeruat Fideli ſuo, qui talem honorem dedit ſupplicio ſuo? Denique modo in pœnis reorum non eſt apud Romanos. Vbi enim Domini Crux honorata eſt, putandũ eſt quod & reus honoraretur ſi crucifigeretur. *S. Aug. trac. 36. in Ioan. vide etiam tract. 118.*

* Ex eo quod aliquid deputatur ad cultum Dei, efficitur quoddam diuinum; & ſic ei quædam reuerentia debetur, quæ refertur in Deum. *S. Tho. 2. 2. q. 99 a. 1.* Reuerentia quæ exhibetur alicui in quantum eſt imago Dei, redundat quodammodo in Deum: alia ra-

men

§. VI.

Indulgences.

THe last point of this clause, is, the releasment of paine due to sinne; called, *Indulgence*. That the Church hath power to remit sinne, and to inioyne a pennance for it as appeares by the graunt, *Whose sinnes you shall forgiue they are forgiuen them; & whose you shall retaine, they are retained. Ioh.* 20. 23. and if it can (hauing power of Iudge in this Court) impose an obligation of doing a pennance, it can, vpon sufficient cause, againe release it. The Controuersie which you moue, is, whether, out of the Sacrament, it can remit a pennance inioyned; or release, vpon other considerations, the penitents obligation thereunto. Wee beleeue the affirmatiue,

Temporall paine for sinne, 2. *Reg.* 12. v. 13. 14. the Fathers iudgmēt of it; *Supra* p. 589. &c.

mē est reuerentia quæ ipsi Deo exhibetur; quę nullo modo pertinet ad eius imaginē. *Idem q.* 103. *a.* 3. *Adorauit fastigium virga eius.* Si adorauit fastigium, idem est sensus quia adorauit Christum significatum per Virgam illam; sicut nos adoramus crucifixum & crucem ratione Christi passi in ipsa. Vnde propriè non adoramus crucem, sed Christum crucifixum in ipsa, *Idem Com. in c.* 11 *ad Heb.*

Venerabuntur quondam Iudæi Sancta Sanctorum, qui erant ibi Cherubim, propitiatorium, &c, nonne tibi venerabilius videtur sepulchrum Domini? Cuius sepulchri gloria, multò antequam excideretur à Ioseph scimus Esaiæ vaticinio prophetarum, dicentis, *Et erit requies eius honor*; quod scilicet sepulturæ Domini locus esset ab omnibus honorandus. *Ad Marcellam vt migret. Hieron. See aboue pag.* 597.

of that Vertue, Religion; but not with the *principall*. The ſame vertue may giue reuerence vnto *eſſentiall* or increated, and to *participated* or created excellency. The ſame Vertue may giue reuerence vnto Chriſt our Sauiour in regard of his *abſolute* worth and dignity; and incline vs to vſe his picture venerably with an inferiour kind of reuerence in regard it repreſents him. So Charity doth incline vs *principally* to loue God aboue all; and *ſecondarilie* to loue our neighbour, not as wee do God, aboue all; but as participating in ſome litle meaſure, of the diuine goodneſſe.

7. *Obiection.* Relatiue honour is not honour. *Anſwer.* It is honour; but analogically: as *Accidem* is *Ens*.

§. 6.

tum Ordinationibus, ſic iterum cum corpore Chriſti in myſticis cœnis fulget. Hanc vbique celebrari videre licet, in domibus, in foro, in ſolitudine, in vijs, in montibus, &c. *S. Chryſ. Quod Chriſtus ſit Deus.* Ad omnem progreſſum atque promotum, ad omnem aditum & exitum, ad veſtimentum & calceatum, ad lauacra, ad menſas, ad lumina, ad cubilia, ad ſedilia, quacunque nos conuerſatio exercet frontem crucis ſignaculo terimus. *Tertull. de Coron. mil. c. 3.*

Ipſam Crucem ſuam ſignum habiturus erat, ipſam Crucem de diabolo ſuperato tanquam trophæum in frontibus fidelium poſiturus, vt diceret Apoſtolus, *Mihi autem abſit gloriari niſi in cruce Domini noſtri Ieſu Chriſti &c.* Nihil erat tunc in carne intollerabilius, nihil eſt nunc in fronte glorioſius. Quid ſeruat Fideli ſuo, qui talem honorem dedit ſupplicio ſuo? Denique modo in pœnis reorum non eſt apud Romanos. Vbi enim Domini Crux honorata eſt, putandũ eſt quod & reus honoraretur ſi crucifigeretur. *S. Aug. trac. 36. in Ioan. vide etiam tract. 118.*

* Ex eo quod aliquid deputatur ad cultum Dei, efficitur quoddam diuinum; & ſic ei quædam reuerentia debetur, quæ refertur in Deum. *S. Tho. 2. 2. q. 99 a. 1.* Reuerentia quæ exhibetur alicui in quantum eſt imago Dei, redundat quodammodo in Deum: alia ra-

men

§. VI.

Indulgences.

THE laſt point of this clauſe, is, the releaſment of paine due to ſinne; called, *Indulgence*. That the Church hath power to remit ſinne, and to inioyne a pennance for it as appeares by the graunt, *Whoſe ſinnes you ſhall forgiue they are forgiuen them; & whoſe you ſhall retaine, they are retained. Ioh.* 20. 23. and if it can (hauing power of Iudge in this Court) impoſe an obligation of doing a pennance, it can, vpon ſufficient cauſe, againe releaſe it. The Controuerſie which you moue, is, whether, out of the Sacrament, it can remit a pennance inioyned; or releaſe, vpon other conſiderations, the penitents obligation thereunto. Wee beleeue the affirmatiue,

Temporall paine for ſinne, 2. *Reg.* 12. v. 13. 14. the Fathers iudgmēt of it; *Suprà* p. 589. &c.

mē eſt reuerentia quæ ipſi Deo exhibetur; quę nullo modo pertinet ad eius imaginē. *Idem q.* 103. *a.* 3. *Adorauit faſtigium virgæ eius.* Si adorauit faſtigium, idem eſt ſenſus quia adorauit Chriſtum ſignificatum per Virgam illam; ſicut nos adoramus crucifixum & crucem ratione Chriſti paſſi in ipſa. Vnde propriè non adoramus crucem, ſed Chriſtum crucifixum in ipſa, *Idem Com. in c.* 11 *ad Heb.*

Venerabuntur quondam Iudæi Sancta Sanctorum, qui erant ibi Cherubim, propitiatorium, &c, nonne tibi venerabilius videtur ſepulchrum Domini? Cuius ſepulchri gloria, multò antequam excideretur à Ioſeph ſcimus Eſaiæ vaticinio propheratum, dicentis, *Et erit requies eius honor*; quod ſcilicet ſepulturæ Domini locus eſſet ab omnibus honorandus. *Ad Marcellam vt migret. Hieron. See aboue pag.* 597.

ue, and that you do so too the Church doth produce and shew publikly her Commission, graunted by the Sonne of God; whose authority and power cannot be questioned. *I will giue to thee (Peeter) the keies of the Kingdome of heauen; and whatsoeuer thou shalt bind vpon earth it shall be bound also in the heauens; and whatsoeuer thou shalt loose in earth it shall be looſed also in the heauens. Matt. 16. 19.* The particle, *whatsoeuer*, makes the graunt so ample that you will haue more difficulty to find how to limit it, then wee can haue to proue that it extends to the relaxation of the foresaid obligation or pennance. And if you question the interpretation of the place, wee must appeale to the Iudge of Controuersies, the SPIRIT, not in Atheists, nor Heretiks, but in the Church; *docebit vos.*

You will obiect, *first*, that if the Church can remit an obligation to temporall paine without a Sacrament, it may likewise remit a mortall sinne together with the obligation to paine eternall, without a Sacrament. *Answer.* It can remit mortall sinne, as the words aboue cited import; but not without a Sacrament, as it can do this obligation. The reason is, because mortall sinne is not remitted without infusion of grace, which the Church hath not power to do without a Sacrament: but the relaxation of a mans obligation to temporall paine doth not require infusion of grace, wherefore it may be donne without applicatiō of an instrument ordained to produce grace, that is, to say, without a Sacrament.

2. *Obiection.* There is no generall authority for

for Indulgences. *Answer.* The Authority of our Saviour, is generall; the Church hath Authority from him, and shewes her letters patens, registred in the Gospell. Or, if you meane a generall Authority, subordinate vnto him, Wee haue the Authority of Generall Councels, (*a*) Trent, (*b*) Vienna, (*c*) Lions, and the (*d*) Laterane vnder Innocentius the third. To these adde, the consent of the whole diffused Church.

3. *Obiection.* No such relaxation as you speake of, was knowne before Boniface the eight of that name, or the Laterane Assembly. *Answer.* Yes, in the time of Sainct (*e*) Gregory, and of Sainct (*f*) Augustine, and of Sainct (*g*) Sylvester. Do but reade Canons of the first Generall Councell, and you shall find it there.

4. *Obiection.* It doth not appeare by Scripture that any of the Apostles euer graũted such a relaxation. *Answer. 1.* It were sufficient to shew the Commissio, whereby the Church was lawfully inabled to do it, neither is all written in the Bible, that was donne: it is but litle of their Acts, that Sainct Luke hath left vs. 2. Sainct Paul remitted vnto the incestuous Corin-

a Decreto de Indul.
b Clemẽtina de Pœnit. & remiss.
c Tit. de Pœn.
d Ca. 62. Adde Cõstant. in dam. propos. Wick. 42
e S. Tho. 4. dist. 20 q. 1. a. 3. & 5, Cregor. li. 7. Ep. 126.
f Conc. Carth. 4. c. 75.
g Conc. Nicen. c. 11.

Qui terram incolunt atque in ea versantur, ijs commissum est vt ea quæ in cœlis sunt dispensent; &c. Pater omnifariam potestatem filio dedit: cœterùm video ipsam eandem omnifariam potestatem à Deo filio, illis traditam. *S. Chrys. de Sacerd. li. 2.* Nostris Sacerdotibus non corporis lepram, verùm animæ sordes, non dico purgatas probare, sed purgare prorsus concessum est. *Ibid.* Multa quidem arte opus est vt qui laborant Christiani, vltrò sibi persuadeant, Sacerdotum curationi, sese submittere oportere. *Ibidem.*

Nisi fortè aliqui Episcoporum voluerint eis aliquid adimere, &c. *Conc. Ancyran. 2.* Episcopum hanc habere licentiam oportet, vt perspecta

Corinthian part of his penneance 2. *Corinth.* 2. being carefull leaſt *ouer-great ſorrow* should oppreſſe him: and this he did, as he ſaith, *in the perſō of Chriſt*, that is, by power and authoritie receaued of him.

5. *Obiection.* The Councell of Nice doth not ſpecifie the quality of the pennance in particular; as, whether it were inioyned in confeſſion; or not. *Anſwer.* Neither do you find it in the Profeſſion which I am heere defending: or in the Decree of Trent. But in generall, you ſee *that* vſe of Indulgences approued which is found allowed of, *by Councels* heeretofore. If ſo much be graunted (as it muſt be of neceſſity,) the Profeſſion ſtandeth good.

Sufficit illi obiurgatio hæc, &c. nam, ſi quid donauit * χεχάρισται, *propter vos, in perſona Chriſti.*

Significat gratuitam remiſſionem. Vide Chryſ. Theoph. & Oecū in illum locum.

The

perſpecta ſingulorum conuerſatione humanius agens ſecundum vitæ modum tempus alicui pœnitentiæ breuiare, aut etiam prolixius quod correctioni neceſſarium viderit addere *poſſit. can.* 5. Placuit Synodo licet indigni ſint miſericordia (qui præuaricati ſunt præter neceſſitatem) tamen aliquid circa eos humanitatis oſtendi. *Conc. Nic. can.* 11. Cùm tempus ſtatutum etiam ab his fuerit impletum, & orationibus iam cęperint communicare, licebit etiam Epiſcopo humanius circa eos aliquid cogitare. *Ibid.* Subdatur ſtatutis pœnitentiæ legibus, quādiu Sacerdos qui pœnitentiam dederit, probauerit. *Conc. Carth.* 4. *can.* 76. *vide Tertull. li. ad Mart. cap.* 1. *de pudicit. c. vlt. Cyprian li.* 3. *ep.* 14. 18.

Cùm poteſtas conferendi indulgentias à Chriſto Eccleſiæ conceſſa ſit, atque huiuſmodi poteſtate diuinitus ſibi tradita antiquiſſimis etiam temporibus illa vſa fuerit, Sacroſancta Synodus indulgentiarum vſum Chriſtiano populo maximè ſalutarem, ſacrorum Conciliorum authoritate probatum, in Eccleſia retinendum eſſe docet, & præcipit, *Conc. Trid. Seſſ.* 25.

The sixt Section.

I Acknowledge the holy, Catholike, and Apostolike, Roman Church, mother and mistresse of all Churches; & I promise and sweare true obeaience to the Bishop of Rome, Successor to S. Peeter Prince of the Apostles and Vicar of Iesus Christ. I do likewise vndoubtedly receaue and professe all other things deliuered, defined, & declared by the sacred Canons and Councels œcumenicall, and particularly by the holy Councell of Trent: & withall I do condemne, reiect, and anathematize all things that are contrary thereunto, & all heresies whatsoeuer the Church hath condemned & reiected & anathematized. And I do promise, vowe & sweare that I will be carefull to hold & confesse constantly (with Gods helpe) this true Catholike faith out of which no man can be saued; which at this present I do willingly professe, and truely hold: and also, as farre as I am able, that by those who are vnder me, or ouer whom by reason of my charge I shall haue care, it be held, taught, and professed.

HEere are fowr things now to be mentioned onely, because the substance is already treated of elsewhere. The first is that the Catholike Roman Church is mother and mistresse of all other Churches. In the second booke I haue prooued that the Church in communion with the See of Rome, and called also Roman, in regard of her obedience to that See, is the Catholike Church wherein Christians are borne children of God. In the third I haue proued that it hath assistance in

As wee are called Roman Catholikes though not borne in Rome.

teaching and beleeuing: and in the fourth, that her Decrees are infallible; wherefore she is the generall mother and mistresse. I haue shewed also that the Roman Church, if you take it more * *strictlie* as one amõgst others, is Heade of Churches, chiefe in power, ouer all the rest; and that the right of calling generall Councels, and presiding there to definition, doth appertaine to that See; so that vnderstanding the words likewise in this stricter sẽce which you choose rather, the Church of Rome is *influxu Catholica*, that is, vniuersall in power; all other owing her obedience as children; & she the mistresse of them all.

The *second* point concernes obedience to the Pope. The Scripture doth expresselv commaund obedience to Prelates, *Hebr.* 13. 17. and among Prelates the Pope is chiefe. In the fourth booke I haue prooued that S. Peeter was constituted by our Sauiour Pastor of the Church; and also that the Pope doth succeede him in his Pastorall Office: wherefore he is to be obaied. And by euery one, he being Pastor of all.

The third imports the receipt and admittance of

* *Dicitur vniuersalis Ecclesia quæ de vniuersis constat Ecclesijs, quæ Græco vocabulo Catholica nuncupatur, & secundum hanc acceptionem vocabuli, Ecclesia Romana non est vniuersalis Ecclesia, sed pars vniuersalis Ecclesiæ: prima videlicet & præcipua, velut Caput in corpore; quoniam in ea plenitudo potestatis existit: ad cæteras autem pars aliqua plenitudinis derivatur. Et dicitur vniuersalis Ecclesia illa una, quæ sub se continet Ecclesias vniuersas: & secundum hanc nominis rationem, Romana tantùm Ecclesia Vniuersalis nuncupatur: quoniam ipsa sola singularis priuilegio dignitatis, cæteris est prælata: sicut & Deus vniuersalis Dominus appellatur.* Innocent. 3. Ioan. Constat. li. 2. Ep. 198. & apud Bzou. an. 1199.

of ſacred Canons and oecumenicall definition, with conformity of iudgment to the iudgment of the Church: the neceſſity whereof is declared in the fourth booke. And the decrees of Trent in particular, thoſe which you reiect, I haue defended in this fift.

The fourth point containes a promiſe to be carefull in the profeſsion of the faith deliuered in this oath, and to ſee that others appertayning to our charge do the ſame. All which is good and iuſt; the profeſsion of faith being in it ſelfe an act of Vertue, and this being (as I haue proued and defended) the true faith. One thing there is in the words which you carpe at and without cauſe. The Pope ſaies that out of *the Catholike Faith* none can be ſaued: Sainct Paul ſaid as much, *Without Faith it is impoſſible to pleaſe God*, *Hebr. 11. 6.* and he ſpeakes of that *faith* which is required in all, which is, the *Catholike*. Whoſoeuer hath it not, wants Hope, & Charity too, he is not in the ſtate of Saluation. The ſame faith is in obiect alſo Catholike and vniuerſall, reaching vnto all that is reuealed, and beleeuing all, either actually, or in preparation of the mind, as I haue declared in the third booke.

THE TWELFTH CHAPTER.

Digreſsion about the manner of knowledge heere in this life.

I Neede not diſpute of this matter any more, but for the better conceauing of that which doth occurre in reading, wil adde a word or two. And firſt, becauſe Whittaker doth contend that immunity from errour doth diſtinguish the Churches militant and triumphant ſo as it is not any way to be lookt for in the Church militant, you are to reflect vpon our *tenet* attentiuely, and you will ſee the thing without difficulty. There may be conceaued a double immunity of a Church from *errour*; the *one* more ample and in a māner vnlimited whether wee regard the ſubiect or the obiect; this immunity containes a freedome from all *errour* in the whole and in each particular that is in the Church. The *other*, limited & contracted to ſome kind, as being not from all errour but from ſuch as is oppoſite vnto faith. The Church triumphant hath the former; the Church militant, the later. So they differ in immunity, though the prime difference be (as you know) that one ſeeth cleerely, face to face; the other knowes obſcurely by faith. Accordingly I vnderſtād that which is commonly obiected of imperfect knowledge in this life, as that *in part wee know*, 1. *Cor.* 13. Faith it ſelfe, (were it extended *to all which is to be beleeued*,) will ſeeme indeede an imperfect knowledge if you compare it as the Apoſtle did there *v.* 12. to comprehenſion

or

or vision; for, it is essentially obscure, as being according to the same Apostle *an Argument of things not appearing*, *Hebr.* 11. *v.* 1., whereas the other knowledge is euident. Moreouer euery one of the blessed knowes all kind of things cleerely well; & is free from errour in the whole: but wee cannot arriue to that perfection. Matters of faith wee do conceaue but obscurely, as I said before; & in other things wee do mistake many times.

Secondly, in Rainolds you find errours against faith distinguished into *curable* and *incurable*; vnder which distinction the Doctour, plaies fast and loose; but the thing is friuolous and meerely verball.

The vice opposite vnto faith (which he metaphorically calles a sore,) is infidelity; whereof there be three kinds, Paganisme, Iudaisme, and Heresie; & these are all curable. Heretiks innumerable haue beene conuerted, from Arianisme, from Manichisme, from Lutheranisme, and from all other Sects, vnto the true faith which is the Catholike. There were added to the Church in one day three thousand by the preaching of Sainct Peeter, *Act.* 2. the remnant of Iacob shall be conuerted vnto the strong God, *Isa.* 10. there shall be made (of Iewes and Gentils,) one Fould & one Pastor, *Joh.* 10. The gates (of Ierusalem, the Church,) shalll be open continually that the Gentiles may be brought &c. *Isa.* 60. teach all Nations baptizing them, *Matt.* 28. If the partie diseased, will not harke to the Physician; if the Pagan or Heretike will not heare the Church and beleeue and amend, the fault is theirs;

there is a remedy prouided if they will but receaue it.

This man, as the other also, vseth that silly argument, what may happen to any one, may happen to euery one; whence it followes that euery one, all the Church, all without exception, may be sick of Paganisme; and the Church wholly faile: *contrary* to the word of GOD, *Mat.16.* Neither would it serue the turne if you replied they were still a Church by *predestination*; for, that being in Gods mind onely, doth not *formally* incorporate a man; he beleeues not by that act of God: whereas the Church is a Society of *beleeuers*.

Thirdly, you are to distinguish betwixt Heresie and Ignorance. Simple ignorance which the Deuines call *Nescience*, doth consist in the pure negation of knowing a thing: and this, in it selfe, is not culpable. As, that I know not how many starres there are, that you know not the day of Iudgment. Wee are not bound to knowe these things. Thus common people are ignorant of diuers things knowne to the learned, the old Church was ignorant of some things knowne in the new, the Apostles in the beginning were ignorant of things they knew afterwards; yea the Church at one time may be ignorant of that which by the instruction of the Holy GHOST it finds out at another; as, of the meaning of some place of Scripture. As for Heresie; that is not only ignorance, but errour, nor whatsoeuer errour, but an errour against faith; nor that nakedly neither, but accompanied with pertinacie, whereby a man doth stubbornely contradict that which is sufficiently proposed. This destroyes faith

and

and were it in the Church as thoſe men imagined it might be, would thruſt faith out: whereupon that body ſo deſtitute of ſupernaturall knowledge were no more a Church; as that is not a man which hath not a ſoule. This for anſwering of ſome arguments which I had not occaſion to ſpecifie. Now I returne againe to the Profeſsion, where I am to ſatisfie a doubt or two, and then my talke is at an end.

§. I.

Obiections againſt the Profeſſion, anſwered.

AGainſt the whole Profeſſion in general, it is obiected, *firſt* that admitting of it, wee do cut of from our Communion diuers Councels; as that of Nice, and Chalcedon; and many Fathers too: for they denied the Primacy which is heere ououched *Anſwer*. This is falſe, and already refuted *li.* 4.

Secondly our aduerſaries inferre, that whole Nations of Chriſtians yong and ould, were damned, if there be no ſaluation without *Catholike Faith*. *Anſwer*. Without *Faith*. it is impoſſible to pleaſe God; *Hebr.* 11. He cannot haue God his Father who hath not the Church to his Mother. *S. Cyprian. de Vnit. Eccl. No Heretike or Schiſmatike, though baptized in the name of the Father and of the Sonne & of the holy Ghoſt, though he giue almes neuer ſo largely, yea though he shed his blood for the name of Chriſt, can poſſibly be ſaued, vnleſſe he be reconciled vnto the Catholike Church. S. Fulg.* Apud S. Aug.

de Fide ad Petr. c. 39. Howbeit your inference is not good; for, in those Nations that are heretike or schismatike there be many Catholikes, as in England you know there are many, & in Greece, Ethiopia, and other Countreyes there were alwaies whensoeuer those Nations were Christian. Neither do all erre inexcusably that erre; or all that are truely * baptized in their infancy turne heretike ere they die. Wherefore you should not say that all are damned; whole countreyes yong & old. The Church is euery where, & hath children innumerable; though it be not equally reuerenced euery where.

Thirdly they say, that all these points of the Profession were not vndoupted ly beleeued of all, before the decres were made at Trent. *Answer.* Suppose they were not. Neither was the Canon of Scripture which your selues receaue, vndoubtedly beleeued of all; in the times primitiue. But se *pag.* 430. &c.

Fourthly that is not Catholike which is not beleeued euer and by *all*: this was not so. *Answer.* If you speake of distinct and explicite faith, your *proposition* is false: if you speake otherwise, your *assumption* is not true. The matter is declared aboue *pag.* 367. & 405.

Fiftly, The Fathers held not all the points of this Profession; neither are they found in Antiquity. *Answer.* 1. In *Coccius* you find Antiquity to haue deli-

* The habit of *Faith* infused in Baptisme, doth respect the Word of God proposed by the Church Catholike; and the habit of *Charity* doth incline to the Communion of the same Church.

deliuered it vnto vs: we neede not againe vndertake what is already well donne. 2. Euery Father held euery point, and euery thing els that wee beleeue: either *explicitè* distinctly, or *implicitè* in preparation of mind: for each did submit his iudgment to the iudgment of the Church. *Suprà* li. 3. c. 7 & 8.

Reply. Implicite faith makes the Church inuisible.

Answer. Not so. The same Person beleeues somethings *explicitè*, other *implicitè*. And by exteriour profession of this inner beleefe his * communion is visible.

Sixtly, The Fathers beleeued Scripture, and the Scripture is contrary. *Answer.* I will take your argumẽt out of your hand, & turne the point against you. They beleeued the Scripture, therefore they beleeued as wee do: for the Scripture doth teach our *tenet*, as I haue shewed li. 1. c. 10. & 11. and lib. 5. thorough out; where the whole doctrine is defended. And this further aduantage I haue, that the Iudge of such *Causes*, the Holy SPIRIT in the Church, doth auouch it.

§. VI.

* *I declare my* vnfolded *faith when I tell you that I beleeue there are three Persons subsisting in the Deity. I declare my* infolded *faith when I say that I submit my iudgment in all Controuersies to the determination of the holy Spirit in the Church; and am ready to beleeue what she teacheth.*

§. II.

Saint Augustine held all that is in the Profession.

THough in our Catholike principles it be not necessary to shew the present forme of faith equally*vnfolded in any one mans vnderstanding in former ages, because the faith of the Church, as wee beleeue, may be and is vnfolded at one time more then at another: yet to giue more abundant satisfaction to some readers, wee are ready for to shew, (the thing they so much importune,) all the points of this Profession in Saint Augustine that great Doctour of the Church, whose iudgment in matters of this kind our aduersaries pretend to honour as the best of those times. Turne, if you please, to some of the places cited in this treatise. *Traditions* Apostolicall and Ecclesiasticall, *supra* pag. 130. marg & 131. *Church-authoritie* in the interpretation of Scripture, 225.278.281 The *seuen Sacraments*, 452. Originall *sinne abolished*, 465.469. Inherent *iustice*, 471.473.481. *Commaundements kept*. 487. 490. *Merit of works*, 499. *Vnbloody Sacrifice*, 559.562. *propitiatorie*, 589.590. *Reall presence* to the signes, 535. 536. *Transubstantiation*, 525. *Concomitancie*. 540.542. Purgatory & *praier for the dead*, 34. *Honour of Saints*. 99. 594. *Prayer to them*, 602. *Veneration of reliques*, 596. *Images & image honour*, 609. *Indulgences*, 617. *The Primacie of Rome*, 322. 342. 366. *Obedience to sacred Canons and oecumenicall decrees*, 275. 281. *No Salvation without Catholike faith and vnion with the Church*, 225. 280. Your glosses of any of these places, that which

I haue

*106. The Prot. may say the same. Ans. No. See pag. 21. & 273

The Canon of Scripture li. 2. de Doct. Chri. c. 8 & ep. 235

In Conc. Carth.

I haue ſaid in this booke *of theſe matters*, doth refute.

THE THIRTEENTH CHAPTER.

Aduertiſments to the yong ſtudent.

I Haue now a little to ſay to the yong ſtudent in Controuerſie, for his direction; which I will deliuer briefly, and ſo make an end of writing. Some few thinges I wish him to attend vnto in this Study. The *firſt* is, the *nature* of the Controuerſie. Some Controuerſies are in matter of *Faith*: Others in matter of *Opinion*. About the later kind, let him not trouble himſelfe; but leaue them to Schoole-Deuines: & let all his inquiſition be within the cõpaſſe of the former, as the proper Obiect of this kinde of ſtudy. The Proteſtant Reader if he be wiſe, will do the ſame; & putting aſide all other Queſtions, will looke where the truth ſtands in thoſe which are of *faith*. For it is damnably sẽſles to breake communion and liue in Schiſme for the retaining of Opinions which a man might keepe in Communion; &, which are held by diuers Catholike deuines.

Secondlie let him attend to the *ſtate of Controuerſie* otherwiſe his aime will be at a wrong marke. The Proteſtants change it oft for aduantage, to triũphe ouer a man of ſtraw ſince they cannot ouercome the Church. This is a matter of great importance; wherefore to proceede ſecurely, looke about to finde the Controuerſie *ſtated* by common conſent; which you ſhall do if you looke into the Councels

cels, where our *tenet* is put downe in that forme which all Catholikes ſtand vnto. And particularly about Controuerſies now treated our reſolution is in the Councell of Trent. Had Proteſtant writers obſerued this, they would not haue idly ſpent ſo much paper. Wee are not tied to particular mens conceits, our cauſe is generall; the Faith which wee defend, Catholike; the forme of our *tenet* is agreed on and eſtablished in Councels Oecumenicall. Let the ſtudent obſerue how the Proteſtant arguments make againſt the *tenet* as *it is there*.

Thirdlie, Since Proteſtants will needs haue the written word to be the onely Iudge of Controuerſie, (wherein they differ mainely from vs who beleeue Tradition and admitte Church-authority, & oecumenicall interpretation of the diuine Word generally, whether written or vnwritten, as infallible) ſince, I ſay, they will haue the Scripture to be Iudge; when the Controuerſie is *propoſed*, & *ſtated* in manner aboue mentioned, let the Opponent ſhew in Scripture the *ſentence* of the Iudge againſt vs and for him, *in cleere termes* that neede not an *Interpreter*. What the ſucceſſe of former indeuours haue beene in this kinde, appeares by the firſt booke, *cap.* 8 9. 10. 11. and thereby you conceaue alſo what hereafter is like to be.

Fourthly, whenſoeuer there is neede of an Interpreter, let the Proteſtant Opponent ſhew that his Interpreter which he brings, is of greater authority and hath better Arguments of diuine Aſſiſtance then the Church whoſe *tenet* he doth oppoſe. The Church wherein wee are, doth cite Scripture too for her *tenet*, (you haue a large inſtance of it in the

firſt

first booke, *c.*10.& 11.) & inuented not of her selfe but was taught what she teacheth 3. as I haue proued in the *third* and *fift*: she hath a lawfull succession of Pastors deriued orderly from them to * whom *the treasure of sacred doctrine* was first commended, & assistance for the deliuery & teaching of it. None but she hath conuerted Nations, celebrated Oecumenicall Councels, opposed all Heresies; None els, is, for communion vniuersall, as in my second Booke I haue shewed. And this Church, doth interpret against our aduersaries; this Church doth beleeue, & prooue, (*lib.*3.& 4.) & by innumerable signes it is manifest, that the *diuine Spirit*, the Holy Ghost, God is in Her; interpreting Scripture, & telling vs the sence. I will now put examples that you conceaue me the better. * The Apostles.

Protestants oppose Image-worshippe. The *state* of the controuersie and *tenet* of the Church, is, that wee may giue them *debitum honorem & venerationē*, competent honour & reuerence. *Concil. Trid. Sessiō.* 25. referring it selfe to the secōd Councell of Nice, where it is defined that wee must not giue them *Latriam*, soueraigne honour, but another farre inferiour, *honorariam adorationem*. Let the Protestant Scholler demaund of his Master to shew him the contradictory to this, in the Scripture: which he neuer will do, for it is not there at all. He will shew him other words against making & adoring Idols; but those do not serue, yet if he insist vpō thē, you are to goe to the *Iudge* of the *sense* of Scripture, which Iudge is the SPIRIT in the Church. Marke therefore diligently whether he doth pretend to bring a better Iudge; and whether he doth not in-

deede

deede preferre a part, and that *cut of*, before the Whole; himselfe before Worlds of Predecessors: & poorely begge of you to beleeue what he cannot proue, *videlicet*, that he hath the Spirit, rather then an Oecumenicall Councell, or the Church which had *the promise* of it: and that his Sect, (which appeared not till of late for any thing which * he can make appeare by way of History,) is the Church of God, rather, then the Catholike & Apostolicall *Societie of Beleeuers*, frō which his Masters did schismatically deuide themselues.

* *discussed* ll. 1.

They oppose all recourse made vnto Saincts for their Intercession. The *State* of the Controuersie and *tenet* of the Church. *It is good and profitable suppliantlie to call vpon them, &c. Concil. Trid. session. 25.* Bid the Protestant shew you the sentence of his Iudge cōtradictory to this *tenet*. He cannot. There is no place at all in Scripture which doth cōtradict it. Call to minde the lawes of contradiction, and examine it your owne selfe, without adding thereunto. Obscure places which do not contradict, he may alleadge: but then, recurre to the Iudge; The SPIRIT; not in him, but in that Church which *can proue her selfe to be* for Succession *Apostolicall*, and for Communion or extent, *Catholike*.

Vt *Suprà* pag. 527.

They oppose the Supremacy of the See Apostolike. The *State* of the Conuersie & *tenet* of Church. *The Church of Rome hath the principalitie of ordinarie power ouer all other Churches. Cōcil. Later. Sub Innocent. 3. c. 5. Florentinum lit. Vnionis. Tridentinum. Sess. 14 cap. 7.* Let the Protestant shew the contradictory, in Scripture: That (he saith) is Iudge; and onely that *de fide* which is there. I can reade, (God be thanked,) let

me

me see it, Many haue lookt, but could not finde it: no maruaile; that which they lookt for is not there. What you finde there I can answer easily, and haue places of Scripture, farre more plaine against you, for our *tenet*. Who shall iudge? The SPIRIT. Where? in the Church. Which is that? Ours and not yours: as I haue demonstrated in the 1. & 2. bookes.

They oppose communion of the Laicks in one kind, The *State* of the Controuersie and *tenet* of the Church. *There is no deuine precept obliging Laickes to receaue in both kinds, Concil. Trident sess 21. cap. 2. & can. 1.* Bid the Protestant shew the Contradictory determined by the iudge he speakes of. The places which they bring, doe not affirme it expresselie; & the Controuersie about the sence of each place that is alleaged, must be determined by the Spirit, in the CHVRCH, which Church, is ours not yours. This hath the promise of Assistance to all truth; this hath the word of God euer in her mouth; this hath the Holy Ministerie which was ordained to keepe from wauering in the faith; this is the House of God. the pillar and foundation of truth, founded on an immoueable Rocke and diuinely fortified against the gates of Hell.

You will be tould by Protestāts, that howsoeuer the Scripture hath not their doctrine and the contradictory to ours expressely, *totidem verbis*; yet it is there hence deduced by good consequence. But heere, (and this is the *fift* point,) the Student will of himselfe easily obserue, *first* how this kinde of triall by the plaine words of Scripture, makes their cause giue back: & lay downe the bragge of Gods expresse words & cleere Scripture hetherto pre-

pretended against our *beleef*. The Protestant Reader, when he list may know by experience that it is but an empty bragge, if he know but the nature & lawes of a contradiction, which euery Logician commonly doth know.

Secondly concerning *consequences* or arguments drawne as they pretend out of Scripture against vs; wee beleeue they conclude not: either because they adde some false proposition of their owne; or mistake the sense of a proposition which is true; or do not obserue the true forme. This wee are ready to shew in all occasions, hauing studied Logike, & all parts of Philosophy, and Theology, and Scripture, and tongues, as diligently as themselues; I speake the least And do, in our answers, discouer the defects of their argumēts; shewing that no such thing is extracted out of Scripture as they pretend and would haue men to beleeue. VVherefore the Student will see that still there is neede of a Iudge. And will (if he follow the directiō of the word of God) make recourse to the SPIRIT, who according to our Sauiours promise doth preside in Controuersies about Faith.

Thirdlie the Scholler of himselfe will obserue that the Question is not, whether a good consequence be to be admitted, but whether that which they make, be a good consequence; as also, that the Controuersie is not whether a true proposition be to be denied; but whether that which they affirme and wee deny, be a true proposition.

For exāple, they would proue that our Sauiours body is not really in the Eucharist so as the Church beleeues; And argue thus. A true body cannot be

heere

heere in the Eucharist, and in heauen too, at the same time: But our Sauiours body is a true body & in heauen: therefore it cannot be at the same time heere in the Eucharist. The *minor* is graunted; the *maior* vnderstood *de potentia absoluta*, is denied; and all the vniuersities in the Christian world before Caluins time, hauing discussed and examined it in the Schooles, oft & diligently, had resolued & did maintaine that it is false; and that it cannot be proued any way in the world; answering all argumets that mans wit could inuent, or the deuill had suggested as contrary thereunto. Wherefore the Question is not (as they would haue silly men to beleeue,) whether that which is indeed true and euident, be to be admitted or denied; but, whether that proposition which they affirme, & all the Vniuersities that were in the world when Luther went out of the Church, denied; be true or false. And the Controuersie about the foresaid Proposition standing thus, betwixt Caluin and his Schollers on the one side; and the Christian Vniuersities, who then were on the other side, all: what remaines, but, to present it to the Iudge, which is the SPIRIT; not in Heretikes, or Pagans, but in the Church. Turne themselues round about for other Euidence & examine all the world, they finde none. Wits! were they to Iudge? There are against them, innumerable; as good, better, more exercised, then theirs are. The Scripture hath beene examined on both sides, diligently, and your *Proposition* cannot be found there. Antiquity hath beene consulted, and it doth appeare manifestly, they beleeued such a presence as is *reall*, to the signes. And the Holy SPI-

RIT appointed to tell vs our Sauiours minde, to declare the meaning of his word, to resolue difficulties, and determine Controuersies, hath giuen Sentence, for vs.

Sixtlie, when the Protestant disputes, and will prooue his *tenet*, let him shew in Scripture and expressely, *euery proposition*, which is denied by our Schollers & Deuines, men as learned as any Protestant aliue. The reason of exacting this, is, because the Church (which hath condemned his *tenet*,) denies that it can be proued; which is as much to say, as that all arguments brought to proue it, are defectiue. If you will make good the contrary, against the Church, (whose ludgment wee beleeue to be infallible,) you must shew and *by infallibile authority*, the goodnesse of your arguments, both for matter & forme too. When our Scollers, all deny your *forme* you must be forced to shew it in scripture; for all Controuersies must be iudged; and in such a case this were a Controuersie. When your forme is admitted, as wee admit all good and lawfull formes; you are to shew the *Premises*, both: or that which wee deny. As in the example aboue montioned, the *maior*. And if the formes be good, and the premises in Scripture; still the Controuersie remaines about the *sence* whence your argument is drawne: and this must be determined hy the SPIRIT; in the Church. Would Schollers hould you to this, you would haue litle minde to dispute.

You will *replie* that wee cánot shew our *tenets*, in Scripture. *Answer*. You haue already seene how directly that is for vs, *lib.* 1. *c.* 10. *&* 11. Yet wee thinke it not necessary to finde all there; as you doe. VVee beleeue

beleeue Tradition, *l.*5.*c.*1.& Church-Authority, *l.*3. & 4. But you, will correct the *tenet* of the Church; and not by your wit, I ſuppoſe; *all men are lyars*: but by the written VVord, as you pretend. Shew there the things which wee deny. The Church hath eies, innumerable; let her ſee where it is.

Seuenthlye, when the Proteſtant doth obiect vnto you Fathers and Deuines; bid him shew you, that, the Fathers vniuerſally, none excepted, were againſt our *tenet*: and of Deuines, in like manner. The demand is iuſt; becauſe, the Authority of the CHVRCH is greater thē the Authority of a Father or a Deuine, yea greater then the Authorite of *many* of them together: in regard of diuine Aſſiſtance, which was promiſed to the Church; abſolutely, *all daies, for euer*. Whereupon the moſt learned Fathers that euer were, *Saint Auguſtine*, *Saint Cyprian*, *Saint Ierom*, *Saint Ireneus*, *&c.* cited pag. 277. did ſubmit their iudgement to the iudgement of the Church. wherefore when they are brought in againſt the doctrine of the Church, you muſt not thinke to beare away the cauſe, or to poceede on equall Authority, vnleſſe you can shew that all the Church in their time, beleeued the contrary to the *tenet* of the Church now: which we haue no reaſon to beleeue, till it be shewed; and know, certainly, that it cannot be shewed; at all, becauſe the Church which hath diuine Aſſiſtance and innumerable eies to ſearch out their *tenet*, & was immediate, yea preſent, yea the ſame in part with them, and in them at that time, denies it; and beleeues the contrary. Before a thing was determined by the Church, Deuines and Fathers might be found in another mind; but not

after. It is the resolution of that great Doctour Sainct Augustine, vpon the occasion of Sainct Cyprians Controuersie, wherein Fathers and Bishops and Councels, (not Oecumenicall) did mistake.

I repeate; *more* distinctly; The Student must, 1. Omitte Questions not contained in his Obiect. 2. Attend vnto the State of the Cõtrouersie. 3. Reflect vpon the Authority and diligence of the Church, whose *tenets* wee defend. 4. Demaund of the Protestant greater authority for the resolution of the Controuersie then is the iudgement of the Church. 5. Be iudged finally by the holy SPIRIT. 6. In the Church. 7. In Cõtrouersies about the text of Scripture and the integrity thereof. 8. And about the sense or meaning of it. 9. And, all *proposition* denied by our Deuines. 10. And, *Consequences* which VVee deny. 11. And about the meaning and *tenet* of the Fathers or Church in auncient times. 12. As also touching the *tenet* or cõsent of later Deuines. The iudge of all these Controuersies is the Holy SPIRIT, not in Pagãs or Heretikes; but in the CHVRCH. And this Church is not *yours*, but *ours*.

6 NO 63

The end of the fift Booke.

The fift Conclusion.

THe doctrine contained in the Profession of Pius IV. is auncient and Apostolicall.

To my Opponents.

IF you diſpute anie more, meddle not vvith points not yet aggreed vpon among vs. Talke not of things controuerted in our Schooles at this day. The propoſition vvhich you oppoſe if you vvill oppoſe me, muſt be a *Catholike* propoſition agreed on generally by the Church. Other things I can diſpute in our ovvne Schooles, and vvith ſuch as know them better then you doe.

6 NO 63

A Man that is an Heretike, *after the firſt and ſecond admonition, auoide: knowing that he who is ſuch an one, is ſubuerted, and ſinneth, being condemned by his ovvne iudgment.*

Tit. 3.

I Beſeech the Courteous Reader to beare with the faults of the print, which haue eſcaped partly for want of ſufficient leaſure, and partly by the printers ignorance in our language. I had reaſon before hand to thinke there would be many, but made choiſe rather to let the thing be printed ſo, hoping it might do ſome good; then not at all. Such as are capable of the diſcourſe, are well able to mend what is amiſſe, eſpecially in the English they being but litle ones; as tranſpoſition of ſome letters, addition of others, or want where they ſhould be; the citation of one BOOKE for another &c. and the faults in other languages, are as eaſily corrected as eſpied.